Physica

Liber Subtilitatum Diversarum Naturarum Creaturarum — Complete English Translation

Hildegarde von Bingen (1098–1179)

c. 1150–1158 (composed); Migne PL 197

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genera manuscript 'Causae et cuare' (see the introduction to the 'Berlin Fragment' below). The striking feature of the text of Books III and IV of 'Causae et curae' is its sometimes greater level of detail compared to the text of the Physica manuscripts FW (and, where included, also Manuscript B and the Strasbourg early edition S). The following comparison of both texts illustrates this clearly.

Example of parallel text in C+C (250,3ff.) and Physica (VI,63,10):

When the pustule, which is called Freislicha, swells up in a man with a swelling, he takes flies and, throwing off their heads, crushes them, and grinds them in a circle around the swelling.

Let him do this, because the poison of those flies resists the poison of that pustule, so that it does not proceed any further. Then he should take a red tortoiseshell, which is without a shell, and with it, having ground it, he makes a circle around the circle that he makes with the fly. And its bruise stops the decay of the aforesaid swelling so that it ceases, because what is evil repels evil. Afterwards he should take the juice of a

lily, and anoint the skin around the circle that he made with the tortoiseshell with it, since the same juice drives away that pain and brings health. Then he should take a nebedisteles leaf, and place it on the same pustule, and make a similar tortello from pure flour, he ties it on the same leaf and on the whole swelling with a cloth on top, until it softens, so that it bursts by itself, since coldness and nebedisteles juice are not dangerous, but with heat they soften that hardness. But if it has not burst by itself, when a dry and wooden thorn or other dry splinter breaks it, If a pustule called Freislich has swollen in a man, he crushes flies with their heads thrown off, and makes a circle with them around that swelling on the outside, and resists it with poison, read it proceed further. Then he rubs a red tortoiseshell, which is without a shell, and with it makes a circle around the circle he made with the fly. And afterwards he anoints the skin around that circle he made with the tortoiseshell with lily juice. Then he places a nebedisteles leaf on the same pustule, and then makes a similar tortellini out of pure flour, ties it on the same leaf and over the whole swelling with a cloth on top, until it softens, so that it bursts by itself. But if it has not broken by itself, when a dry and wooden thorn or other dry splinter is broken,

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but not with any fiery or cold

iron or needle, since the blister and

iron or needle.

that swelling will repel fiery and

cold matter, so that

danger would easily follow. But But Meanwhile, while a man is suffering from a swelling of this pustule, he should protect himself from fire and a pustule, from fire

cold and from wind and from damp

cold from wind and from damp

air, and he should protect himself from all heat, and he should abstain from all hot and roasted and coarse food and from raw and roasted and coarse food and from wine, and he should abstain from raw vegetables and

raw fruits, because he should avoid all raw fruits.

Noxious fluids in it… (continues 10 lines with dietary instructions) A skilled copyist, therefore, must have made a second copy of the original text in the direction of 'Causae et curae', leaving the original text untouched while competently shortening the additional text, sometimes to its excessive length, so that no significant loss of content or syntactic breaks occurred. This skill, however, can certainly only be attributed to Volmar himself, so we must assume that all surviving manuscripts of the Physica are stemmatologically based on this first copy by Volmar, and not on the original.

That Volmar maintained the strict separation between the main text (= Book of Simple Medicine) and the supplementary text (= Book of Composite Medicine), a separation abandoned in the existing manuscripts, can now be logically deduced from the appearance of the Wolfenbüttel manuscript. While the Florentine manuscript is distinguished by the fact that its scribe almost always integrated the supplementary text (italicized in the existing edition) into the main text at the logically correct points, the scribe of the Wolfenbüttel manuscript must, in many cases, be denied any reading comprehension. He integrates the supplementary text into the main text arbitrarily and nonsensically in many places, resulting in a sequence of texts that would be suspect to any knowledgeable reader. This goes so far that parts of the supplementary text could

also be incorrectly inserted into the preceding or following chapter, which in turn proves that such misplacements could only ever have been due to a specific page of the original manuscript, where the coincidence of equal line heights was likely decisive for the erroneous insertion. The disrupted text sequence in the

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Manuscript W is noted (see the chapter “Technology of the Apparatus”).

There is some evidence to suggest that the Florentine manuscript, the Wolfenbüttel manuscript, and even the lost manuscript associated with the Strasbourg early edition can be directly derived from Volmar’s copy. In contrast, the Brussels manuscript, which shares many textual variants with the PV manuscripts but, unlike them, also occasionally integrates additional texts, can only be based, together with PV, on a further copy of Volmar’s first copy. This is not surprising given the later origin of these manuscripts in the 15th century. The following attempt to illustrate the above with a stemma and further explanations can only be considered a preliminary research result that still leaves many questions unanswered (see also Hildebrandt 2009).

Stemma for the new text edition of Hildegard’s “Physica”

Fig. 1: The coat of arms The hypothetical initial stages of the stemma

X represents the original text with interlinear German/Latin word alternatives. It was probably titled posthumously as Liber simples medicinee.

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Ya, Yb, Yn represent the increasing number of marginal additions in the original, also with German/Latin word alternatives. This complex was probably posthumously titled Liber compositae medicinae.

Xa. As a new feature, marginal indications are added.

Explanations of the text’s genesis and the exponents in the stemma

1. Text level 1 (X1) is the hypothetical original as a basic text divided into nine books with detailed chapter indexes (except Book II). The text contains interlinear German-Latin word alternatives (Hildegard = German, Volmar = Latin).
2. Marginal supplementary texts (Ya, Yb, Yn, also with German-Latin word alternatives) were added to the original, leaving ample space and maintaining a temporal continuum.

“““““““““““‘))‘)))))))))))))))))))))))))))))

[Note: The text is the hypothetical original text as a basic text divided into nine books with detailed chapter indexes (except Book II. 3. The full text of the supplementary texts is preserved only in the singular manuscript Cause et Cure (C+C), insofar as it transmits a selection of the supplementary texts (in its Books III and IV). The alternative words are often resolved in favor of the German words.

4. A copy of the original (Xa) retained the full text of the original text as well as the German-Latin alternative words, but shortened the supplementary texts through syntactic concision and reduction of content (Yaa, Ybb, Ynn). The alternative words are often resolved in favor of the Latin words. This copy forms the basis for all preliminary stages of the textual witnesses SWFf. Most of the indications were already added to it. In FS and f, they remained consistently marginally separated, while in W they are integrated within the text. In F, an index of the indications is found in the appendix, which was not derived from the manuscript itself but must be based on Xa.

5. Another copy (Xb) of the first copy (Xa), along with its supplementary texts (a selection?), constitutes the joint preliminary stage of manuscripts PVB with the discovered word alternatives. This copy also shares many indications with the first; these appear internally and rubricated in PV, but are marginally altered and augmented in B.

6. This redaction, as a preliminary stage of manuscript PV, transmits only the basic text, resolving the discovered word alternatives, mostly in favor of the German words.

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7. In manuscript B, the greatly abridged Hildegard text still appears in its original structure, but at the beginning or end of many chapters are excerpts from other authors (namely Isidore and Pliny). The German-Latin and Latin-German word alternatives were integrated into the text using the 'it est' formula.

8. This manuscript, which served as the basis for Edition S, cannot be further characterized. However, it certainly provided S with some additional texts that are not present in FW.

9. The Strasbourg edition (1533) altered the structure of the books, selectively shortened the text considerably, and frequently regrouped and syntactically varied it within the chapters. The German words are often Latinized in a contemporary manner and therefore do not match the Latin alternatives of the original.

10. In Manuscript W, the additional texts are selectively omitted, and the existing ones are often integrated into the main text in incorrect places. The scribe likely mechanically adhered to the same line heights for both texts.

11. The scribe almost always correctly integrated most of the additional texts—albeit only in the abbreviated form of the original—into the main text. This codex thus provides the best overall picture of Hildegard's work.

12. The Freiburg manuscript contains only the Book of Stones (Book IV), but this is in almost complete textual agreement with F.

13. The Augsburg excerpts, like B, most likely date back to the second editorial stage.

14. The Bern excerpts, like the SWFf group, are probably derived from the first editorial stage.

The inadequacy of the text edition by Daremberg/Reuss (Migne 197) The text edition of 1855, essentially prepared by C. Daremberg, was based only on the single late manuscript known at that time, Paris (before 1450), which—as already explained—contains only the main text (Book of Simple Medicine). Thanks to the much later discovery of the Vatican manuscript (V), the Paris manuscript (P) now has a very close textual relative, which not only originated a few decades earlier (after 1400), but in some cases also represents the shared source text better.

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However, Daremberg's textual analysis was further complicated by his attempt to incorporate the Strasbourg early edition of 1533 with its significantly altered textual format. He did this by either appending the text found there to the Paris text in square brackets or by presenting the supposedly varied text in footnotes.

However, Daremberg's textual analysis was further complicated by his attempt to include the Strasbourg early edition of 1533 with its significantly altered textual format. While this allowed him to convey much of the supplementary text (Book of Composite Medicine) to users without in-depth insight, the Strasbourg early edition was only a rather peripheral representative of this, because its text is characterized by conference-like

abridgments and rearrangements of the already merged text parts. The merging of the supplementary text with the main text is something the Strasbourg edition shares with the other manuscripts (FWBf), unlike PV, but only the Florentine manuscript (F) and the closely related Freiburg partial manuscript (f) present the complete text unabridged and in a seamless fusion of both text parts, whereas the scribe of the Wolfenbüttel manuscript—as already explained—frequently failed to achieve a logically correct interweaving of the two texts. Similar to the Strasbourg edition (S), the also heavily abridged text of the Brussels manuscript (B) does not allow for a definitive judgment regarding a potentially problematic compilation technique employed by the scribe. However, one indication of this should be, for example, the different classification of the additional chapter on the elk in Book VII compared to FWS (Hildebrandt 2005, p. 70).

Another characteristic of Daremberg's edition is the often erroneous rendering of Hildegard's German words. Daremberg's candid admission in this regard is worth quoting verbatim:

"…in short, I reread the Teutonic voices in the manuscript code again. But, alas! So many false monsters had escaped the eyes of the typewriters, that it is to be feared that many less correct things may be hidden even now. Of course, what stood through me, neither more nor better could have been done." (Migne, columns 1123/24, footnote).

It may well be that, because of this admission, Matthias Lexer also refrained from including Hildegard's German words in his Middle High German Dictionary. Some examples of extreme misreadings are listed here:

– hanelpesse instead of hanehieffe (III, 52)

– seichmisse instead of feichnusse (IV, 8)

– berre instead of bewe (IV, 16)

– scotbaro instead of stockaro (VI, 8)

In addition, Latin is sometimes used for obscure German words, for example, twice in column 1245:

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– tightens the stat dt. will sow (III, 56)

– this kind of instead of dt. hußmos (III, 57)

In general, it can be assumed that in most columns of the Migne text, one to five textual deviations from the Latin wording of the Paris manuscript can be found. Whether these were mere misreadings or sometimes even undeclared conjectures by Daremberg remains an open question.

Finally, it should be noted that, contrary to the Paris Codex—as well as all other manuscripts except the Freiburg one—Daremberg placed each individual chapter and its keyword, marked with an initial, as a heading with 'De…': if it was Latin, in the ablative case; if it was German, in the unmarked nominative case. However, several curious errors occurred when German words nevertheless received Latin ablative endings, e.g., 'De Erberis' (I, 170), 'De Walt Beris' (I, 111), 'De Widderwalone' (6, 62), 'De Bibere' (VII, 22), 'De Spizmo' (VII, 41). Daremberg was probably misled into these headings by the Strasbourg edition, in which these headings had been used consecutively. However, there, due to the general, forced Latinization tendency of German words, the apprehensive Latin equivalent – and then correctly in the ablative case – was usually included. Occasionally, however, the linguistic errors there are surprising: German nouns with the final vowel -o, which was still full in Hildegard's edition, appear correctly with this -o in the heading, but since the word, combined with 'De…', was apparently perceived as an ablative, it is then transformed into a nominative with

a Latin ending as a chapter heading with an initial, e.g. B. ‘De Brunnecrasso - Brunnecrassum’ (II, 39), ‘De Isenbardo - Isenbardus’ (IV, 2, 38V), ‘De Glimo - Glimum’ (IV, 3, 53).

On Textual Witnesses

In the present edition, nine textual witnesses have been included, six of which represent the work in its entirety, but five of them (i.e., excluding F) contain internal abridgments. In the two manuscripts PV, these abridgments are consequential to the additional text I have identified. In the original, this text had a secondary character as a marginal accompanying text; Posthumously, however, it was granted the status of a separate work with the title ‘Book of Composite Medicine’, which appears only in secondary literature, while the original text represented by PV

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was published as ‘Liber simplicis medicinae’ with this secondary title (see Embach, pp. 290ff.).

The four other textual witnesses (FWSB), on the other hand, follow the intention of integrating the supplementary text into the original text more or less according to its content-related relationship to the original text – and at the appropriate points. All four textual witnesses exhibit significant differences:

– F integrated the supplementary text most completely and almost always at the logically correct points in the original text.

– W proceeds less completely when incorporating the supplementary text into the original text. Often, the logically correct integration is disregarded, so that the supplementary text is sometimes even inserted nonsensically into the preceding or following chapter. Behmann retains the marginal separation of the additional text.

– The Strasbourg early edition (S) abridges the basic text considerably, but integrates a significant amount of additional text, particularly in the book on plants and the preceding book on metals, sometimes even exceeding that transmitted by F.

– B transmits the basic text with many abridgments and greater stemmatological proximity to PV than the other manuscripts, but unlike PV, it also integrates additional text on several occasions. The Hildegard text is also interrupted chapter by chapter by shorter text passages from other authors, placed before or after them. These remain unconsidered in the current edition.

– The three remaining manuscripts offer only parts or excerpts of the complete work with varying degrees of authenticity:

– f contains only the ‘Liber de lapidibus’ (IV), complete except for the last four chapters, extensively and in close textual proximity to F.

– a: In the text identified as ‘Master Eberhart’s Cookbook’, 33 excerpts and abridged chapters from Books I, V, and VI of Hildegard’s work appear.

– b: In the Bern manuscript, 22 abridged chapters from the Physica are found on 10 pages under the title ‘Hyldegardis de simplicibus me(dicin)is’ (18 from Book I; 3 from Book III; 1 from Book VIII).

The following manuscript descriptions are not exhaustive for all Odelijdens, as three labeled descriptions already exist in the relevant literature. Therefore, the focus here is primarily on further or corrective aspects. The three authors are Raimund Struck, Laurence Moulinier (1995), and Michael Embach.

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The Manuscripts

Florence (F), Biblioteca Medicea Laurenziana, Ms. laurel Ashb. 1323 The manuscript is described in Embach 308–320, Moulinier 50–51, and Struck XI–15. This untitled parchment codex was discovered in 1983 by Father Dr. Petrus Becker, Librarian of the Abbey of St. Matthias in Trier, identified the codex as Hildegard's 'Physica' after his friend Dom C. Lambot, of Maredsous Abbey, informed him of the following inscription on the book's cover: 'Codex of the monastery of St. Mathias the apostle outside the walls of Treueren(ses) for the use of the pastorate of Wilmariensis'. Since the royal estate of Villmar on the Lahn River had belonged to the external holdings of St. Matthias' Abbey since the 11th century, this inscription provides compelling evidence for the codex's presence there until the early 14th century. M. Embach even considers St. Matthias' Abbey to be its place of origin, with completion around 1292, and suggests it remained in Villmar until at least 1317 (pp. 311f.).

Since the royal estate of Villmar on the Lahn River had belonged to the external holdings of St. Matthias' Abbey since the 11th century, this inscription is compelling evidence for the codex's presence there until the early 14th century. Two subsequent owners are attested to by an entry on the last page of the codex: 'This book was bought by me Willem the surgeon de riet aquis granis ex contore reuerendi the surgeon Wydonis for 6 florins in the year of the Lord 1385'. Wydo should thus have been the first private purchaser, for which the further entries on the last page provide strong evidence. There, on the middle third, are irregular entries of various plant or disease names with appropriative Arabic chapter numbers from Liber I 'De herbis'. However, the numbers and the script are now from the same hand as the chapter numbering in Liber I (including that of the preceding chapter list), which must therefore be considered secondary and possibly in the hand of Wydo or someone commissioned by him. This aligns with the observation that the greater part of Liber I (up to chapter 173, folio 23v) was written by a different—first—scriber who did not number the chapters, unlike the second scribe of all subsequent books, which are numbered consecutively with Roman numerals. While the first scribe used a highly variable 39–50 lines per page with two columns, the second scribe only continues writing for two more folios (up to 25v)—apparently due to the existing ruling—using 42 lines, and then reduces the number of lines to a constant 33 from folio 26v onward until the end of the codex, while the overall writing becomes larger.

[The text abruptly ends here, so the context is unclear.] In addition to the added numbers, the text of the first scribe contains further secondary interventions by Wydo or a scribe commissioned by him. Chapter headings, often marked with initials, were lightly erased and rewritten in larger red letters.

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If a preceding shorter or longer line gap existed, the chapter heading was also written in this gap in larger type, while the original remained intact. The secondary words often exhibit phonetic differences (ladiche instead of latiche, babela instead of babbela), which reflects the reviser's familiarity with language. Occasionally, however, mechanical errors occur, such as in the following case: In chapter 59, 'Binesuge', there was neither an erasure nor a preceding gap for the secondary word; therefore, it was written vertically before the column, but incorrectly as 'binesriga'.

If a preceding shorter or longer line gap existed, the chapter heading was also written in this gap, but incorrectly as 'binesriga'. Regarding the indications present in all manuscripts, which are often of a different stratified order, it should be noted that only very rarely are marginal indications from the first scribe found. Instead, the margins are richly annotated with notes by Wydo and often also by later hands. In contrast, the frequency of indications in the text of the second scribe is lower than in the other manuscripts. They appear in the margins and are always circled with a line. Notes from later hands are only very rarely present.

A special feature of manuscript F is the systematic listing in the appendix, prefaced by the same (second) scribe, of almost all indications for most chapters in the sequence of Books I, III–VIII (Books II and IX were

omitted). The wording of these lists is based on that of manuscript FW, but occasionally also on that of the other textual witnesses SBPV. However, it must be noted that the first scribe often neglected the indications in manuscript F, whereas they are present in the closely related manuscript W.

Regarding the ownership inscriptions, which are still partly incorrectly reproduced by Moulinier and Struck, and the conclusions drawn from them, I refer to my article from 2009.

Wolfenbüttel (W), Herzog August Library,

Cod. Guelf. 56. 2nd ed. 40

The manuscript is described in Embach 320–322, Moulinier 54–55, and Struck XX–XXII. Manuscript W contains, on 173 subsequently paginated pages, a text of the Physica entitled Incipit liber subtilitatum de diversis creaturis 2, without mentioning Hildegard's name. On folios 173v–174v, as in manuscript F, there is a bilingual index of chapter headings from Libri I, III, V–VIII, shortened by omissions, in which German alternatives to the original text are offered in some cases. After two blank folios and a binding gap,

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followed on folios 176–199, in the same hand—and not, as C. Jessen believes, a different hand—is what he considers an incomplete and unknown 'medical work of an Arabist,' which is titled 'Recepta contra varios morbos' by a modern librarian's inscription on the inside cover. Carl Jessen discovered this manuscript in 1859 and provided an expert initial analysis in 1862. He also mentions his second discovery from 1859, the Copenhagen manuscript of Hildegard's 'Causes and Cares,' which had already been incorporated. Jessen also reports on his third discovery, the 'Speyer Herbal,' which contains excerpts from Hildegard's herbals translated into Middle High German, in the aforementioned article.

Jessen Jessen, with his still-valid expertise, misjudges the condition of the Wolfenbüttel Codex:

"It is a volume in a not-too-large octavo… The parchment is not of excellent quality, however, there are not very many bad spots. Most of the leaves are somewhat curled and warped, and the edges are widely stained like water stains, and they also bear numerous signs of use. However, perhaps not a single word is erased, though some are somewhat faded. The writing is easily legible, with many of the usual abbreviations, but small and crowded in 28 lines per page" (p. 109).

The numerous annotations are integrated into the text in red ink and not, as Struck (p. XXI) states, added at the margin. After consulting several experts, Jessen dates the manuscript to the second half of the 13th century (p. 111), so that this manuscript can still be considered the oldest. Nothing is known about its origin and whereabouts until 1640, the year it was acquired by Wolfenbüttel (Struck, p. XX). Struck provides more detailed information (pp. XX–XXII) about the condition of the 15th-century binding, as well as about the page layout and defects in the leaves. He fails to mention that there are occasional marginal additions in smaller print, which always belong to the secondary text I have reconstructed, which is based on the original.

Paris (P), National Library, Cod. 6952 The manuscript is described in Embach 322–329, Moulinier 51–53, and Struck 23–27. In this 15th-century codex, folios 156v–232v contain the 'liber beate hiltegardis subtilitatum diuersarum naturarum creaturarum et sic de aliis quam many good'. This is the original text of the Physica, which is represented with almost identical wording.

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The text of the Paris manuscript was published in 1855 by Daremberg and Reuss in the Migne series, volume 197. The internal textual indications were omitted. The chapter headings are not present in the manuscript. They were added from the Strasbourg early edition, which was frequently included, and—where individual chapters were missing—by the editors (see also pp. 10–12).

The text of the Paris manuscript was published in 1855 by Daremberg and Reuss in the Migne series, volume 197. Vatican (V), Vatican Library, Cod. Ferraioli 921

The manuscript is described in Embach 332–333 and Moulinier 54. On the first leaves (1–68r) of this 15th-century collection codex—only discovered in 1985—the basic text of the Physica is almost identical to P. This also applies to the indications, which, contrary to Embach's statement (p. 333 bottom), are present in P as well.

Physics of Hildegarde et al., printed by

Johannes Schott, Strasbourg 1533 (S)

The printed edition is described in Embach 362–365, Moulinier 91–94, and Hildebrandt 2008. The early Strasbourg edition must have been based on a manuscript that, like F and W, is very close to the original or an early copy by Volmar. However, the text underwent a profound redaction in its book division, resulting in the complete omission of Book IV ('De lapidibus') and the combined publication of the remaining books into four: II and IX become I, I becomes II, III remains III, and V–VIII become V. Hildegard's German words were subject to a strong tendency toward Latinization. This may, in part, already be based on Volmar's interlinear Latin alternatives in the original.

The complete regrouping of the chapters in the Book of Plants—as can be seen in the index to Book I—obviously occurred for several reasons:

– The useful plants in fields and gardens were to be grouped together and placed first, in contrast to those growing wild everywhere in nature.

– The chapters of the original text that were added later, only at the end of the book (from chapter 174 onward), were, in some cases, integrated earlier in the text at more suitable points. If the duplicate chapters in question were Latinized,

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and likely attributable to Volmar's ambition, only these were replaced with the original Hildegard chapters, which were rendered with German words.

– The oriental spice plants (and trees) appearing in the original text as chapters 16, 20, 21, 176, 177, and 178 were transferred consequentially to the Book of Trees, at the beginning of which they had also been included by FW as an additional chapter – but there with the original text.

– Of the eleven chapters of the original (179–189) that do not deal with plants, only four were removed, but transferred to the correct position (cited according to the original book division): Mel (179) to Liber VI, 62 'Apis'; Milk (181) and butter (182) according to Book VII, 14 'Bos'; Sal (183) according to Liber II, 2, where the chapter had already been included in an expanded form in the original.

The initial observation of a profound redaction in the opposing manuscript, which is close to the original, could, however, be qualified in some respects by the hypothesis that the original was still unfinished at the time of transcription. The strongest indication for the manuscript being closest to the original could, for example, be provided by those German words of Hildegard's that appear in large numbers with an -im ending in the early Strasbourg edition: humbelim (Hummeln), hagenbuchim (Hainbuchen), steinbizim (Steinbeiße), which can only be constitutive substitutions of old -um endings, i.e., oblique case endings of Old High German nouns with weak inflection. In the 16th century, at the time of the Strasbourg early edition, these archaic endings in the Gothic minuscule of the old original must have already been so obscure that they were transliterated into the ending -im, even though this ending could not have been more linguistically appropriate. However, the original Hildegard manuscript must still contain these -um endings as archaizing

reflections of an Old High German linguistic status (monastic conservatism?) and have transmitted them to this oldest copy, from which the Strasbourg early edition is based. In all other manuscripts, these Old High German endings appear, by contrast, as the phonetically appropriate -en endings for Middle High German, which can sometimes also appear allophonic as -in, but in this case are by no means equivalent to the -im endings of the Strasbourg early edition.

However, the original Hildegard manuscript must still contain these -um endings as archaic reflections of an Old High German linguistic status (monastic conservatism?) and transmit them to this oldest copy, from which the Strasbourg early edition is based. In all other manuscripts, these Old High German endings appear as -en endings, which are phonetically appropriate for Middle High German times. A second argument for the very early transcription of the Strasbourg edition could be the absence of the Book of Stones, if one acknowledges that the numbering of books only became relevant in a final phase of the work's creation, so that its placement as Book IV (or III) belonged to a later systematization process, in which

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incidentally, the complex that would later become Book II was not yet considered a separate book, because it originally only represented a supplementary appendix to Book I. These considerations are based on the hypothesis that Hildegard's primary source for her work could only have been the redaction B of the 'Summarium Heinrici', which also did not contain a Book of Stones. It was only a later acquaintance with the editorial staff A of the Summarium that may have prompted Hildegard to expand her work to include the book on stones and the books on the animal kingdom and metals. The regrouping of the book numbering in the early Strasbourg edition, initially mentioned as a possibility, would then not be a regrouping at all, but rather a numbering applied specifically for printing of the text, which in the original was only subdivided by separate chapter numbers. This was not the original, as explained in more detail in the explanation of the stemma (pp. 8ff.), but an early copy by Volmar.

As already shown above, in the early Strasbourg edition the individual chapters were labelled with headings, i.e., with 'De…' and the keyword in the ablative case. Besides the already mentioned incorrect transliteration of the -un ending to -im in nouns, the letters c and t are often confused due to their minimal distinguishability in the Gothic minuscule script of the old original. For example, Pfefferruth in the original (I, 38) becomes Pfefferruch / Pfefferruch, and Huoflathecha (I, 200/201) becomes Huoflathetha.

In the present edition, these headings have not been labelled, or rather, the ablatives of the Strasbourg early edition have been converted to the nominatives in the chapter lists, as in all other textual witnesses and corresponding to the original. The fact that the editor of the Migne text arbitrarily labeled all chapters with such ablative headings, as in the Strasbourg early edition, has already been critically noted above.

Indications are plentiful in the Strasbourg early edition. They are consistently added marginally to the text in smaller type and often correspond to the indications of the main manuscripts.

The chapter heading at the beginning of each chapter starts with an initial letter, which usually extends into the second or even third line and projects upwards into the line of the heading.

Each leaf, with front and back, is divided into two approximately equal halves, marked A and B on the front and C and D on the back.

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Brussels (B), Bibliothèque Royale, Cod. 2551

The manuscript is described in Embach 329–332, Moulinier 48–49, and Struck 28–31. The Brussels paper codex from the 15th century begins with 'Incipit liber sancte Hildegardi prophetisse de diverses infrascriptis

maateriis', but the chapters are often preceded or followed by extraneous texts that differ so clearly in wording from Hildegard's text that they were easily recognizable and were therefore omitted from the main text. The Book of Stones (Book IV) in particular is significantly expanded by these additional texts, which can even include entire chapters with further stones (noted in the chapter index). On the other hand, 100 chapters are missing from the Book of Plants (Book I) (there are only 117 instead of 217), and two large gaps (chapters 10–27 and 62–79 are particularly noticeable, suggesting that some pages may have been lost in the original manuscript. This manuscript, according to stemmatological findings (see pp. 8ff.), must have belonged to the same branch of the manuscript tradition as the two PV manuscripts, but with the peculiarity that, unlike PV, B also frequently contains additional text which, in at least two cases, is not present in the FWS group and thus represents an independent deduction from the original. Further evidence for this is provided by the numerous passages in which Hildegard's German word is glossed in Latin using the id-est formula. This can only be interpreted as a reaction to the fact that Volmar had already added the Latin word interlinearly to the German in the original.

Freiburg (f), University Library, Ms. 178a The manuscript is described in Embach 353–355, Moulinier 59, and Struck XVII–19. In 1985, Raimund Struck identified this manuscript, created shortly before 1400 and bearing the (erroneous) title 'Lapidarius ysydori', as Hildegard's 'Book of Stones' and included its text in a comparative edition of the Book of Stones. This indirectly revealed a significant textual relationship between the Freiburg manuscript and the Florentine text; that is, the stemmatic similarity of both manuscripts is demonstrated primarily by the equally comprehensive inclusion of the original supplementary text in the main text. The manuscript ends with chapter 23.

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8. Augsburg (a), University Library, Cod. III,1, fol. 43 The manuscript is described in Embach 347–353 and Moulinier 55–56. This manuscript, handwritten in the late 15th century, is titled in its central section as the cookbook of Master Eberhart, 'a cook for Duke Henry of Landsbut'. This section contains excerpts from Hildegard Physica, specifically ten of the first chapters of the Book of Plants (Book I, 1–9, 11), 19 chapters from the Liber de Piscibus, and three chapters from the Liber de avibus. Melitta Weiss-Amer has devoted a scholarly analysis to this part of the manuscript, to which reference can be made here.

Bern (b), Burgerbibliothek, Cod. 525 The manuscript is described in Embach 344–347 and Moulinier 58–59. This manuscript collection, written in the 15th century, contains, in its second volume (folio 18r–23r), under the heading 'Hyldegardis de simplicibus me(dicin)is', 18 chapters from the Book of Plants (Book I), two from the Book of Trees (Book III), and the chapter on the earthworm (Book VIII). The last two leaves contain several chapters which—as Irmgard Müller has noted (pp. 423f.)—originate from the 'Circa instans'. Since the Hildegard text in this manuscript, along with some additional texts, corresponds to the Florentine manuscript, it belongs, stemmatologically speaking, to the group of textual witnesses that have integrated Hildegard's marginal additions into the main text.

… In the 1990s, Laurence Moulinier discovered and published a large number of prescription extracts from Hildegard's Physica in three 15th-century Vatican manuscripts attributed to her (Moulinier 1993, 1999). These extracts suggest that they were taken from good and complete sources of the combined Physica text. However, as secondary sources, they were not included in the authoritative edition of the text. These are the codices of the Vatican Apostolic Library, Pal. Lat. 1144, 1207, and 1216 (Embach 355–360, Moulinier 60–62).

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On Text Design

The typography of this edition exhibits certain editorial specifications—apart from the chapter initials, which are also present in all manuscripts and the Strasbourg early edition—which are justified by the following:

Base text in normal script (correct) Contrary to the previously discussed hypothesis of a two-part text in the original manuscript as base and supplementary text, the manuscript evidence provided a sufficiently clear separation of the two text groups signed during the genesis. Manuscripts P and V represent only the base text, which appears as such in normal script. It is almost always also present in manuscript F, so that the gaps in the base text, which quite often arose due to line breaks in PV, could also be bridged. The WSB text witnesses, on the other hand, are characterized by the fact that they contain abridgments to a significant degree, which can relate not only to the original text but also to the supplementary text integrated within these text witnesses. The best way to demonstrate such abridgments was to introduce section numbering within the text, which then also forms the basis for the three apparatuses (A, B, and C). Each new number in the text marks the omission or reinsertion of the abridgmented text in one or more text witnesses, which is then indicated in Apparatus A by the presence or absence of the corresponding abbreviation.

Supplementary Text in Italics In almost all chapters, there are sections with italicized text, which manifests the subsequent integration of the supplementary text present in the original manuscript but still marginally separated into the original text, where the FWSBf text witnesses retain this text to a degree comparable to a signature. Manuscript W is a curiosity in that the supplementary texts are often inserted into the main text in nonsensical ways and at incorrect points. This unintentionally supports the hypothesis that the supplementary text truly existed as such and could even have subsequently received the secondary title 'Book of Composite Medicine' in contrast to the main text, 'Book of Simple Medicine'.

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For the marking technique used to indicate the misplacements of the supplementary text in the main text of Manuscript W, see the introduction to Volume 2: Technique of the Apparatus, Apparatus A.

Words in Bold Print and Word Substitutions

The words in bold print are Hildegard's German words, which, in their Rhenish Franconian dialect, often still retain a Late Old High German phonetic structure. This is based on monastic conservatism, which in turn is rooted in a long-standing written tradition with German elements. In Hildegard's case, it was primarily the influence of her textbook 'Summarium Heinrici', a hundred years her senior, from which she likely derived many of her German words in their archaic phonetic form. As editor of the text edition of the 'Summarium Heinrici', I have also rendered the German words in bold there. Since Hildegard's scribe Volmar often (interlinearly?) glossed Hildegard's German words in Latin, so that the Latin word was often available to copyists as an alternative and perhaps even preferred, it frequently appears in the text, followed by a slash, after the bold German word. If the word "accessory" is still enclosed in parentheses, it is only found in manuscripts S and/or B. This means that, unlike manuscript PV, these two manuscripts do not offer a reliable guarantee that these words can be traced back to Volmar, but may be based on more recent Latinization trends.

The aforementioned case is also possible: the bold German word appears with a slash after a Latin word. This occurs when the leading manuscript F (often together with W) provides the Latin word, while manuscripts PV provide the German word.

A special case is represented by the German words in square brackets following the Latin word that only appear in the italicized text. These are the German words that appear only in the manuscript of C+C in its parallel text to the Physica text. This parallel text is referenced in apparatus A according to L. Moulinier's edition of the text, with page and line references. Since this C+C text—as shown in the stemma (see p. 8)—is

likely the oldest (and still unabridged!) version of the supplementary text, these original German words of Hildegard must have already been Latinized by Volmar himself in the first copy. Therefore, only these Latin versions exist in the main manuscripts FWSf derived from it—and thus in the definitive text edition.

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The Chapter Lists A particular problem arose in reproducing the chapter lists for the individual books. Separating two sets of variants for the Latin and German words would have been far too confusing. Therefore, the spelling and phonetic variants of the Latin and German words from the individual manuscripts have already been included in the index itself and can thus be found in this Volume I. Regarding the typefaces, the indexes are designed so that the Latin words appear in regular type, while the German words appear in italics. All further explanations regarding the organization of the indexes are reserved for Volume 2.

Normalization of Spelling Variants

In addition to the general expansion of all common abbreviations, the following spelling variants are normalized in the manner described here to further reduce the workload of Apparatus A:

– c and t are often hardly distinguishable and are therefore used interchangeably, correspondingly to classical Latin.

– j is always rendered as i, following classical precedent.

– Long s in the middle of a word is always rendered as a round s.

– u and v are always rendered as u when they have a vowel sound in the Latin text, and as v when they have a consonant sound. For German words, however, the spelling of the individual textual witness is retained (possibly only in Apparatus C).

Newly developed word variants are not specifically listed in Apparatus A. The form(s) following the slash are characterized in more detail based on their occurrence. If such a form occurs more frequently than the original form at a specific point in the text, it has also been incorporated into the text there.

vinegar / vinegar: somewhat / somewhat at / aput: simulate / assimilate: or / or / or / or: always in V, sometimes in P always in W, otherwise sometimes, in the text where there are multiple instances. mostly in W, otherwise occasionally fägt, but often not identifiable due to l-syllable abbreviations.

Variation corresponding to this framing in decreasing frequency. In the text after multiple instances.

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butter / butter: predominantly except in WS. In the text after multiple instances.

head / head: In B, it's common, but otherwise rare.

worships / worships, through a cloth: Indicative instead of the correct subjunctive, which is therefore used in the text, in all manuscripts except St.

to eat / to eat: Always in P, sometimes in B.

diabol(ic)us / dyabol(ic)us: Mainly in FW, they often appear in the text according to multiple rights. P always has devil.

and / and / and: Variation corresponding to this framing in decreasing frequency. In the text according to multiple rights.

fennel / fennel: Exclusively in St.

flecma(ticus) / phleuma(ticus): Exclusively in W. S always has phlegm(ticus).

to give birth sometimes in BPV, rarely in W.

buck / buck: frequently except in V

liver / liver: the predominant form, except in WS.

in the meantime exclusively in V

language, lingua / ligwa: sometimes in PV

member / member: equally common, unless indifferent with a nasal stroke

olive mostly in W

paradise / paradise: frequently except in BV. In the text according to multiple rights.

paralysis predominantly except in WS. In the text according to multiple rights.

plate / pantella: exclusively in V

fat, fat, fat / pigwis, fat: sometimes in fPV

to pulverize / to pulverize: always and simply in V and a

to what extent often form. In the text according to multiple rights.

whatever / whatever:

exclusively in W

rutha / rutha: very frequently except in S. Since the word is identical in Latin and German, it appears in the text only in conjunction with other German words as German “it turns”.

blood, sangwis / saguis, sagwis: sometimes in fPV

hedge / onion:

exclusively in B

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juice / juice:

frequently except in B. In the text according to multiple rights.

timpora / timpora:

(tundere), he cuts / cuts:

frequently In the text according to multiple rights.

In F only the first writer, in B sometimes.

focus / focus: often in BPV

ointment / anointed: so in all manuscripts except in Book I by F (first scribe) and S.

like often in F and P, otherwise occasionally.

wants / wlt: Predominantly spelling of this verb form. The text is not taken into account.

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Appendix: Parallel Passages Hildegard / Summary of Heinrich

The following table lists the parallel passages between the two works of Hildegard of Bingen (Physica, Lingua ignota) and the two versions of the Summarium Heinrici. The following explanations are provided:

The first column shows the consecutive numbering of the chapters in Hildegard's Physica.

The second column (Li) indicates the presence or absence of the Latin and/or German headwords from Books I, III, and V of Physica in the Lingua ignota. The numbers refer to the pages and half-lines of the Lingua Ignota edition by Steinmeyer-Sievers (Volume 3, pp. 401–404).

The third column (SHB) lists the keyword parallels in the six-book version (Redaction B) of the Summarium Heinrici, because Hildegard is believed to have known only this second version of the Summarium. The numbers refer to the pages and lines of Redaction B of the Summarium in the second volume of the text edition of the Summarium Heinrici.

The fourth column (SHA) lists the references from the first version (Redaction A) of the Summarium (Volume 1 of the text edition), because Hildegard is believed to have used a copy of this version during a later phase of working on the Physica.

The third column (SHB) lists the references from the first version (Redaction A) of the Summarium (Volume 1 of the text edition), because Hildegard is believed to have used a copy of this version during a later phase of her work on the Physica.

Between these two columns of keyword parallels in the summaries of both versions, there are, in some cases, references to the longer version of Book XI of the summaries (in the second volume of the text edition) if the same keyword also appears there—or only there.

A tilde (~) after the entries in the summaries indicates a variation in the German word compared to Hildegard's.

Spacing () after the entries in the summaries indicates a presumed identity of graphically distinct Latin keywords.

A question mark (?) after the entries in the summaries suggests that a direct connection to Hildegard is uncertain.

A tilde (?) after the entries in the summaries indicates that a direct connection to Hildegard is questionable.
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The first book Physics Li SHB SHA

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I-66, 7*

236, 1-237, 11 = I-15 18–21*

237 12-238, 5 = V-6, 9b

238 6-26 = I-64, 14-17

239 1-17 = V-6, 13-21

18-240, 5

I-67, 4*

240 6-241, 3 = VII-7a, 9-16

241 4–9 / 267, 15–18 = I-100, 10*

10-15??

10, 15-21

I-27, 10+11

22-23

I-163, 8+9

23-242, 3/267, 2-4

I-163, 10

242, 3-243, 11 = I-163, 11

243, 12-19 = III-16, 17-19

244, 1-4 = I-116, 6*

5-6 / 256, 16-17

I-15, 14b

6-8

I-15, 14d*

9-11

III-54, 27*

12-245, 10

III-15 27+28

245, 11-18 = I-113, 11*

19-25

I-21, 13

26-246, 2

I-110, 8+9

26, 246, 2-7

III-54, 21+23

246 8-9 = I-66, 9b*

10-15 / 19-24

I-17, 11a

15-19

I-17, 12, 11b

25-247, 26

6-13, 26, 28-31*

248, 1-7 = I-170, 26-29

7-21??

22-249, 9

I-63, 12*

249, 10-14??

15-21

I-124, 8–10*

22-250, 2??

250, 3-251, 1 = VI-63, 10*

251 1-10??

11-18

I-103, 8-10

19-252, 6

I-70, 4+5

252 7-22 = I-155, 10-14

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23-253, 9

VII-37, 12

253, 9-254, 4??

254, 5-255, 7 = VII-37, 13-22*

255 8-256, 14 = VI-3, 13-15

256, 15-257, 11 = I-15, 14–17*

257 12-24 / 258, 20-26 = I-100, 6–9*

25-258, 19

V-33, 11+12

258 20–26 → 257

259, 1-9 = 7-14, 24*

10-22

VI-58, 12*

23-260, 11

7-7+8*

260 12-27 = I-114, 13-15

28-261, 3

I-68, 8*

261 4-13 = I-91, 8+9 / I-200, 4-7

14-262, 5

I-115, 9*

262 6-11??

12-31

3-30, 9+10*

263 1-6 = I-112, 16+17

7-14

I-113, 12+13

15-24

I-194, 13*

25-264, 10

I-165, 6+7*

264 11-20 = IV-25, 2

21-24 cf. IV-21 and IV-22

265 1-5 = VII-14, 33+35

5-8

I-177, 19

8-12

I-67, 5

13-15

I-66, 13+14

16-266, 2

I-100, 11+12 / I-140, 11+13

266 3-5 = III-26, 15

6-8

I-91, 6

9-13

VIII-18, 11-15

14-15

III-27, 7

267 2-4 → 241

5-7 → 161

8-12

I-140 8

13-15 cf. I-100, 10

15-18 → 241

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(Physics of Hildegard) W: The book of subtleties concerning diverse creatures begins PV: The book of blessed Hildegard begins with subtleties concerning diverse natures of creatures and thus concerning other than many goods B: The book of holy Hildegard, who prophesied concerning various infrascripted matters, begins S: In the Physics of holy Hildegard of Pinguia

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(First Book) (Preface) B: Prologue S: the same preface In the creation of man from the earth another earth was taken which is man, and all the elements served him, because they felt him to live, and in all his conversations they worked with him, and he with them. And the earth gave forth its verdure according to the kind and nature and manners and all the circumambulation of man. 2 For the earth with useful herbs shows the circumambulation of 3 man's spiritual manners by distinguishing them; but in useless herbs it shows his useless and diabolical manners. 4 For there are certain herbs which are cooked with certain foods, and these make man quick to feed, and they are light, because they do not make man very heavy, and these are likened to the flesh of man. And the juice of fruit-bearing trees is harmful when uncooked, and light when cooked, and is compared to the blood of man. But fruitless trees which do not bear fruit are trees and not trees, but have only leaves, which are useless to man for eating, so that if anyone eats them, they do not benefit him much, even if they do not harm him much, and are compared to the decay of man. But that which is in trees and wood from which ropes are made is likened to the veins of man. The stones of the earth are also compared to the bones of man, and the moisture of the stones to the marrow of the bones, because stone, since it has moisture, also has heat. But the stones with which roofs are covered are likened to the nails of man on the hands and feet. And certain herbs are aerial, 5 so that they grow from the air 6

and they are also light for man's digestion and deadly in nature, so that they make the man who eats them deadly, and are likened to man's hair, because they themselves are light and aerial. But certain other herbs are windy, so that they grow from the wind and are also dry and heavy for man's digestion, and of a sad nature, so that they make the man who eats them sad, and are compared or likened to man's sweat. But the juice of useless herbs that cannot be eaten is poisonous, because they themselves are deadly for man's food, and are likened to man's waste. 7 And the earth has sweat and moisture and juice.

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But the sweat of the earth brings forth useless herbs, and its moisture brings forth useful herbs that can be eaten and that are useful for other uses of man. But its juice produces the vintage and germinating trees. Herbs that are sown by the labor of man, 8 and gradually rise and grow, 9 like domestic animals that man carefully nurtures in his house, through the labor by which they are tilled and sown by man lose the astringency and bitterness of their juices, so that the moisture of those juices slightly affects the quality of man's juices, and that they are good and useful in a way for his food and drink. Herbs that grow by their seed falling without the labor of man, and suddenly and rapidly rise like untamed beasts, are contrary to man's eating, because man is nourished by milk, eating, and in moderate weather, which is not the case with these herbs. But nevertheless they restrain some of the harmful and weak humors in men in medicine. Every herb is either hot or cold, and grows in this way, because the heat of herbs signifies the soul and the cold the body: and in these they thrive according to their kind, when they are either hot or cold. For if all herbs were hot and none cold, they would create a contradiction for those who use them. But if all herbs were cold and none hot, they would also create inequality for men, because they resist the heat of man with heat and the cold with cold. And certain herbs have in themselves the power of the strongest aromas and the austerity of the bitterest aromas. Hence they restrain many evils, since evil spirits shun them and hold them in indignation. But there are also certain herbs which have in themselves, as it were, the foam of the elements, and in which deceived men try to seek their fortunes; and the devil loves these, and mixes himself with them. FWBV: Explicit prologue.

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(Register) 1 Triticum WSBPV, Triticum (weize) F 1 (a) 2 F: Begins the herb chapters 10-117 in the blocks [1] to [28] S 9-181 in the blocks [1] to [56]

2 Siligo WSBPV, Siligo (ragge) F (a) W: Begins the chapters

3 Auena WSBPV, Auena (hauer) F (a) S: Chapters LIB. II of … 3

4 Barley WSBPV, Hordeum F (a) B: Table and register of fruits and species follows

5 Spelt WSPV, Spelza (speltrum) F, Speltrum B (a) V: First part begins

6 Pisa WSBPV, Pisa (arves) F (a)

7 Bean WSBPV, Bean (bone) F (a)

8 Lens WSBPV, Lens (linse) F (a)

9/193f. Hirse FPV, Hirse W, Hirse B (a) S ——————→ (a) (13) Millet [2]

10 Fenich FW, Venich PV ——————↓ (14) Venich

11 Hanef W, Hanff PV, Hanef (Canapus) F (a)

(16) Canes [4]

12 Radtho FW, Rato PV

(75) Weeds [28]

13 Galgan W, Galgon PV, Galgan (Galanga) F

(17) Galangal [5]

14 Zitwar F, Zidwar W, Zitwar PV

(18) Zitwar

15 Ingebern F, Ingebern W, Ingebern PV

(19) Zinziber

16 Pepper (peffer) F, Pepper (peper) W 4 Piper P, Piper V

(Pepper 3, 4)

17 Kämel F, Kommen W, Komel PV

(20) Cimino

18 Bertram FWPV

(21) Pyrethrum

19 Liquorice FWPV

(22) Liquorice

20 Cinnamon FV, Cinnamon WP

(Cinnamon 3, 3)

21 Nutmeg FW, Nutmeg PV

(Nutmeg III, 2)

22 Rosa FWPV

(76) Rosa [29] 1 Die Klammerformen bei 1-3, 5-8, 11, 13, 16 sind interlinear Zusätze von gleicher Hand. 2 Nachweis der nur im Textteil befindlichen Kapitel 1-9+11 der Hs. a. 3 Es folgen die Stichwörter im Ablativ, die jedoch in dieser Tabelle in Nominative umgesetzt werden. 4 Das deutsche Wort übersetzung erst hinter 17 Kommen.

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23 Lilium FV, Lylium W, *Libaim V

(77) Lilium

24 Psillium F, Spillium W, Psilium PV

(78) Psillium

25/196ff. Spike the FWPV

(79) Spike

26 Cubebo PV, *Rubebo F ( ) W (ausradiert)

(23) Cubebe [6]

27 Gariopholes FW, Gariophiles PV

(24) Garyophyllum

28 Christian FWPV (24) Christian [7]

(25) Christian

29 Luncwrz F, Lunckwurz PV, lungwortz 5 W (b) 6 (25) Lungworts

(80) Lungwurz [30]

30 Hirzeszunge FW, Hirzunge PV (b) (26) Hirzunge

(81) Scolopendria

31 Genciana F, Gentiane W, Enciana PV

(82) Gentian

32 Quenela F, Quenela W, Quenula PV (b) (14) Quenela [4]

(81) A broom

33 Andron FPV, Andoren W

(82) Marrubium

34/173,55 Hirzesuam F, Hirzesuam W, Hirzesuam PV (b)

35 Lauendula FWPV (b) (15) Lauendula

(83) Lauendula

36 Fenigrecum F, Fenugrecum W, *Senigrecum PV (16) Fenu grecum

(84) Fcenugræcum

37/194,8ff. Sisemera FW, Sysemera PV (17) Sisimera

38 Pefferkrut FWV, Pefferkrut P (18) Peffercrut

(26) *Peffertruch [7]

39 Scherlinc F, Scherlinc W, Scherling PV (27) Schirling 7 [8]

(85) Hemlock [31]

40 Ganfora F, Ganfora W, Ganfora PV (28) Camphor i · gumme

(Camphora III, 9)

41 Amphora F, Anfora W, Anfora PV (29 Amphoras) 8

(27) Acitula [8]

42/196ff. Hüswrz F, Husworts W, Huswurz P, Huswurz V (30) Huswurz

(86) Forever [32]

43/196ff. Scitworz F, Scitwore W, Schickwurz PV (b) (31) Brionia i · schigwurz

(87) Brionia

44 Wuntwurz F, Wontwore W, Wuntwurz PV (32) Wontwurz i · strawberry

(89) Strawberry 5 Marginal korrigiert statt lingwr. 6 Nachweis der nur im Textteil verstreut befindlichen Kapitel der Hs. b. 7 that is natewurz; bezieht sich auf das im Text folgende unechte Kapitel 'Dracuntia' mit der dortigen Marginalie 'naterwurcz'. 8 Nicht im Register, aber als Textkapitel vorhanden!

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45 Sanicula FPV, Senicule W (11) Bag [2] (90) Sacks

46 Heilbovbet F, Helbobet W, Heilbeubt PV

(91) Hermodactylus

47 Farn FPV, Farn W (33) Farn [9] i · filix (92) Filix

48 Haselworx F, Haselwore W, Haselwurx PV (34) Haselwurx (95) Haselwurx [34]

49 Herb Aaron FPV, *Heba Aaron W (35) Herb Aaron (96) Aaron

50 Humela FPV, *Cunnele W (36) Wet (94) Wet

51 Woluesmile F, Wuluesmulch W, *Wolffswurx PV (37) Wolffsmilch (98) Black thistle

52 Dolo FPV, Dolo frigus W 9 (38) Dole (97) Stignus

53 Douwortx F, Doworx W, Dauwurx PV (39) *Donwurx (99) Dewurtx

54 Brachworx W, Brachwurx PV, Waldistil F (40) Brachwurx (100) Esula

55 Funfplat F, Fonfblat W, Funffblat PV (41) Funffblat (101) Quinquefolium

56 Mandragora FPV, Mandragore W

(102) Mandragora

57 Winda FPV, Winde W (47) Winde [13] (103) Winda

58/196ff. Boberella FWP, *Roberella V (48) Bobirella (72) 10 Borith [26]

59 Binesuga F, Binesuga W, Binesuga P, *Return V (49) (B)ynsuga) 11 (104) Apiagus [35]

60 Sunnewerbel F, Sonnewerbel W, Sonwirbel PV (50) Sonnewirbel (105) Solsequium

61 Hopfo F, Hoppo WV, Huppo P (51) Hoppe (74) Humulus [27]

62 Lilun PV, Lylen W, *lilium F

(106) Lylim [36]

63 Selba FPV, Saluia W

(28 Saluia) 12 [9]

64 Ruth WPV, Ruth F

(29) Ruta

65 Hyssop FWPV

(30) Hyssop

66 Feniculum FW, Veniculus PV

(31) Fennel

67 Tell FWPV

(32) Dill 9 Beide Wörter späterer Randnachtrag. 10 Die folgende Kapitelzahl 73 fehlt, so daß mit 74-82 weitergezählt wird. Dann aber gibt es 81+82 ein zweites Mal, gehalt von 83-87. Weil dann aber 88 fehlt, ist die weitere Abfolge ab 89 wieder korrekt. 11 Nicht im Register, aber als Textkapitel vorhanden! 12 Nicht im Register, aber als Textkapitel vorhanden!

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68 Petrosilinum F, Petrosilinum W, Petrasilinum PV

(33) Petroselinum

69 Apium FWPV

(34) Apium

70 Kerbela F, Kernele W, Kirbela PV

(35) Cerifolium

71 Pungo FPV, Bunghe W

(37) Pungo [11]

72 Crasso FPV, Karse W

(38) Nasturtium

73 Brunnecrasso F, Burnekarse W, Burnkerasse PV

(39) Brunnecrasso

74 Burzel FW, *Wurzel PV

(40) Portulaca

75 Bachminza F, Bachminze W, Bachminze PV

(41) Bachminza

76 Alia minza maior F, Alia minza W, Maior minza PV

(42) Menta magna

77 mi(nor) minza que dicitur hun F, *maior minza W, Minor mint PV

(43) Menta minor

78 Romische minza F, Romessche minze W Romische minza P, *Romische muza V

(44) Romisch menta

79 Allium FW, Alleum PV

(46) Allium [13]

80 Asclonch F, Aschalonch W, *Alsla PV (74) Ascolonia i eschlanch (47) Aschalonia

81 Porrum FWPV

(48) Porrum

82 Vnelonch F, Wnnelonch W, Onlanch PV

(49) Cepe

83 Omnis lonch FW, Omnis lanch PV

(50) Porrum cavum

84 Kole FWPV

(51) Caulis

85 Wizgras W, Wizgrais F, Wießgras PV

(52) Weggraß

86/194f. Stutgras WPV 13, Stutgras F

(53) Stuttgart

87 Kurbeza FWV, Kurbeßa P (75 Curbs) 14 (55) Pumpkin [15]

88 15 Pedema FPV, Melones W

(56) Watermelons

89 Ruba FW 16 PV

(57) Turnips

90 Redich F, Redich W, Retich P, *Setich V

(58) Root 13 In PV mit 87 vertauscht, nicht jedoch im Text. 14 Nicht im Register, aber als Textkapitel vorhanden! 15 In FW im Textteil mit 89 vertauscht, in PV fehlt das Kapitel im Textteil. 16 Späterer Randnachtrag.

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91/195f. Laticha W, Ladche F, Latheca PV

(60) Lettuce [17]

92 Wilde laticha W, Wilde ladiche F, Wilde latex PV

(63) Wild lettuce [19]

93 Senef FW, Senff PV

(64) Mustard herb

94 Mustard FP, Mustard W, Mustard V

(65) Mustard grain

95 FWPV fan (b) (67) Chain [21]

96 Poppy FWPV

(69) Poppy [23]

97 Babela F, Babbelle W, * Gabela PV (82) Papers [21] (107) Malua [37]

98 Cletta FPV, Herba cledde W (b) (83) Lappa clette (109) Lappa

99 Distel FWPV

(84) Tribulus thistle
(85) Cardus

(99a) Vebedistel FWPV) 197f.

(85) Vedisdtel
(86) Vebdystel

100 Vrtica FWPV

(86) Vrtica nessel
(87) Vrtica

101 Wegerich FPV, Wegherich W

[6] (112) Plantago

102 Menua F. Menue W, Minua PV (21) Menua

(113) Menua

103 Viola FWPV

(114) Viola

104 Melda FWPV

(115) Atriplex

105/205f. Gunderebe W, Gunde( )ra F, * Gunderbe PV (22) Gontrebe

(116) Asarum

106 Stauenrz (Abrotan) 17 W stabenrz abrotanum F, Staunrz PV

(117) Abrotanus

107 Binz W, Binüz F, * Riboß PV

(71) Artemisia [25]

108 Clee FPV, Clee W (23) Clee

(118) Cithysus [38]

109 Wermude FW, Wermuda PV

(119) Absinthe

110 Bilsa PV, Bilse F, Bilze W

(120) Let's talk

111 Reinefane W, Reinefane F, Reinfane PV

(70) Tanacetum [24]

112 Dost FW, Dost PV

(121) Oregano [39]

113 Garune FW, Garne PV (19) Millifolium [5]

(122) Millefolium

114 Agrimonia FPV, Agrimonia W (20) Agriculture

(123) Agriculture

115 Dictampnus FPV, Dyptamnus W (44) Dictampnus [12]

(124) Dictamnus 17 Marginal von ander Hand.

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116 meters of FWPV (45) Measure (125) Antipyretic

117 Musore FPV, Pilosella W (46) Musore (126) Pilosella

118 Swertula PV, Swertele F, Gladioli W

(127) Gladiola

119 Merredich FW, Mirredich PV (52) Mirredich [14] (59) Raphanus [16]

120 Atich W, Atich F, Adich PV (53) Attic (128) Ebulus [40]

121 Nachtschade PV, Natschade F, Solatrum W

(129) Solatrum

122 Ringula WPV, Ringela F

(130) Ringella

123 Wullena PV, Wllene F, Wllene W

(131) Blandonia

124 Gamandrea FW, Gamandrea PV

(132) Alentidium

125 Centaurea WPV, Cent rea F

(133) Centaurea

126 Poleia FW, Poleia PV

(68) Pulley [22]

127 Beonia FWPV (116) Beonia [28] (134) Dactylosa [41]

128 Bathenia FWPV (117) Bethonia (135) Pandonia

129 Sichdenrz F, sidenrz W, Sichterwurz PV

(136) Citterwurtz (nig.)

130 White sichwrz F, other sichwrz W, White sichterwurz PV

(137 Citterwurtz al.) 18

131 Basel FWPV 19 (12) Basel [3] (138) Basilisk

132 Biuenella W, Bibenella F, Bebinella P, Bebenella V (13) Biuenella (139) Bibinella

133 Agleia F, Agleia W, Ageleia PV (10) Acoley [1] (140) Acoleia

134 Springwurz FW, Springwurz PV (54) Springwurz [15] (141) Cytocata

135 Frideles onga F, frideles onghe W, Frideles *onga P, Frideles* vnga V

136 Berewerz F, Berewerz W, Berewerz PV (55) Berewurz (142) Berwurtz

137 Steinbrecha PV, Steynbrecha F, *Stinbreghe W (56) Saxifrica i* steinbreche (143) Saxifraga

138 Vgera FWPV (57) Vgera (144) Vgera

139 Grintwurz F, Grintwurz W, Grintwurz PV

(145) Chelidonia

140 Lubistichel F, lubestekeil W, liebestuckel PV

(36) Lewis [10] 18 Nicht im Register, aber als Textkapitel vorhanden! 19 Im Textteil von PV fehlt dieses Kapitel.

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141 Ebich FPV, Euich W (58) Ebich (146) Ebech [42]

142 Ibischa F, Ibischa W, Ibischa PV

(147) Hibiscus

143 Denemarka FP, Denemarca W, Denemarcka V

(148) Denmark

144 Nebeta W, Nebeta F, Nabeta PV

(149) Calamity

145 Cranchesnabel W, Crancasnebel F Kranchsnabel P, Krangsnabel V (b) (150) Kranchschnabel

146 Consolidate FWPV (b) (59) Consolidate i · beynwelle (151) Consolidate

147 Biuerwrz F, *Ebiuerwrz W* Byerferwurcz P, *Bierferwurcz V (b) (61) Biuerwurcz (152) Rustica

148 Grensinc FW, Grensing PV (b) (60) Grensich

149/196f. Morkerut PV, Morcruit F, Morcruit W

(62) Mortkerut
(63) Pastinaca [20]

150 Gensekerut PV, Gensecruit F, Gensecruit W

(63) gensecrut

151/193ff. Linsano (yes!) FPV, Lijnsane W (b) (64) Lynsane

152 Hunisdarm F, *Hunsarem PV, () W 20 (b) (65) Hunsdarm (173) Hunesdarm [52]

153 Nesseworz F, Neseworz W, Nyesewurcz PV

(66) Niesewurcz
(67) Jellyfish [43]

154 Herba gith W, Git F, Gechte PV

(67) Gichtbaum
(68) Gith

155 Isena F, Isera W, Ysena PV

(68) Verbena
(69) Verbena

156 Satureia F, Satureia W, Satereya PV (b) (42) Satureia [10] (156) Satureia

157 Woluisgelena W, Woluisgelena F, Wulffesgelegena PV

(69) Wolff gelegena [16]

158 Sime F, Sume W, Simeß PV

(70) Syme

(71) Similarly [55]

159 Juncus F, Juncus PV, () W 21

160 Meglana FPV, Meclane W

(71) Meglan

(72) Megilana [44]

161 Dornella FWPV

(158) Dornella

162 Scarley F, Scarley W, Scharley PV

(43) Scharley [11]
(44) Cicula

163 Storkensnabel W 22 , Storkensnabel F, Storkesnabel PV (b)

(160) Storkenschnabel 20 Kapitel aber im Textteil vorhanden 21 Kapitel fehlt auch im Text.

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164 Blessed FWPV (72) Blessed [17] (162) Blessed [46]

165 Rizza FW, Rizza PV

(163) Red

166 Music FWPV

167 Birchwrz F, *Burchwrz W, Birchwrz P, birckawrzz V (b) (73) Birckawrzz (167) Birchwurtz [48]

168 Astrencia FPV, Astrenge W 23

(161) Aristolochia [45]

169 Ertpeffer FWV, Ertpeffer P

(168) Erdtpeffer [49]

170 Bremen FW, () PV 24 (76) Bramber [19] (177) Brambere [54]

171 Ertbere F Herba in qua ertberen W, () PV 25 (77) Erpercrut (178) Fragaria

172 Waltbere F, Herba in qua waltberen W *Waltpeffir P,* Waltpeffer V (78) Waltbere (179) Vualbere

173/34a 26 De diversitate fungorum moyses FPV, Fongi W (b) (79) Von mancherley swemmen 27

174/197f. Wichrz F, *Sichworz W,* Wirwurzz PV

175 Aloe FWPV (97) Aloe [25]

176 Thus FWPV (99) Thus [27] (Thus III, 8)

177 Mirra FWPV (100) Mirra (Mirra III, 7)

178 Balsamum FWPV (101) Balsamum (Balsamum III, 5)

179 Mel FWPV (102) Mel (Mel VI, 62)

180 Zuker F, Zuke W, Czycker PV (103) Zucker

181 Lac FPV, Lac vaccarum W (104 Lac) 28 (Lac VII, 14)

182 Butirum FPV, Biturum (sic!) vaccarum W

(Butyrum VII, 14) 22 This is followed by the number of chapters Stichwort 'Homo', das einlich das mit Initiale verzehene Anfangswort des Abschnitts 8 im gleichen Kapitel ist. 23 Zusatz in kleinerer Schrift: Aristotle (…). 24 Fehlt in PV im Register, ist aber als Textkapitel vorhanden. 25 Fehlt in PV im Register, ist aber als Textkapitel vorhanden. 26 In den Handschriften FPV sind ab hier entgegen der Kapitelabfolge im Textteil die Komplexe 173-189 und 190-196 meiterander vertauscht, so daß dort die bisher schon leicht variierten Zählungen ab hier völlig verwirrt sind. Zur richtigen Kapitelabfolge in W bei ebenfalls verwirrter Zählung sei auf die Erläuterungen zum Register verwiesen. 27 In B folgt das unechte Kapitel 'Coriander'. 28 Fehlt im Register, ist aber als Textkapitel vorhanden.

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183/II, 2f. Salt FWPV (107) Of salt (Sal II, 2f.)

184 Acetum FPV, Acetum vini W (105) Acetum

185 Merada FPV, Qui merā facere W (106) Ad faciendum meratum

186 Oua FPV, Quelibet oua W (108) De ouis

187 Pix FWPV (109) Pix

188 Harx F, * Harst W, Harx PV (110) Harx

189 Sulphur FW, Sulphur PV (111) Sulfur i · suebel

190 Vicbona F, Vicbbone W, Vickbona PV

(9) Vicbbona [1]

191 Cycer W, *Ceecara F, kichgera PV

(10) Cicer

192 Visela F, Wisela WPV

(11) Visela

193 Wichun P, vichin F, Wichkin V, ( ) W 29

(12) Wichim

Milium PV = 9a

Semen lini FPV, ( ) W 30 = 151a ← Semen lini [20] (15) Semen Lini [3]

194/37a Balsamita FW, *Galsamita PV (80) Balsamita (45) Balsamita [12]

Stutgras W, Stutgras F, * Stritgras PV = 86a

195 Stur W, Stuur F, * Stuuir PV

(54) Stur [14]

Agrestis lactuca FPV, Lactuca W = 91a

(61) Lactuca agrestis [18]

196 Gerla FWPV

(62) • Gezla

Pastinaca FWV, *Pasonata P = 149a

(66) Pastinaca [20]

Borith FW, *Berich PV = 58a ← Bobrella or Borich

Spike FWPV = 25a

Semperviva FPV, ( ) W = 42a ← Long live the bus-wurx

Brionia FW, * Grionia PV = 43a ← (Brion) 31

197 Polypodium FPV, Polypodium W (81) Polypidium steinfarn (93) Polypodium [33]

Vebedistel FWPV = 99a 29 Fehlt im Register, ist aber als Textkapitel vorhanden. 30 Fehlt im Register, ist aber als Textkapitel vorhanden. 31 Fehlt im Register, ist aber als Textkapitel vorhanden.

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Ficaria FWPV = 174a

(164) Ficaria [47]

198 Weith FW, Weith PV (87) Weyd [22]

(165) • Vueich

Hirzeswrz F = 207

199 Himelsluzela F, * Hymnesluzele W, Hymnelslußel PV (88) Primula Hemelslussel

(166) Hymmelschlüssel

200 32 Maior buiflaticha F, Maior Hufflatich P, Maior Hufflatech V (89) Major bufflatich

(169) Huofflatbdeta [50]

201 Minor buiflaticha F, Minor Hufflettich P, Minor Hufflettech V (90) 33 minor buffalo

(170) Huofflatbdeta minor

202 Plion FPV

(171) Plion

203 Razala F, * Basel PV (94) * lazela [24]

(174) Razela [53]

204 Dorth F, * Doich PV (95) Dorth

(175) Dorth

205 34 Pivot FPV (96) 35 Thistle

(176) Thistle

Aserum F, Osarum PV 36 = 105a

206 Scamponia und Varianten FPV (92) Champagne [23]

(172) Scamponia [51]

207/198f. Hirzeswrz und Varianten FPV (91) 37 Hirczwurcz

208 Nimphea und Varianten FPV

209 Katzenzagel und Varianten FPV (93) Kaczenzagel

210 Zugelint und Varianten FPV

211 Paffo und Variante FPV

212 Grass in which to shoot FPV

213 Merlinsen FPV

214 Grass in which dudelkolbe sends Variant FPV 32 Die Kapitel 200-216 fehlen in W gänzlich, nur 217 ist im Register und als Textkapitel vorhanden. 33 Ab hier erfött die Zählung nach der Riehnehlung der Kapitel im Textteil, da jetzt im Register eine völlige Verwirrung der Riehnehlung einsetzt. 34 End the Registers in FPV; die folgenden Kapitel finden sich jedoch im Textteil dieser Hss., zwei davon auch in S, vier in B; in B there are also 14 foreign chapters: Bitumen, Crocum, Gemana, Gencziana, Berkwurcz uel Berwurcz, Ebirwurcz, Herba sancti Johannis, Germinach, Zucker, Medo, Claretum, Pigmentum, Oximel, Cera. 35 The foreign chapter 'Cassia' follows. 36 In PV already after 201. 37 The foreign chapter 'Thimus vel timeana' follows, which has nothing to do with 216.

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215 Hartouwe and variants FPV

216 Thymus FPV

(181) Thymus [56]

217 Herba Aloen FWPV [98 Herba aloen] [26] I-1 Triticum calidum est et plenus fructus, 2 ita quod in eo nullus defectus est. 3 And when straight flour is made from wheat, then bread made from the same flour is good for both healthy and sick people, and it prepares straight flesh and straight blood in man. But whoever shakes out dunst, that is, semolina / (simela grieß), from the same flour, and makes bread from the same dunst, that bread is weaker and weaker than if it were made from straight flour itself, because dunst loses its strength somewhat, and prepares more slime in man than straight wheat flour itself. But whoever cooks wheat without flour with whole grains, and not ground in a mill, and eats it like any other food, he neither prepares straight blood nor straight flesh in himself, but a lot of slime , so that it is hardly digested; 4 and thus it is of no use to the sick person at all, even if a healthy person can overcome this food. 5 But if anyone has an empty brain, and because of this he is so exhausted in madness, as if he were frenzied, take

whole grains of wheat, 6 because this fruit is full of fat, 7 and boil them in water, 8 because it suppresses madness, 9 and then, having taken the same grains out of the water, place them around his whole head in a moderately warm water, 10 because if they were too hot or cold, they would destroy the brain, 11 and tie a cloth over it, 12 however with the hair shaved off the head, if possible, so that the same juice may pass through the head the more quickly, 13 and thus his brain will be filled with that juice, and he will regain his strength for health, and do this until he returns to his senses. 14 And he who has pain in the back and loins, let him boil wheat grains in water, 15 because water cures certain major illnesses better than any other liquid, 16 and let him place it warm on the place where it hurts, and the heat of the wheat will drive away the powers of that plague. 17 But if a dog bites a man with its teeth, let him take a paste made of flour and egg white, and put it on the dog's bite for three days and as many nights as it took to get the same poisonous bite out of it; for the bite from its saliva is more poisonous than that of any other animal. 18 Afterwards let him remove the paste, and crush yarrow with egg white, and put it on the same bite for three or two days and then remove it, and then heal it with ointments, as any other wound is wont to heal. 19 For the paste is warm like flour, and the white of an egg is cold, airy, and smooth, and heals ulcers, and when these are mixed together it wipes away the poison of that bite by cleansing it, and also the heat of the yarrow tempered with the coldness of the white of an egg removes the same bite by biting it, and thus the sweetness of the Benedictine and the unguents heals it.

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I-2 Rye is warm, but still colder than wheat, and has much strength. But bread made from it is good for healthy people and makes them strong. And it is also good for those who have fat flesh, because it reduces their flesh, 2 but still makes them strong. 3 But for those who have a cold stomach, and are greatly weakened by it, it is the opposite, because their weakness is not able to overcome it for digestion, and therefore it prepares a great storm in them, 4 because they can hardly digest it. 5 But he who has acorns in his body, of whatever kind they may be, should place rye bread heated over the fire, or taken hot from the furnace and broken, on the acorns, and the heat of its strength consumes them and makes them disappear; and he should do this until they disappear. 6 And if anyone has a scab on his head, he should reduce a crust of rye bread to powder and put that powder there, because this takes away the evil. And after three days he shall anoint the same place with olive oil, because it is hot, and heals. And he shall do so until he is healed. 7 And if crabs, that is, very slender worms, eat the flesh of a man, let hot crumbs of bread be laid on it; and he shall do this often, and they shall perish from the heat thereof. I-3 Vein is hot and has a sharp taste and a strong smoke, and is a pleasant and wholesome food for healthy men, and it prepares for them a cheerful mind and a pure and clear understanding, and it gives them a good complexion and healthy flesh. 2 And for those who are a little and moderately weak it is good, both in bread and in flour to eat, 3 and it does not harm them. But for those who are very weak and cold it is not good to eat, because oats always seek heat. And if these should eat either bread or flour with oats, it would at the same time wulke / (wellent) in their stomachs, 4 and slime would prepare in them, 5 and it would not give them strength, because they are cold. 6 But he who is virgichtiget ist and from that has a divided mind and various thoughts, so that he sometimes becomes insane, should surround his whole body in a hot bath with oats boiled in water 7 and with the same water 8 in which the oats were boiled 9 pour over the fire stones, and do this repeatedly, and he will return to himself, 10 and will receive health. 11 For because oats have a sharp taste and strong smoke, they depress the strength of the paralytic, and because they are dry in nature, they dilute the madness that rises from the storms of humors, and he does this by means of the fire stones which are hot, because the paralytic is cold.

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I-4 Barley is cold, so that it is colder and weaker than the aforementioned grains; and if it is eaten either in

bread or in flour, it harms both the healthy and the sick, because it does not have such strength as other kinds of grains. 2 But a sick person who has already fainted throughout his body should boil barley strongly in water, pour that water into a tub, and take a bath in it, and do this often until he is healed, and the flesh of his body will recover, and he will reach health, 3 because barley is strong and pungent, and therefore it gives strength to the weakened person in the sweetness of the bath. 4 He who is also so very weak that he cannot eat bread, should take barley and oats in equal weight, and add a little fennel 5 and a little lard, 6 and boil them together in water, and after it is boiled, strain the juice, and drink it like a broth instead of eating bread, and do so until he recovers, 7 because the pungency of barley and the mildness of oats take away the aversion to eating, and the lard dissolves the same aversion, and fennel prepares a cleansing of the stomach and takes away the bruise from it. 8 But he who has hard and rough skin on his face, and which is easily torn by the wind, should boil barley in water, and then with that water, strained through a cloth and moderately warm, wash his face gently and often, and his skin there will be smooth and healthy, and will have a beautiful color, 9 because the sharpness of the barley takes away the weakness of the skin, so that it gives beautiful blood to the face. 10 And if a man's head is weak, this water should be washed often, and he will be healthy, 11 because the sharpness of the barley resists the heat and storm of weakness of the head. I-5 Spelt / Spelt is an excellent grain and is warm, and it is fat and virtuous, and it is sweeter than other grains, 2 and it prepares the one who eats it for healthy flesh and healthy blood, 3 and it makes the mind happy and 4 joy in the mind of man. And no matter how it is eaten, whether in bread or in other foods, it is good and sweet. 5 And if anyone is so weak that he cannot eat because of his weakness, take whole grains of spelt / spelczin , 6 and boil them in water, adding fat or egg yolk, so that they can be eaten willingly because of the better taste, and give it to the sick person in this way to eat, 7 and it heals him internally as a good and healthy ointment. I-6 Peas are cold 2 and somewhat phlegmatic 3 and slightly depress the lungs of the eater. But nevertheless for a person who is of a warm nature it is good

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to eat, and makes him strong. 4 But for someone who is of a cold nature and who is weak, it is not good to eat, 5 because it produces much slime in it. 6 For peas are harmful to all infirmities, and do not have any power in themselves to expel infirmities. 7 However, he who suffers from excessive phlegm in the forehead, should grind a white pea with his teeth, and mix this ground with the purest honey, and so apply it to the temples and compress it with a bandage, 8 and do so until he feels better. 9 Now the pea is somewhat phlegmatic, but it grows white and good in pure soil. 10 And when chewed with juice and applied to the temples, since the veins of the temples maintain the strength of the forehead, it takes away the sharpness of this pain. Also the heat of honey that is collected from various flowers tempers the coldness of the phlegm, as has been foretold. 11 But he who has internal pain or weakness, should often sip hot pea broth, and he will feel better, 12 because the same broth warms the intestines, and the juice of the same pea heals the intestines. I-7 The bean is hot, and is good for healthy and strong people to eat, and better than the pea. 2 For if the sick eat beans, it does not harm them much, 3 because it does not produce so much bruising and slime in them as peas do. 4 For bean flour is good and useful for both the sick and the healthy person, 5 because it is light and can be easily digested. 6 But he who has pain in the intestines, let him boil beans in water, with a little fat or oil added, and separate the beans, let him drink it while it is still hot, and do this often, and it heals him internally, 7 because bean broth heals the pain of the intestines, and fat and oil dissolve the same pain so that it goes away. 8 And he who has boiling pain and scabies and ulcers, of whatever nature, in his flesh, let him take bean flour and add a little of the powder of fennel seeds, and let this be mixed with the smallest amount of wheat flour in water, so that it can bind together; and so he prepares the tortelli either to the fire or to the sun, and places them on top, 9 and the sharpness of the bean extracts the root of that pain, and the sweetness of the fennel heals it. I-8 Lentils are cold, and when eaten they neither increase a man's marrow nor his blood nor his flesh, nor give him strength, but only fill

the emptiness of the belly, and excite the weak humors to a tempest in men. 2 For if a spot of scabies and unclean hairs which have the root of ulcers in them grow on a man's head, he should gently reduce a lentil to powder on a hot stone, and reduce a tortoise shell with the bruise that is in it to powder, and add a horse's weight to the powder of the lentil, and place it on the spots; and he will wipe away the bruise of the same pain, and so he will be healed.

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I-9 / [I-9a → nach I-193] Hirse / (Millet) is cold and slightly hot, 2 nor useful for eating, 3 because it neither increases blood nor flesh in man, nor gives him strength, but only fills his belly, 4 and only reduces hunger in him, because it has no taste for refreshment. 5 But it also makes the brain of man watery, and makes his stomach lukewarm and sluggish, 6 and strikes a storm with the humors that are in man, 7 and is almost like vnkrut 8 nor healthy for man to eat. 9 But he who has pain in the lungs, let him grind millet heated on a hot stone, 10 and to this he shall add twice as much of the powder of scolopendra, and he shall eat it often with a morsel of bread, both as a snack and as a meal, and he shall be cured, 11 because the bitterness of scolopendra removes the putrefaction of the lungs, and the powder of millet softens the powder of scolopendra, lest it injure the lungs. I-10 Phoenix is cold, 2 and has a little heat, 3 and is of little effect, because it has a little refreshment, and gives a little strength to the eater, but yet it does not harm him as much as millet is wont to harm him, nor does it stir up evil humors and plagues in man so powerfully, 4 as millet does. 5 But he who has burning fevers, let him boil venison in wine and drink that hot wine often, and he shall be cured. I-11 Hanef / (Cannabis) is hot, and when the air is neither very hot nor very cold it grows, and so is its nature, and its seed has health, and is curable for healthy people to eat, 2 and in their stomach it is light and useful, so that it removes a little slime from the stomach, 3 and can be easily digested, 4 unless that person is very weak, 5 and it reduces the bad humors, and makes the good humors quek / strong. 6 And if anyone has a weak stomach, hemp in water to cook and eat food, and makes it belch, and also brings easy digestion to him. 7 But still he who is weak in the head, 8 and he who has an empty brain, if he eats hanef, it easily makes him a little pain in the head. But he who has a healthy head and a full brain in the head, it does not hurt. 9 But he who is very weak, it also makes him a little pain in the stomach. But he who is moderately weak, eating it does not harm him, 10 as has been foretold. 11 But he who has a cold stomach, boil hemp in water, and wrap the expressed water in a cloth; and thus warm

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let him lay it tightly on the stomach, 12 and the heat of this seed, since it is sharp, warms the cold of the stomach, 13 and strengthens the stomach, and restores it to its place. 14 A cloth also made of hemp is useful for binding ulcers and wounds, because the heat in it is moderate. I-12 Rado / (Zizania) is hot and dry, and is of no use to any man in food, because it would cause pain. But for cattle it is neither useful nor much harmful for grazing. 3 But if anyone has ulcers on the head, but not scabies, let him pound sedge and mix it with shaved roasted lard, and with it he often anoint the ulcers that are on his head, and he bites those ulcers and heals them, 4 because the bitterness of the weeds reduces those ulcers, and the stench of the lard takes away that stench, and its heat heals. 5 Likewise, whoever has scabies on the head, let him pound weeds, and add a little butter to them, and with these he often anoint the scabies and he will be cured. 6 But also pound sedge, 7 and mix honey with it, and where there are many flies on the wall, line them, that is, strich , 8 and flies that have tasted of this 9 will become weak, and fall and fail. I-13 Galgan / (Galanga) is almost entirely hot, 2 but nevertheless it has a little 3 coldness in it, and it is virtuous. 4 A man who has a burning fever in himself, should powder galangal, and drink this powder in a spring, and extinguish the burning fever, 5 because the coolness and sweetness of the spring water mixed with the heat of galangal reduces the heat of the fever. 6 And he who has pain in the back or side from bad humors, should drink galangal in welle wine, and drink it often when it is hot, and the pain will cease, 7 because this

pain from cold humors, arising from the heat of galangal in heated wine, is driven away. 9 And he who has pain in the heart, and who has unmethic in his heart, should soon eat enough of galangal, and he will be better. 12 A man who suffers from foul breath, which passes to the lungs, so that he sometimes has a hoarse voice, 13 should take equal weight of galangal / [* galan] and fennel, and twice as much of nutmeg, and of pyrethrum / [bertram] as of these two, and pulverize these and mix them together, and eat of this powder to the weight of two coins with a thin morsel of bread daily on an empty stomach, and then drink a little hot wine, and eat other noble herbs that have a good smell frequently, both at mealtime and on an empty stomach, and their good smell will stop the foul breath. 14 But he who suffers from pain in the lungs in any way, should avoid fatty meats, and food that is rich in fat, and should abstain from cooked food, because they cause inflammation around the lungs. But he should also avoid peas and lentils, raw apples and raw vegetables, nuts and oil, because they cause bruising to the lungs. But if he wants to eat meat, let him eat lean meat; and if he wants to eat cheese, let him eat it neither cooked nor raw, but dry, because the evil bruises are calmed in it. And if he wants to eat oil, let him eat it in moderation, lest

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he thereby incur bruises in the lungs. But let him not drink water, because it produces bruises [and slime] around the lungs. But let him not drink new must that has not yet expelled impurities by boiling, because it has not yet been purified. But beer does not harm him much, because it is boiled. But let him drink wine, because it helps the lungs with its good heat; let him guard himself against humid and foggy air, because this humidity injures the lungs. 15 If evil humors have come upon a man's bowels and spleen, and have brought many passions to the heart through melancholy, let him take galangal and pyrethrum / [bertram] in equal weights, and white pepper to the fourth part of one of these; or if he does not have white pepper, let him take four times as much pepper as there is white pepper, and reduce this to powder. Then let him take the bean flour, and add the aforementioned powder to it, and mix all this with the juice of fenugreek without water and wine and other liquor. When this is done, he makes cakes from all these, and dries them in the heat of the sun, from which he makes them in the summer while he can have the sun, so that he can have them in the winter. Then let him eat the same cakes both with lunch and on an empty stomach. 16 Afterwards let him take licorice, and five times more of the fennel, and sugar to the weight of the licorice, and a little honey, and make a drink [that is, lutirdranc] from these, and drink both with lunch and on an empty stomach against heartache. 17 But also a man whose phlegm in the head makes smoke and confuses his hearing, let him take galangal and a third part of aloe, and twice as much oregano as galangal, and peach leaves of the same weight as oregano, and make a powder of these, and use it daily both with and without food. 18 But he who has pain in the chest, in the spleen, or in the heart, and who has a stomach chilled by phlegm, let him take galangal and twice as much oregano as galangal, and sage but three times as much oregano, and celery seed of the same weight as oregano, and a little white pepper, and reduce these to a powder, and add to these a little boiled honey, and make an emetic from it, so that it is boiled gently without sudden fervor, and eat the same emetic often, and use pure, mild, and good wine frequently. 19 But he who is tired from paralysis, let him take galangal, and to half of it nutmeg, and cloves to half of nutmeg, and githcrut and lovage of equal weight, but of each one more than cloves, and to these add saxifrage and polypodium of equal weight, but of the same two together there will be as much as the five above, and let him reduce these together to powder. And if he is healthy, let him eat this powder on bread; but if he is weak, let him make an emetic from it and eat it. I-14 Zitwar is moderately hot, and has great virtue in itself. 2 For a man who trembles in his limbs, that is, he has drunk, and in whom virtue is lacking, let Zitwar drop into wine and add a little less galgan, and boil this with a little honey in wine, and thus drink it hot, that is, wellich, and the tremor will go away from it, and he will receive virtue, 3 because the tremor of the limbs, arising from the cold sweats which burning fevers emit, is stopped by the moderation of hot and cold things. 4 And he who has much saliva and much foam in him, Zitwar

let him pulverize and bind this powder in a cloth, and put it in a small vessel infused with water so that the water has a taste from it, and let him leave it in the water overnight, and on an empty stomach drink it frequently in the morning, and the saliva and foam will cease. 5 But also he who has much pain in his head, with the same powder in a cloth tied and moistened in water, let him moisten the forehead and temples, and he will be better. 6 And he whose stomach is full of bad foods and is very heavy, let him pulverize Zitwar, and with this powder and a little similar flour and water make a cake 7 and bake it in the sun or in an oven that is almost cold, and then let him reduce the same cake 8 to powder, and let him lick this powder in his hand often on an empty stomach, that is, lecke , and also when he goes to sleep at night, 9 and his stomach is troubled. I-15 Ingeber / (Zinziber) is very hot and diffuse, that is, zeulozlich , and is harmful to a healthy and fat man for eating, because it makes him unconscious and ignorant and lukewarm and lascivious, 2 because it has a sudden heat, which with its heat dulls the senses of man, and moves the genitals. 3 But he who is dry in body, and has almost fainted, should grind ginger / ingeber, and take this powder in small quantities on an empty stomach, and also eat it sometimes in small quantities with bread, and he will improve, 4 because its sudden heat, rising in the refreshment of the weak and of sorghum and bread, refreshes the dry limbs of man. 5 But soon after he has got better, he should not eat it with a loincloth, lest he be injured thereby. 6 And he who has ulcerated, that is, swerecht , and cloudy eyes, should grind ginger / ingeber, and tie this powder in a cloth, and so put it in wine, that the wine from it becomes acrid, that is, zanger , and at night when he goes to sleep, he should anoint the eyelids and the eyes with this wine, and if a little of it enters the eyes, it will not harm, and thus eth and turbulence will be removed from the eyes. 7 Because while a man has sight of the eyes, he can thus help the eyes; but after he has lost his sight, he will not be able to benefit his eyes in this way. 8 And he who has dim eyes, let him take equal measure of the juice of rue and hyssop, and to this add only three times the aforesaid wine, and pour this into a clean vessel, that it may retain its power in it; and at night when he goes to sleep, let him anoint his eyes and eyelids externally with it; and if he touches the eyes internally a little, it will not harm them. And let him do this often, and he will drive away the dimness of the eyes. 9 But also he who suffers from constipation in the stomach and in the belly, let him powder ginger, and mix this powder with a little juice of ancus / [herbe que ringla is called], and from the same powder and flour make tortellini, and bake them in a furnace which has already ceased to be heated by the fire for some time. And thus let him eat these tortellini often, both with and without food, and it will lessen the stench of the stomach, and strengthen the man. 10 Likewise, a man who suffers from any pain in the stomach should grind ginger and twice as much galangal and zituaris to a medium size, and after eating, put this powder in wine, and drink it like this, and also at night when he goes to sleep, and do this often, and his stomach will be better. 11 And if anyone has zitterdruse in his body, let him put a cloth tied with the same powder of ginger in vinegar, and add a little wine, lest it become too acrid, that is, zanger, and then with that cloth and powder he should anoint the place 12 where the zitterdruse are in it 13 and he will be healed. 14 But a man who has vich should take a little ginger and a lot of cinnamon and grind this. Then let him take less sage than ginger / [cituwar] and more fennel than sage [and cituwar] and less tansy than sage, and he grinds these in a mortar to juice, and he purifies them through a cloth. Then let him boil honey a little in wine, and add to it a little white pepper; or if he does not have that, let him take a little of the uimmolo, and let him pour in the aforementioned juice. After that let him take merlinsen and tormentille / [* uicwur] twice as much [as merlinsen] and mustard which grows in the field as much as tormentille / [* uicwur] is, 15 and the herb on which the smallest philanthropists / [cleddun] grow, 16 less than merlinsen. 17 And he grinds these in a mortar to juice, and he puts them in a small bag, and he pours the aforementioned honeyed and powdered wine over it, and from these he makes a clear drink / [lutridranc]. But he who suffers the aforesaid pain, let him drink this drink as much as he can drink in one gulp on an empty stomach, and in a similar way at

night when he goes to bed; and do this until he is healed. 18 But also a man who wants to make and take potions, let him pulverize and grind ginger and half a part of as much licorice and a third part of zitware as much as ginger, and then weigh the same powder together; afterwards let him take as much sugar as this powder weighs. Let all these together weigh to the weight of thirty coins. Then let him take of the purest flour similar to how much half a walnut shell holds, and as much milk of citocatia as a pen of a writer with a cut in it can hold, and thus make a very thin dough or tortellini from the aforesaid powder and of the flour and milk of citocatia; and let him divide this mass into four parts, and let him dry it in the sun in March or April, because in these months the sun's rays are so moderate that they are neither too hot nor too cold, and therefore it brings especially health. But if in these months he will not be able to have milk from the aforesaid citocacy, so that he must postpone it until May; then also with the aforesaid tortelli made in May, let him dry it in the sun also in May, and thus observe it at the appropriate time. 19 And whoever then wishes to take the drink, let him take a fourth part of the aforesaid mass on an empty stomach. But if his stomach is so strong and so thick that he does not feel the touch of this drink, let him again take half of the third part of the aforesaid tortelli, and again anoint the whole with the milk of the citocacy; and thus let him take it again dried in the sun on an empty stomach. 20 But before anyone takes this drink, if it is cold, let him warm himself, and take it in this way, 21 and after he has taken it, let him rest a little while awake in bed, and then, rising, let him walk about a little, so that he does not suffer from cold; but after the dissolution, let him eat wheaten bread, not dry, but dipped in a little broth, and eat chickens and pork and other sweet meats. But let him avoid coarse bread and beef and fish and other coarse and roasted meats, except roasted pears; and let him abstain from cheese and raw vegetables and raw apples. But let him drink wine, but in moderation, and let him give up water. Let him also avoid the brightness of the sun and fire, and thus observe these things for three days.

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I-16 Pepper is very hot and dry, 2 and has a certain precipitation in it, 3 and if eaten in large quantities it harms a person, and it produces pleurisy in him, and it deprives him of good humors, 4 and it creates bad humors in him. 5 But a person who has eaten apples or pears and feels pain from it, should immediately eat pepper and he will feel better. 6 But he who is splenic, and who has a dislike for food, 7 so that he does not like to eat, 8 let him eat pepper in moderation with some food with bread, and he will feel better in his spleen, 9 and he will feel aversion to eating, 10 because it tempers the lungs, which are easily weakened by unjust heats. I-17 Kumel / (Ciminum) is of moderate heat and dry, and is good and useful and healthy for a man who dumps / dumpfet to eat, in any way it is eaten, 2 because the heat of cumin dissolves all the congested humors, of which a man dumps / dumpfet, and which rise from the noxious humors, whence the chest is heavy. 3 But it harms him who has pain in the heart, if he eats it, 4 because the heart does not warm perfectly, which should always be warm. 5 But it is good for a healthy man to eat, because it prepares him with a good temper, 6 because it extinguishes great heat in him, from which he would incur ignorance. 7 And it brings temperance to him who is too hot, but it harms everyone who is weak if he eats it, 8 because it excites pestilence in him, except for him who has pain in the lungs. 9 A man who wants to eat cooked or roasted cheese, so as not to suffer from pain, should put cumin on top and eat it like that, 10 and the moderate heat of the cumin will dissolve the unjustly constricted coagulation of the cheese. 11 But he who suffers from nausea, should take cumin / [kumel], and to a third part of it pepper and bibinelle , or a fourth part cumin / [kumeles] and these should be powdered, and he should take pure flour / [dunst] similar, and put this powder into this flour; and thus with egg yolk and a little water make tortelli either in a hot oven [or hearth], or under hot ashes, and eat these tortelli. But he should also eat the aforesaid powder placed on bread, and he should swallow the unjustly hot and cold fluids that cause nausea in a man. 12 because the heat of cumin and the heat of pepper and the coldness of bibinelle are tempered with the heat similar to flour and the coldness of egg yolk, and when they are combined with the sweetness of water, and with the

sweet heat of the furnace, as aforesaid, they are cooked. I-18 Bertram / (Pyretrum) exists of moderate heat and somewhat dry, and the same temperature is pure, and it retains a good greenness. For to a healthy man

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it is good to eat, because it reduces wastage in him, and increases good blood in him, and makes the intellect pure in man, 2 because the heat of pyrethrum is good, because it is neither too great nor too small but well tempered. 3 But it also restores to strength the weak who has almost failed in the body, and releases nothing indigestible in man, 4 but it prepares good digestion for him 5 who eats it frequently, 6 because it digests all food with its good heat. 7 And a man who has much phlegm in his head, if he eats it frequently, the phlegm in his head decreases, 8 because phlegm is often produced by wrong humors. 9 A man also who is tired from paralysis, should powder pyrethrum / [bertram] and the second third of ginger and a little pepper, and eat it on an empty stomach, and drink wine afterwards and he will feel better. 10 For pyrethrum has a dry heat, and is devoid of all unworthy humanity, and therefore it dissipates the dancing humors of paralysis, because it grows from dew, and the heat of ginger and the heat of pepper give it a little warmth, and so it completely calms it. 11 But also, when eaten frequently, it drives away many things from a man, and prepares pure humors in a man, and brightens his eyes. 12 And in whatever way it is eaten, namely either dry or in food, it is useful and good for both a sick and a healthy man. For if a man eats it frequently, it drives away infirmity from him and prevents him from becoming weak. But the reason why, when eaten, it brings forth moisture and saliva in the mouth is because it draws out bad humors and restores health. I-19 Liquorice has a moderate heat, and it prepares a man's voice in any way it is eaten, and it sweetens his mind, and brightens his eyes, and softens his stomach for digestion, 2 because its heat is good and useful and not harmful, 3 and therefore it is beneficial in all these things. 4 But it is also very beneficial to a frenzied person if he eats it often, 5 because it quenches the fervor that is in his brain. I-20 Cinnamon is also very hot and has strong powers, and also holds a moderate moisture in itself; but its heat is so strong that it depresses that moisture, and whoever eats it often reduces bad humors in him and prepares good humors in him. 2 The tree whose bark is cinnamon is very hot 3 and suitable for medicines. 4 Wherefore a man who is weary of gout and paralysis, 5 and who has daily, tertian and quartan drops, 6 should take a vessel made of calyx, and pour good wine into it, and put some of the wood and leaves of the aforementioned tree, while they have juice in them, and let him boil it over the fire, and drink it often while it is hot, and he will be cured. 7 For the power of the same juice, tempered with the heat of the wine, and boiled in a calyx vessel whose strength resists fevers, and thus taken in drink

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, consumes any paralysis and other fevers by its good powers and the tempers added to it. 8 And a man whose head is heavy and dull, so that he has difficulty in emitting and drawing in air through his nostrils, should powder cinnamon, and often eat the same powder with a piece of bread, or lick it in his hand, and dissolve the noxious humors by which the head is dull, 9 by the power of the heat and the temper of his strength. I-21 Nutmeg has great heat and good temper in its powers. And if a man eats nutmeg, it opens his heart and purifies his senses, and brings him good character. Take also nutmeg / nusmuscata and an equal weight of cinnamon and a little caraway, that is, negelen / nelchin , and pulverize this, and then with this powder and with fine flour and a little water make cakes, and eat them often, and it soothes all the bitterness of your heart and mind, 2 and it opens your heart and your dull senses, and it makes your mind happy, 3 and it purifies your senses, 4 and it reduces all the harmful humors in you, 5 and it gives good juice to your blood, and it makes you strong. 6 The tree on which nutmeg / nusmuscata grows is warm. But its wood and leaves are not very suitable for medicine, 7 because its power thrives in its fruit. 8 But also he who is fatigued by paralysis in the brain, let him take nutmeg, and twice as much galangal / [* galan], and reduce these to powder, and also take gladiolus root / [suerthelun] and plantain root in equal weight, 9 so that the

weight of these two is less than the weight of nutmeg, and he should pound this in a mortar 10 a little, adding salt, and then from all these 11 with flour and water make a thin gruel 12 and drink it in this way, and do this once or twice a day until he is cured. 13 Also a man who is moved by much and immoderate laughter and is in pain when shaken, let him grind nutmeg, and add twice as much sugar to this, and thus put it in warmed wine, and drink it both on an empty stomach and with a meal, for immoderate laughter dries up the lungs and shakes the liver. But the heat of nutmeg heals the liver, and the juice of sugar renews the lungs, and when these are tempered with the altered heat of wine and thus taken, they restore the healthy humors that have been deprived by immoderate laughter. I-22 Rose is cold, and the same cold has a useful temper in itself. 2 But a man who has pain and darkness in his eyes, 3 in the morning or at dawn, already during the day, take a rose leaf, and place it over your eyes, and the humor, that is, droffen / trieffen , will draw out of them and brighten them. 4 Because the cold of rose is useful, and therefore it also draws out useless humors. 5 And he who is prone to anger, let him take a rose and a little of sage, and grind them into a powder, and at that hour when anger rises in him, let him apply it to his nostrils for its good smell, for the rose gladdens, the sage consoles. 6 But if he cannot have rose, instead of rose he should use mistletoe from a peach tree, which removes bitterness and the disposition of melancholy. 7 Rose should be taken and sage added to half of it, and fresh unsweetened arvina added, and these should be boiled together in water, so that an ointment is made from it. 8 And where a man is tired from a cramp or from paralysis, he should anoint himself with the same ointment, and he will feel better. 9 For the coldness of the rose with the heat and dryness of the sage, and also unsweetened arvina tempered, because salt would diminish the powers of these herbs, by their virtue soothe both the cramp and the paralysis. 10 But he who has moderate ulcers in his body should put rose leaves on them, and draw out the bruise from them. 11 But rose is also useful for potions and ointments and for all medicines, if it is added to them, and they are all the better if something of rose has been added to them, however little. 12 This is about those good powers, as has been foretold. I-23 Lily is more cold than hot. 2 Take therefore the head of the root of the lily, and beat it strongly with old arvina, and then put it in a plate zelaz , and so in a vessel; 3 and then he who has white leprosy, namely that which quedchit , 4 anoint with it frequently, first warming the ointment, and he will be healed. 5 But red leprosy can be cured with difficulty. 6 And he who has urslechte, let him drink goat's milk often, and let the urslechte come out of him perfectly. And then let him take the stem and leaves of lilies and beat them, and express their juice, and knead the same juice with arvina together, and 7 where in the body he hurts from urslechte 8 let him anoint himself. But nevertheless before anointing himself with this ointment, let him always drink goat's milk. 9 The smell of the first eruption, that is, the blut , of lilies, and also the smell of their flowers, gladdens the heart of man and prepares him for right thoughts 10 because of its useful greenness. I-24 Psyllium is cold in nature, and in that coldness it has a sweet temper; and he who boils it in wine, and drinks the wine so hot, restrains strong fevers, that is, fiber , from it. 2 And it gladdens the oppressed mind of man 3 by its sweet temper 4 , and his brain 5 helps and strengthens it to health both by its coldness and its temper 6 . 7 But he who has fevers in the stomach, let him boil psyllium in wine, and after the wine has been poured out, let him put the psyllium in a cloth, and thus bind it hot over his stomach, and he will drive away fevers from his stomach. 8 Because the heat of the wine and the cold of psyllium resist those fevers which arise from hot and cold foods in the stomach of man.

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I-25 / [I-25a → nach I-196] The ear of corn is warm and dry, and its heat is wholesome. And he who boils the ear of corn with wine, or if he has no wine, he boils it with honey and water, and drinks it thus lukewarm, and he soothes the pain of the liver and lungs and the dumphedun which is in the chest, and makes knowledge pure and the mind pure, 2 because its wholesome heat and the sweet heat of wine or honey restrain the cold humors which bring pain to the liver or lungs or chest of man and dull the mind. I-26 Kubebo is warm, and that heat has tempering in it, and it is also dry. And if anyone eats kubebo, that unworthy ardor which is in

him is tempered. But it also prepares his mind for joy and makes his intellect and knowledge pure, 2 since its useful and temperate heat extinguishes the unworthy ardor of lust, in which fetid and slimy bruises lurk, and warms the mind of man and his intellect by kindling it. I-27 Gariofoles negelen / nelchin is very hot, and also has a certain humidity in it which spreads itself pleasantly like the very sweet humidity of honey. 2 And if anyone has pain in the head, so that his head throbs, as if he were deaf, let him eat gariofoles negelen often, and the throb which is in his head diminishes. 3 And when weak viscera sometimes swell in a man, then it often happens that that swelling causes the dropsy disease of the viscera to increase in him. 4 When dropsy begins to grow in a man, he should eat gariofolia negelen frequently, and they check the beginning of that disease, 5 because their power passes into the viscera of that man and reduces their swelling, and thus drives away the dropsy disease, and does not allow it to grow any further. 6 But also the heat of the marrow of a man often exudates, and prepares him for gout. And when dropsy begins to grow in a man, if then he should eat gariofolia negelen frequently, 7 their power goes into the marrow of that man 8 and prevents gout from growing, 9 and from progressing further in him, since it is already in its beginning. 10 And he who suffers from hiccups should eat gariofolia frequently on an empty stomach. But he should also eat gariofolia frequently at mealtime, and do this also for one month. 11 For the heat of the gariofolia when the same man is fasting passes through him and makes him hot. But the heat of the Zidwar is temperate, and the cold of the aforementioned plague drives away, and this it does at a man's meal, because if he were fasting,

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the strength of the same Zidwar would injure the fasting man, and if the same man uses these for a month, the quatinus will be strengthened by them all the more. I-28 Christian has fiery heat in it. 2 And a man in whom the worst and deadliest humors are raised, so that they boil in some member of his, so that they are called freislichaz / (freissam) should always eat Christian and be better, 3 because its fiery and biting heat is opposed to the burning heat and noxious cold of those humors. 4 But he who has quartans, should eat it at the very onset of them, and he will be better. 5 And he who is very tired from gout, should eat Christian in the very fatigue, and he will be better, 6 because it resists the very strong cold that emits the greatest heat of those same quartans. 7 And he who has burning fevers, that is, fiber, in the stomach, let him drop it into wine, and heat this wine, and drink it hot and he will be cured. I-29 Luncwrz (that is, pulmonary) 2 is cold and a little hot and dry, and is not of much use to man. 3 Since evil and fetid humors emit noxious smoke to the brain of man, which carries the same smoke to the lungs and makes them suffer, that man should take luncwrz, and boil it in water and not in wine, because this herb boiled with wine would be less strong, and let him put it boiled in a pot, and drink it for a week, strained through a cloth. And when this drink fails, he should boil another in the same way again, and on an empty stomach he should drink it every day, not after eating, until he is cured. 4 For from heartache and stomach heat the lungs are often weakened, which weakness the coolness of this herb with the sweetness of temperate water soothes. 5 But nevertheless a man whose lungs are swollen, so that he himself coughs, 6 and who can hardly draw breath, should boil the moon in wine and drink it often on an empty stomach and he will be cured, 7 because the lungs, swollen by the unjust breath of heat, are contracted by the coldness of the moon, and are tempered by the hot wine, so that he receives health, since the lungs almost have its nature. 8 And if sheep eat it frequently, they certainly become fat, and even their milk is not harmful. 9 And when the lungs are swollen, 10 as we have predicted, let him use it and he will recover health, 11 because the lungs almost have the nature of a sheep.

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I-30 Hirzeszunga / (Scolopendria) 2 is hot and moist, and is good for the liver and lungs and painful viscera. 3 Take therefore the hirzeszunga 4 and boil it strongly in wine, and then add a little honey, and so again then bring to a boil once (that is welle), and then long pepper and twice as much cinnamon powder, 5

and so with the aforesaid wine 6 bring to a boil once again, and then strain through a cloth, and thus make luterdranc , and drink it often both with and without food, and it benefits the liver and purifies the lungs, and heals painful viscera, 7 and takes away internal putrefaction and slime, 8 because the heats of all these have healthy powers against the unjust heats of fevers which deplete the liver, and against the unjust cold of the lungs and against the stench of the viscera which arises from bad cold. 9 And again, grind the hirszeszunge in the hot sun or on a hot brick until it is sweetly dry, and pulverize it, and lick this powder in your hand often, fasting and after dinner, that is, lick it, 10 and it stops the pain in your head and chest, 11 and it soothes other pains in your body, 12 because sudden pain and sudden deficiency from strong and hot and cold humors suddenly overflowing, rising up through the powers of the aforementioned herbs and through the double heat of heated wine, is stopped. 13 But also a man who from some pain is very and suddenly vnmechtich (ist) / vnmechtit soon drinks the same powder in hot wine, 14 and he will be better. I-31 Gentian is quite hot. But he who suffers heartache so much that his heart can scarcely bear it, should grind gentian / gentian powder, and eat the powder itself in a suffene, and his heart will be strengthened, 2 because heartache that sometimes arises from the cold of melancholy, the heat of gentian in the refreshment of a little sorbic acid drives away. 3 But he who has fiber in his stomach, should often drink the same powder in hot wine with a lit calibe heated, and his stomach will be cleansed of fever. I-32 Quenela / (Serpillum) 2 is warm and temperate. 3 And a man who has weak flesh of the body, so that his flesh is like scabies uzblüt , should often eat quenela either with meat or cooked in muse, and the flesh of his body will be healed and cleansed internally. 4 But he who has a small scab, that is, cleynen ruden / cleynen grint , 5 so that he suffers from iucheden, 6 let him beat quenelam with new arvina, and thus make an ointment from it, and anoint himself with

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it, and he will have health. 7 And he whose brain is weak and as if empty, 8 let him pulverize quenelam, and mix this powder like flour in water, and thus make tortellos, and eat them often, and his brain will have better health. I-33 Andron / (Horrubium) is hot, and has enough juice, and is effective against various illnesses. 2 For he who has deaf ears, let him boil the andron in water, and take it out of the water, and let him let the hot doum / donst of it go into his ears, and also put it warm in his ears and all over his head, and he will hear better, 3 because its heat is harsh and because its juice is bitter, it weakens and drives away the congealed fluids and smoke from which the ears are deaf, as the wind disperses dust. 4 And he who is sick in the throat, let him boil the andron in water, and let him strain that boiled water through a cloth, and add twice as much wine, and let him boil it again in a pan, adding enough lard, and let him drink it often, and his throat will be healed, 5 because its strong and bitter powers, when tempered with wine and lard, remove the plague from the throat of the sick person. 6 But he who has a cough, let him take fennel and dill in equal weight, and add a third of the andron, and boil this with wine, and then let him strain it through a cloth and drink it, and the cough will cease. 7 And he who has weak or broken viscera, let him boil the andron with wine with a sufficient amount of honey added, and let him leave it boiled in a pot, and drink it often when cooled, and the viscera will heal. 8 For a cough arises from pain in the lungs and liver, which pains are alleviated by horehound, but dill dries up a cough, and fennel with sweetened wine heals. I-34 / [I-34a → I-173,55] Hirzessuam is cold and hard, and is harmful to man and cattle for eating, because no infirmity harms it, since it has these powers in itself, because it ulcerates a healthy man and a healthy cattle internally, when it finds no infirmity. 2 But when such dangerous humors break out in a man, that a man suffers in his limbs so much from gout, as if his limbs were broken, 3 and if he then eats hirzessu, he drives away and uzbizet and brings out the danger of those humors, because its nature is such that it is always accustomed to break where it is, and so that what is fetid it breaks down where it finds it. But it also causes a pregnant woman to miscarry, with danger to her body, if she eats it.

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I-35 Lavender is hot and dry, because it has little juice, and is not fit for human consumption, but nevertheless it has a strong odor. 2 And a man who has many lice, if he frequently smells lavender, the lice in him will die. 3 And its odor brightens the eyes, 4 because it has in it a certain virtue of the strongest and also the benefit of the most bitter spices, and therefore it also binds many evil things, and from this evil spirits are frightened away. I-36 Fenugreek (sibengeczit) is more cold than hot. 2 And a man who has daily fevers, which often produce sweat from him, and which trouble the food, that is, leident / *ledit, should take fenugreek grass in summer, and take its seed in winter, and heat it in wine, and drink it hot often on an empty stomach, and he will be better. 3 And it has a certain power of the strongest spices and a certain austerity of the most bitter, and therefore it is repugnant to many useless things, which even the evil spirit abhors and despises. 4 If anyone has such pain in the head that he even seems to be going mad, let him apply fenugreek to his nostrils, and its smell will stop the bad smoke of those same raging humors. 5 But he who has a quarter fever should boil fenugreek in water, and having squeezed out the water, let him frequently apply it to both his feet and shins, warmed at night, and tie a cloth over them, and let him drink the same fenugreek warmed in wine 6 as was said above, and he will be cured. 7 For fevers which arise from great cold, which induces a great and unseemly heat in the sick person, weigh down his feet and legs by swelling. And therefore fenugreek diluted in water should be applied around them, so that by its good powers it may reduce the swelling there and force the fever to return to the stomach, and then with the same fenugreek taken in a drink they will be shaken out of the stomach. A healthy man, if he ever feels a defect in his body, because the evil humors escaping from the liver tire his spleen and heart, 8 should take fenugreek, and according to the third part of it, white pepper and cumin twice as much as fenugreek, and he should powder this and before he feels a defect in his heart, or when he begins to feel pain in his heart, he should eat the powder itself with a small piece of bread, both with a meal and on an empty stomach. 9 For fenugreek strengthens the heart of man with its good coldness, while white pepper warms it, while cumin takes away the heat that is around it and thus heals it, and when these are tempered in this way and so, the heart of man recovers its strength.

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I-37 / [I-37a → innerhalb I-194] A similar hot remedy exists. 9 And he who eats or drinks poison, let him take sisimeram and ruta and bathenia in equal weight, and in a mortar with pounding express their juice, and then also take twice as much of the juice of sprinkwurtz as there is of one of these, and add it to the aforesaid juice, and mix together, and thus strain it through a cloth, and drink it on an empty stomach. But when he drinks, let him sit in a warm place, so that he does not get cold, because if he were cold at the time, it would be dangerous for him. And after he has drunk, let him also drink honchwirz, and either the poison will foam through nausea, or it will pass through it in the lower parts, and thus he will be freed. 10 And he who has many lice, let him pound sisimeram with arvina, and mix them together, and then anoint himself with it around his neck and under his armpits, and the lice will die, 11 and that man will not be harmed by it. 12 But a man in whom leprosy seems to be growing, let him boil sisimera in water, and add enough fat, and thus he prepares the mouse, and eats it frequently, and drives away the leprosy from him. I-38 Pefferkrut is warm and moist, and the same moisture has a temper in itself, and is good and useful for both healthy and sick people to eat. And that which is sour (that is, bitter) in it does not bite a man inside, but heals him. 2 Because it is tempered with sweet moisture, and therefore it does not increase pain, nor does it wound what is healthy. 3 And a man who has a weak heart and a weak stomach, let him eat it raw, and it strengthens him, 4 because its heat with its moisture takes away weakness from the heart and weakness and infirmity from the stomach. 5 But also he who has a sad mind, if he eats it, it makes him sick; and also when eaten it heals and brightens the eyes of man, 6 because its heat drives away the cold of melancholy, from which the mind of man is weighed down and from which the eyes are dim, and thus the mind of man becomes happy and the eyes clear. I-39 Scherlinc / (Hemlock) is hot, and carries danger in itself, so that if a man were to eat it, it would destroy everything well and properly organized in his blood and humors,

and would cause evil floods in him, 2 just as storms create unrest in water; and after this storm had ceased, it would leave the worst bruises and the worst infirmities in man, 3 because hemlock grows in different airs, namely in excessive dryness and in excessive humidity in the air, and in a properly tempered air it does not do much good, and therefore it is harmful to properly constituted humors, and sometimes it is beneficial to

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humors that are lacking. 4 But he who has been severely beaten with sticks and clubs, or who has fallen from some height, so that his flesh and limbs are crushed, that is, uerknuset / (gequiczet), should boil scherlin in water, and when the water has been expressed, let him place it on the limbs in which he is in pain, and bind a cloth over it, and in this way he will dissipate the fluids that have collected there, 5 because scherlin is also wont to dissipate. 6 And also a man who has swollen between the skin and flesh either from a stroke or a blow or a throw, let him heat scherlin in water, and bind it over the swelling, and he will drive away the swelling. 7 But if in any limb there is swelling of itself from some infirmity, scherlin is of no use in expelling that swelling, 8 because if it were placed on it, it would force those fluids that should proceed and come out of the flesh through the infirmity of the ulcers, to return inward in the man with danger. I-40 Camphora / (Camphora) namely the gum 2 which comes out of the tree 3 has in itself pure coldness 4 and sharp virtue like virtue in a stone. 5 But the tree from which the camphor sweats has in itself a sharp and clean 6 coldness, 7 and its nature is pure. 8 Wherefore in whatever place the wood or leaves or gum of it are, the magical arts and sorceries and fantasies of aerial spirits cannot prevail, but vanish from its presence as snow melts before the face of the sun, because the same spirit abhors its pure nature, and therefore they are unable to bring their powers to perfection there. And if any man has and carries anything from this tree with him, he loves the tranquility of his mind, and holds the good nature of the same tree within. 9 And if any man were to eat simple camphor 10 and not tempered with other herbs, 11 then the fire which is in man would be hindered by its coldness. 12 And also the cold of that man would be attracted by its power, 13 so that that man would be made as if 14 mad and as if 15 wood which is olmehte, so that he would be neither cold nor hot in his body, and therefore no man should eat it plain. 16 Take also aloes and myrrh in equal weight, 17 and of the camphor a little less than of one of these, 18 and make these together in a dish, that is zelaz , 19 and add a little wild laticha, and then of these with flour make like tortellos, 20 and dry them in the sun 21 or on a stone heated by fire 22 , 23 and grind the dried ones to powder, and of this powder take a little in hot honchwirz / (honyn gapizz) fasting, and if you are healthy and strong, you will be healthier and stronger miraculously, 24 and your strength will be established in the right way; 25 And if you are weak, it wonderfully lifts and strengthens you, as the sun illuminates a cloudy day. 26 For the heat and cold of the aforementioned species and of the berbars are similar in sweetness and have such great powers as honey, that it lifts the healthy to a healthier state, and that it heals the weak.

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I-41 Amphora / (Acitula) is neither hot nor cold in the right measure, but lukewarm, 2 wherefore it is not fit for man to eat, which is against his nature. 3 And if man were to eat it, it would make him sad, 4 and would spread its nature in an unjust measure in his bowels. But it is fit for fodder for cattle, and is useful for oxen and sheep, 5 since what is weak in it in relation to man's strength is useful for cattle and their strength, 6 because they are sometimes weaker in man. I-42 / [I-42a → nach I-196] Huswrz / (Semperviva) is cold, and is not fit for man to eat, because it is of a fat nature. For if any man were to eat it who was healthy in his genital nature, he would burn all over with lust, so that he would become as if mad. 2 And if any male is dry in his semen, so that without old age the semen in him fails, let the husband put goat's milk in it for so long that it is completely saturated with that milk, and then let him boil it with the same milk, adding some eggs also, so that it can be food, and let him eat it in this way either for three days or for five, and his semen will receive strength to procreate and flourish into offspring. 3 But this food prepared

in this way is of no use to the woman against sterility, but if the woman were to eat it, it would provoke her to lust and would not take away her sterility, 4 because in its frigidity it is weak for such a strong work of the vulva's operation, so that it cannot open the vagina. 5 For it itself has a certain taste in its frigidity, which is somewhat likened to the pleasure of a man's livid humor. Hence it is also harmful to him who is full of semen, and it is beneficial to the semen of him who is dry in his semen. 6 And he who is deaf in the ears, so that he does not hear, let him take the milk of the woman who has borne a male, when it is already ten or twelve weeks since she bore a son, and let him add some of the juice of huswrz to it, and let him gently drip three or four drops into his ear, and do this often, and he will regain hearing. 7 For the perpetual cold drives away the heat of deafness of the ears, and the milk of the woman who gives birth to a male, existing more strongly than that of the woman who gives birth to a female, flows from the fatness of the fine veins which tend to the brain, and therefore purifies the windiness of the ears, and thus the man will regain hearing. I-43 / [I-43a → to I-196] Scitwrz / Stichwurcz / (Schigwurcz) / (Bryonia) is hot, and is useless for the use of man, like vnkrut which is useless. And its heat is dangerous, unless in that place where poison is prepared, that is, vergibnisse . For if it is burned there in a fire, so that its heat and smell touch the same poison, 2 it diminishes its strength, just as wine also loses its strength when it is left in a gourd overnight. 4 And if it is thrown into the fire and roasted like a turnip, and then taken from the fire while still hot and cut into pieces, it emits a smell; and if that smell touches a snake or a worm, that is, a worm, it so injures them that the snake foams, and the worm is so pained that it flees from its place. But also if its smell touches a man, it causes him pain, unless he has first eaten rue, 5 (for it has such unworthy and even troublesome humors in it that it injures both man and wicked worms). 6 But if a man's feet are wounded by ulcers, that is, uzgebrochen , 7 boil scitwrz / stichwurcz / (schigwurcz) in water, and put the water poured out scitwrz / stichwurcz / (schigwurcz) so hot over his feet where they are broken, and drink them with it; and it takes away their putrefaction and they will be healed, 8 because its strong power diminishes that stench in an indescribable way. I-44 Wntwrz / (Strawberry) is colder than hot, and has such a dangerous juice before some other herbs, just as some worm is worse and more acrid than others. 2 But where a man has large and prominent ulcers on himself, that is, vzgedozzen sere / vßgedroßen ser , boil wntwrz in water, and put it so hot over those ulcers, and drink it often in this way and they will be healed, 3 because its sharp and strong juice takes away the putrefaction of nascent ulcers. 4 But if a man is wounded with a sword, and if he then applies the crouton to the wound in this way, it is dangerous for him, because on the surface it suddenly heals the skin externally, and releases the disease (that is, the eyter) internally, 5 because the ulcers that have formed will contract rapidly externally, and thus harm internally, unless they are first treated internally with other good aromatics and ointments. 6 But if spots and pustules, that is, blisters, erupt between the skin and the flesh of a man, that is, vzzbrechint, then the crouton (crut) should be boiled in hot water and applied to it, and he will be healed. 7 And the same should be done for cattle, if they have ulcers of this kind. I-45 The crouton is hot, and has more cleanliness in it, and its juice is sweet and healthy, that is, heilsam, and is very good for a weak stomach and weak intestines. 2 For in the summer when it is green, uproot it by the roots and boil it in water, and then strain this water through a cloth, and then add honey and a little licorice to this water, and thus make a honeywort, and drink it often with meals; and it will take away slime from

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your stomach, and heal weak viscera. 3 But also dry the sage little by little in the sun, lest its strength diminish, 4 because the sun does not take away the strength of herbs when they are dried in it, but fire does, 5 and when it is dried, grind it a little, lest it be crushed all over, and keep this powder until the winter; and then in the winter boil wine with a little honey and licorice, that is, welle, and add this powder, and drink it often with meals, and it will cleanse away slime from the stomach, and restore the aching viscera to health. 6 But he who is wounded by a sword, let him express the juice with a sickle, and when he has

poured it into water, and drink it thus with a meal; 7 or if it is winter, let him put its powder into water, and drink it frequently with a meal, 8 and it cleanses the wounds internally, and gradually and well heals. I-46 Heilhobet / (Hermodactylus) is cold and dry, and in it there is neither safety nor health, and it is not fit for any man to eat, 2 because if he were to eat it, it would cause a deficiency of good works and dryness in him. 3 And if any man eats it, for a little and for a short time, his flesh indeed 4 grows outwardly from it, because his strength within fails, 5 and afterwards his flesh will have a defect, 6 so that it often dies, because it is more poison than health to man. But if a beast eats heilhobet, it will not indeed die from it, but nevertheless it will be slow and depraved from it, 7 because its power will be useless both to man and beast. I-47 Farn / (Filix) is very hot and dry, and has little juice in it; but it holds much power in itself, 2 and such power, namely, that the devil flees from it. 3 And its heat has its power from the heat of the sun, 4 and also holds certain powers which are likened to the power of the sun, because as the sun illuminates dark places, so it drives away fantasies, and therefore evil spirits despise it. 5 And in that place where it grows, the devil rarely exercises his illusions, and he avoids and abhors the house and place in which the devil is, 6 and lightning and thunder and hail rarely fall there, 7 and in the field where it grows, hail rarely falls. 8 But also the man who carries (farn) with him, magic and invocations of demons and diabolical words and other phantoms avoid him. 9 And if some image is prepared according to some man for his injury and death, and if then he has farn with him, it cannot harm him. For man is sometimes cursed by an image, so that he is thereby harmed and becomes insane. For when the devil attracted man to himself in paradise, a certain memorial sign was made in the devil, which will remain in him until the last day. And when he himself is sometimes invoked by man through certain words

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which were sometimes made by his deceptions, this sign which remained in him is touched, and thus he, provoked and enticed, often either harms the man by those words, or fulfills the will of the man over whom they are spoken. 10 Sometimes also a man is blessed by an image made, so that it benefits him for prosperity and for the health of the body. But evil is prepared by hatred and envy, and evil is joined to evil; (11 But good is prepared for the prosperity and health of the body and friendship and love, and thus good is joined to good.) 12 And diabolical suggestion looks into the coagulation of man, and joins itself to it, and thus always lies in wait for man, and thus evil is joined to evil. 13 And as man has good and evil knowledge, so also good and evil herbs were created for man. But the juice of farn is placed for wisdom, and in the honesty of nature it is in the signification of good and holiness; and therefore all evil and magic flee and avoid it. 14 For in whatever house there is poison, that is, vergibnisse, and fantasies and magic cannot be made perfect. 15 Wherefore also when a woman gives birth to an infant, farn is placed around her and also in the cradle of the infant, and the devil lies in wait there all the less, that is, faret, 16 because when the devil first looks at the face of the infant, he hates him greatly and lies in wait for him. It is also effective for these medicines: 17 For he who is suffering from gout, let him take the gourd when it is green, and boil it in water, and bathe often in the same water, and the gout will cease in him, 18 since its great power expels the waves of humors from which paralysis arises. 19 And also in summer when it is green, place its leaves often over your eyes, and sleep thus, and it purifies and brightens your eyes, 20 and removes the darkness from them by its good power. 21 But he who is deaf, so that he does not hear, should tie the gourd seed in a cloth, and so put it often in the ear in which he is deaf, taking care not to let it enter the head through the ear, and he will regain hearing, 22 since it expels the evil humors from which the ears become deaf. 23 And he who is virgichtiget in the tongue, 24 so that he cannot speak, let him put his seed / (farn) under his tongue, and the gout in the tongue will cease and he will speak, 25 because the force of the same seed will loosen the bond of paralysis. But also he who is caught in his tongue, so that he stammers or is injured, let him often have the same seed under his tongue, and the force of its humors which hinder the tongue will confess, and make him speak promptly. 26 But also if any man is forgetful and ignorant, that is vergezzen

he (that is agezel), 27 let him hold the seed farn in his hand, 28 so that it will warm in his hand, and as long as he holds it in his hand, 29 he will return to his memory and receive understanding, so that he who is previously vnuerstentlich ist / unuerstendich is will be intelligible, 30 because the heat of the same seed purifies the veins of man's knowledge and those which tend to the brain from the hand.

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I-48 Haselwrz is very hot, and has a dangerous force in itself, 2 and the same is to be feared, 3 and it is very acrid, and therefore it is of an unstable nature, 4 and similar to a storm, 5 because its heat and dangerousness run to danger. 6 And therefore it destitutes the nature of man more than it benefits him for health. For if it were given to a man to eat, who either had sucht or ridden or was paralyzed / vergichtiget, it would inflict greater pain on him. And if a pregnant woman were to eat it, she would either die or miscarry the child with danger to her body, 7 or if at that time when she did not have her period, or she would suffer more from it, 8 than when she did not have her period. I-49 The aaron herb is neither lukewarm nor too strong, but has an equal and moderate heat, just as the sun after dawn holds a sweet heat, 2 and also as the dew in summer before day is sweet, 3 and therefore can be bent to each, 4 like a sweet man who can both endure danger and rightly hold prosperity. 5 And when in any man his consumption (that is, vnflat) turns into a black pustule, in which the man's death is 6 which is called seliga , 7 then either the leaves or the root of this herb are given to him to eat, and 8 it mitigates the excessive heat and excessive cold, which are in the same 9 pustule, so that he faints sweetly. 10 And if a man so vergichtiget is , that all his limbs fall by failing, 11 and that his tongue fails in speaking, 12 the leaves of the aaron herb are soon given to him to eat with a little salt, and the gout will cease; or if it still does not stop, then its root is dipped in boiled honey, and given to him immediately to eat, and he will feel better, 13 because the sweetness of the strength of this herb, tempered with the heat of salt or with the heat of honey, alleviates paralysis of the limbs and paralysis of the tongue. 14 But also a man who has slimechte / slimethige fiber in the stomach, 15 from which a different riddo grows. 16 Let him boil the root of the Aaron herb in pure wine, and then allow it to cool, 17 and afterwards let him put a lit caleb into the same wine, 18 so that it may be warmed again, and so he may drink it hot, 19 and the slime that is in his stomach 20 and fiber is taken away from him as fire makes snow flow down, 21 because the same herb, tempered with the heat of wine and the strength of caleb, takes away the bruise of the stomach and those fevers. 22 And a man in whom melancholy grows, he has a sharp mind and is always sad; and this wine, boiled with the root of the herb Aaron, he drinks often, and it diminishes melancholy in him, 23 that is, it versuendit / verswindet , fever, 24 as has been said, because with the heat of wine the cold tempered with melancholy diminishes, and makes the mind of a man deadly.

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I-50 Humela has a lukewarm cold in it and a certain torpor of heat, which excites lust in a man, so that it makes a man infatuated. For in that man who has eaten it or taken it in drink, it produces lust, just as wine perhaps does 2 if he drinks it, 3 and also makes him as it were foolish; and in a man it produces more wastage than blood, 4 and therefore it is of almost no use, 5 because it has neither much strength nor health by itself, unless it is added to other herbs or pigments. I-51 Woluismilch / (Black thistle) (or esula or titimallus) is called poison, and has a sudden heat that burns the flesh of man; and also has an unworthy humidity 2 that destitutes the flesh of man, 3 and there is no other use in it, except as the philosophers of medicine have found, 4 which is sometimes added to certain potions against a hardened stomach, in order that by it the useful medicines may be tempered, 5 and that the evil that is in the body of man may be warded off by this evil. 6 For its useless ardor and its useless humidity are joined with certain potions in the right temper, with the same potions it drives away the evil humors that are in man. I-52 Dolo / (Stignus) has cold and heat in itself, but yet in such a way that it holds the tedium and torpor of imperfection in the same cold, and in the earth and place where it grows, diabolic suggestion has some part and communion of

its art. And it is dangerous for a man to eat and to drink, because it shakes his spirit as if he were dead. 2 But yet if any man is pierced with great and hard-boiled, that is, hard-boiled / durchsoden , ulcers on his skin and in his flesh, let him take a little of gensesmalz and of deer and goat's hide / (vnslit) as much as he can have, and add to them a little, like one drop with a feather of the juice of dolun and thus mix together, that is, knead, and in this way make an ointment, and with it he anoints his great ulcers moderately and not often, lest he be injured thereby. And to this ointment let him therefore add a little of dolun, because if he adds a lot 3 and so often anoints, 4 it eats and pierces his flesh. 5 But properly tempered, it heals, as was foretold. 6 For the heats of the aforementioned fats, mixed with their other powers, stop the unjust heat of strong ulcers which arise from unjust cold

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by adding a little juice of stign, because the power of the same juice assists the aforementioned fat in expelling the worst humors of ulcers. I-53 Douwrz is hotter than cold, and it is dry, and also has strong powers, and is clean in its nature. 2 And if anyone eats it often like another herb, it cleanses his stomach and takes away the darkness of his eyes, 3 because its dry heat diminishes the stench of the stomach, which often arises from various and bad humors, which also cause the eyes to become dark. I-54 Brachwrz / (Esula) (that is, waledistil) is hot and dry and useful for many things. 2 For he who has this kind of gout in his body, as if he were eating it in his members, 3 and he who has an insatiable gout, that is, an insatiable one, internally in his body, 4 so that from that he has diverse and many thoughts in himself, 5 as if his knowledge of it were disappearing in him, he should boil the brachwurz with wine and honey, and should drink it through a cloth, and should drink it often at lunch and at night, and should place the same brachwurz boiled in wine on his chest, warm, and tie a cloth over it, and do this often, and he will get better. 6 For the dry heat of the gout, tempered with the sweet heat of wine and honey, is a useful medicine against paralysis, which also overturns the knowledge of man. 7 But also pulverize licorice and begonia by a horse weight, 8 and take as much of the powder of brachwrz (that is, waldistil) as there is of those two, and mix them together, 9 adding a little bright salt or roasted salt, 10 and eat this powder prepared in this way 11 frequently, both on an empty stomach and with a meal, and it makes your voice serene, and heals your chest, and it prepares that clear air, 12 and so depresses and diminishes gout, that your limbs 13 are not broken by it, and that you do not lose the intelligence 14 of your mind by it. I-55 Funfblat / (Quinquefolium) is very hot, and its juice has a little moisture, and is effective against strong fevers. 2 Take therefore a mortar, and beat it vigorously, 3 and mix flour like this with water, that is, knit, as if you were to make a cake, and then a little boumoleo, or 4 if you do not have that, with a little 5 poppy seed oil, melt it until it becomes soft

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and then pour a hemp cloth with it, 6 that is, a stretcher, and with that heated cloth 7 surround the entire belly 8 of the man who has strong fevers with him, 9 and then after half a day or half a night has passed, take the same cloth and heat it again on the fire, and place it on his belly; and do this repeatedly, and the fevers will be driven away, and it will make him burp. 10 For the heat of the herb and its sweetness, like the strength of olive or poppy oil, repel fevers, and the heat of the hemp softens the stomach, and so that man will be freed. 11 And if anyone suffers from a cloudiness in the eyes, 12 let him take the funfblat, and put it in pure wine, and grind it in it, and so cultivate it through a cloth, and thus keep that wine in a clean vessel; and when he goes to sleep, let him anoint his eyes with it, so that even a little enters his eyes, and this he does repeatedly, and takes away the cloudiness of the eyes, 13 because its good powers, when tempered with wine, drive away the evil humors from which the eyes are clouded. 14 But also he who has a cold, let him make small cakes with the funfblat and with similar flour and with water, and let him eat them for nine days on an empty stomach, and he will be cured. 15 And in this way this herb is effective as a medicine, unless God forbid. I-56 Mandrake (that is, alruna) is warm and somewhat watery, and is expanded from the

earth from which Adam was created, 2 and it resembles man somewhat, but is nevertheless a herb. 3 And because of its resemblance to man, the suggestion of the devil is present and lurks in it more than in other herbs. 4 Whence also according to his desires, whether good or evil, man is aroused by it, as also he did of old with idols. 5 But when it is dug out of the earth, it is immediately placed in a quekburn for a day and a night, and thus all the evil and contrary humor that is in it is expelled, that is, it is vzgebizet, so that it is no longer of any use for magic and fantasy. 6 But when it is uprooted from the earth, if it is then placed with the earth adhering to it, so that it is not purified in a quekburn, as has been said, then it is harmful to many useless magical and fantastical things, just as also many evils have sometimes been done with idols. 7 But if any man is incontinent either by magic or by the heat of his body, let him take the form of a woman of this herb which has been purified in the aforesaid fountain, and let him cut off that which is in the same herb between the breast and the navel 8 , and let him have it tied over his navel 9 for three days and three nights, and afterwards let him divide the same piece into two parts, and let him keep one part tied over each of the two for three days and three nights. 10 But let him also powder the left hand of the same image, and add a little camphor to this powder, and eat it in this way and he will be cured. 11 But if a woman suffers the same heat in her body, let her take the form of a man of the same image between the breast and the navel, and let her do as was said above, and let her do with it

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But let him nevertheless powder his right hand, and add a little of the gan-phora, and eat that powder, as was said before, and that ardor is extinguished in it. 12 For since the mandrake is born from the earth, and has the appearance of a man who was also made of the earth, therefore its heat and strength extinguish the incestuous ardor of man, both in men and women, just as other herbs drive away evil humors from man. But since that part of the same herb is cut off, which is between the breast and the navel, namely the precordium, and is thus placed above the navel of man, this is done because the incentives of the man's body also tend to his navel. But also his hand, powdered, and tempered with the gan-phora, extinguishes the incestuous ardor in man by its strength. For since the veins of the intestines of man which contain the humors of lust tend to the hands. And because man also works with his hands, and shows joy and sorrow through them, the hands of the same herb, reduced to powder, drive away lust from the eater, as was said before. 13 But whoever has any ailment in his head, let him eat from the head of the same herb in any way he wishes; or if he has any ailment in his neck, let him eat from that neck, or if in his back, from that back, 14 or if in his arm, from that arm, or if in his hand, from that hand, or if in his knee, from that knee, or if in his foot, 15 or in any member that has any ailment, let him eat from a similar member of the same image, and he will be better, 16 because the powers that are in each part of the same members assist similar members of man by their power. 17 Now the male form of the same image is more effective for medicines than the female form, because the male is stronger than the female. 18 And if any man is so scattered in his nature that he always remains sad, and that he is always in trouble, 19 so that from that he has a defect and pain constantly in his heart, let him take 20 a mandrake when it is already 21 uprooted from the earth, and so let him put it in a living spring, that is, a quecburn, 22 as has been foretold, 23 by day and by night, and then 24 take it from the spring 25 and place it on his bed beside him, so that the same herb may warm itself from his sweat, 26 so that he himself may receive the heat from the same herb 27 and say: "God, who made man from the clay of the earth without pain, now I place this earth, which has never been crossed, by me, so that my earth may also feel that peace, as you created it." But if you do not have mandrake, 28 take the beginning, that is, the first bud breaking off from the beech, 29 since they have the same nature of prosperity and happiness in this work, 30 but break off the same buds from their little branches in such a way that you do not break them, 31 but that you remove them whole from the tree, 32 and place them on your bed beside you, 33 so that they may warm you from you, and that they may receive the sweat from your body, and 34 say the same words that have been foretold over them, and you will receive joy and feel healing in your heart. And

you can do the same with cedar and aspen, 35 and it will help you 36 because the powers of heat and good temperament of these, namely mandrake, beech, cedar and aspen, take away the burning and cold-hardening humors that weigh down the human chest. Whence also his heart is depressed with sadness and sorrow.

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I-57 Winda is cold, 2 and has no strong strength, 3 neither very useful 4 nor very useless 5 it is. 6 For if any man were to eat it / (windam), he would neither suffer from it nor benefit him. 7 But if the nails of any man 8 are already beginning to grind, 9 and when it is at the beginning, 10 let him take windam and beat it, that is, stamp it, and add a little queksiluer, and thus knit / mix / (zuhauff wirke), and then put it on the nails, 11 and tie a cloth, 12 and tie the bandage, and do this for a while, 13 and they will be beautiful. I-58 / [I-58a → after I-196] Boberella 2 is warm and moist. 3 And he whose eyes are dim, let him take a red cloth of silk, and rub boberellen on it, and when he goes to sleep let him put the same silk over his eyes, and do this repeatedly, and he will drive away the darkness of the eyes, 4 and if anything from the same enters the eyes, it will not harm him. 5 But also he whose ears are dim, so that from that he is as if deaf, let him take boberellen, and rub them over the filtrum, and over the whole neck and over the nach up to 6 the ears, 7 but not over the ears 8 , let him put the same filtrum and tie it, and do this repeatedly 9 when he goes to sleep, and the dizo / (duzzen) in the ears will cease. 10 Also dry boberellen a little in smoke and eat it, and dumphin / (dumpheid) chew a little, although moderately. 11 But he who is inwardly in pain from ulcers of the bowels, let him take wheat bran, and heat it in a dish with boberellin, and put it on a cloth, and so let him put the warm ones around his entire belly and navel, and he will be cured. I-59 Binesuge / (Apiago) is warm, 2 and the man who eats it laughs gladly, because its heat touches the spleen and the heart is gladdened by it. 3 But he who has a wart growing in his eye, let him uproot it from the ground, and let him put the uprooted one in the water of a living spring for the night, and then let him heat the water taken out in a dish slightly, and so let him put the warm one on that eye, 4 in which the white one grows, 5 and do this for three nights, and the wart 6 in his eye will diminish, and 7 disappear. 8 For in a spring which has less bruising than other water, its heat is tempered and cooled in it, and so it is heated to a fire, that by that heat its heat is pleasantly aroused, and so it removes the evil coagulation of the white of the eye.

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I-60 Sunnewerbel is warm and moist, 2 but yet more moist than hot, 3 and in its nature tends to beauty, 4 and is a cirgerne. 5 But yet he who carries it with him is held in hatred by other men 6 . 7 But he who has pain around the chest, so that he has a hoarse voice from it, should take sunnewerbel and an equal weight of greater cleddin, and boil these in pure wine, and then strain them through a cloth, and drink them frequently from lunch to night, and 8 he will have better health in his chest and voice, 9 because the heat, tempered with its humidity and with the heat of the greater cloth and with the sweetness of the wine, reduces the bruise on the chest which causes hoarseness in the voice. 11 And he who cannot have proper digestion, let him take equal weight of sunnewerbel and greater cleddin, and dry it in the sun or on a hot stone, and thus reduce it to powder, and to this powder add a third part of one of these, clear or roasted salt, and then make a honeydew out of it, and drink it often at lunch and at night, and he will have digestion at the right time, 12 because the heat of the same herb and the heat of greater lappe, made with the powers of salt and honey, temper and dissolve that cold which brings constipation to the stomach. 13 And in this way this herb is useful for medicines, unless God forbid. I-61 Hoppo / (Humulus) is hot and dry, and has a little moisture, 2 and is not very useful for the benefit of man, because it causes melancholy to grow in man, and makes man's mind sad, and weighs down his bowels with its dryness, 3 because when it dries up the humors in man, it makes him sad and weighs him down. 4 But yet in its bitterness it prevents certain putrefactions from the drinks to which it is added, so that they can last that much longer. I-62 Lilun is very hot. 2 And a man who has a swelling from the spleen or stomach or from weak viscera, as if he were to have a sore throat

around his chest, but in such a way that he does not have pain in the lungs, let him take lilunum and boil it with good beer and a little honey added, 3 or if he cannot have beer, let him boil it with quecburnum and honey added, 4 and thus let him drink it through a cloth, and then drink it often on an empty stomach and at dinner and when he goes to sleep, and it makes him light-headed and has good eructation, 5 so that he will get better from the aforementioned infirmities, 6 because the good heat of lilunum tempered with the juice

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of wheat and with the sweetness of honey and with the purity of a springing spring, helps the hot humors of the man and constrains the cold humors in him. 7 But he who has weak humors in himself, so that from these phlegm grows in him, boils lilen in pure wine, and then stamps poleia in a little vinegar, and with the aforementioned lilen and the wine in which it was boiled well, and cultivates through a cloth, and covers it in some small vessel, that is, bedempe / demphe, until it cools, and thus drinks it often at lunch and at night, 8 and it turns away the bad humidity in him, 9 and purifies the humors in him, and reduces the phlegm, as a wound is cleansed, 10 because the heat of lilen with the heat of wine gives the humors the right heat, and the powers of poleia reduce the putrefaction of phlegm with the acridity of vinegar tempered. I-63 Sage / Selba is warm and dry in nature, and grows more from the heat of the sun than from the humidity of the earth, and is useful against weak humors, because it is dry. 2 For it is good to eat raw and cooked for him who is weary of the noxious humors, because it binds them. For take sage and grind it, and eat this powder with bread, and it will reduce the excess of the evil humors in you. 3 And he who suffers from a stench from some filthy thing, puts sage into his nostrils, and it benefits him. 4 But if anyone is in excess of the noxious humors and phlegm, or if anyone has foul breath, boil sage in wine, and then strain it through a cloth, and drink it often, and the evil humors and phlegm in him will be diminished. 5 But if he who has these infirmities is a little gouty, boil sage in water, as aforesaid, and drink it, 6 and the humors and phlegm in him will be diminished. 7 For if it were given to this man with wine, the wine would cause the paralytic humors in him to exceed their limit. 8 But he who has aversion to eating, let him take sage, and a little of chervil, and a little of garlic, and crush these together in vinegar, and thus make a condiment, and dip the foods he wants to eat in it, and he has an appetite to eat. 9 When food which has a wet juice makes a man ache in the head, let him take sage and oregano and fennel in equal weight, and more of horehound than all of these, and add butter sufficiently to the crushed juice, or if he has none, add arvin, make an ointment from these, and anoint the head, and he will be better. 10 If also the bad smoke from the stomach extends to the man's loins, and makes him ache there, let him take sage and five times as much scithwrz as sage, and ten times as much ruta as sage, and boil these herbs in a new pot with water until the first boiling; and then, having expressed the water, he should place the same herbs thus boiled and warm on the place where it hurts, and tie a cloth over it. 11 If anyone cannot retain urine due to coldness of the stomach, he should boil sage in water and gargle it through a cloth, and drink it often while it is warm, and he will be cured. 12 If also evil, congealed, and poisonous humors have become excessive in a man, and have caused him to excrete and vomit blood for some time, in the meantime the same man should not apply any medicine to himself, lest the blood, frightened away by the medicine, ulcerate him internally and flow out more than usual. But after the bleeding has somewhat ceased, he should boil sage in mild and sweet wine mixed with a little water, also adding a little olive oil / [boumoleo] or butter, and when cooked, he should gargle it through a cloth, and drink a little, not on an empty stomach, but with a meal, and it strengthens him and heals him internally. 13 For sage resists the internal stench of the humors, but wine with its sweetness and water, tempered, refreshes and strengthens the weak, while olive oil or butter heals him internally. I-64 Ruta grows from the strong and full, that is, quecken, greenness of the earth more than from heat, and has a moderate heat 2 and a little cold 3 in it, 4 but still more heat, 5 and is strong in strength in humidity, and is good against the dry bitternesses which grow in that man in whom the right humors are deficient. But it

is also better and more useful raw than powdered in eating, 6 because its whole strength is in its greenness. 7 And when eaten, it checks the unjust fervor of the blood in man. 8 For the heat of ruta attenuates the unjust heat of melancholy, and tempers the unjust cold of melancholy; and so that man 9 who is melancholy will have it better when he eats it after other foods. But if anyone has eaten any food that causes pain, let him eat rue afterwards, and he will feel less pain. 10 A person who has moist eyes should also take rue, and twice as much sage, and twice as much celandine as sage, and crush these herbs in a mortar a little, so that they yield a little juice, and then dip the same herbs thus crushed in the white of an egg, and at night when he goes to sleep, let him place them thus dipped on his forehead up to both his temples, and they will draw out the evil humors that are hurting the eyes, as if someone were to suck the juice from an apple. 11 For rue takes away the humors, but sage dries them, and celandine heals by taking away the humors; but the white of an egg retains each of these in its strength, lest they be dissipated by one another. 12 He who has black or troubled eyes, so that sometimes there is a cloud, and in them in some way it darkens and hurts, should take the juice of rue, and mix with these twice as much pure liquid honey, and a little good and clear wine, and in this way put a crumb of wheat bread with these, and bind it over his eyes at night with a cloth. 13 But if a man sometimes has pain in the kidneys and loins, this is often due to a weakness of the stomach; then the same man should take equal weights of rue and wormwood, and add more of bear's bile to these, and crush these together, and then with these he should anoint himself strongly around his kidneys and around his loins where he hurts, like fire. 14 If a man is ever so moved by pleasure that the semen reaches the point of ejaculation, but is nevertheless somehow retained by the container within the body, and he begins to feel weak from this, let him take ruta and a little less wormwood, and express their juice, and to this juice add sugar and more honey than is sweetened, and as much wine as there is of these juices, and heat it five times in a new pot or dish on a fire in a calyx, and

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after he has eaten a little, let him drink this hot. 15 But if it is in winter, so that he cannot have the aforesaid herbs, let him pulverize laurel berries and twice as much of the said, and after a little food drink it in hot wine heated in a calyx; and thus the harmful lividity which has remained in him will be carried away with urine and digestion. 16 For in summer these juices can be had. For the moderate heat and cold of rue with the heat of wormwood expel these coagulated fluids from a person, and the heat of sugar with the heat of honey cure a person who is infirm in this way. And when the heat of wine is tempered with the repeated heat of hot water and with the aforementioned juices, and when all these are heated five times to strengthen themselves, and a little food is taken so that the person does not faint in weakness, and the same person will feel better. 17 But even in winter, when the juices of these herbs cannot be had, when the heat of laurel berries and the heat of diptamnus are tempered with the repeated heat of wine and strengthened with the repeated heat of hot water, they drive away the aforementioned weakness from a person, as has been said above. 18 But if any person has eaten something that immediately causes pain, let him take rue and add twice as much sage to it, and eat them immediately tempered with salt, and he will feel better, 19 because the heat tempered with rue and the heat of sage with the harshness of salt temper the same foods. I-65 Hyssop is dry in nature, and moderately hot, and is of such great virtue that even a rock cannot resist it, lest it grow where it is sown. 2 And when eaten often, it purifies the weak and fetid foams of the humors, that is, it expels / reignites, as heat in a pot expels / wellet. And it is useful for all foods when cooked, for it is more useful when cooked and powdered than when raw, 3 because its raw dryness injures a man. 4 And when eaten, it prepares the liver, and purifies the lungs a little. 5 For he who coughs, suffers from the liver, and he who dumphet, suffers from the lungs, and both of these should eat hyssop either with meat or with fat and be better, because if anyone eats hyssop either with wine alone or with water alone added 6 and not with any other condiment, 7 he is harmed more than helped. 8 For when the liver or lungs are swollen from some infirmity, if then the bitterness and pungency of hyssop were applied with the pungency of wine or

water, they would be healed, and therefore hyssop will be tempered with meat or fat, so that the flesh may restrain the putrefaction of the flesh. For meat or fat tempers the strength of hyssop, lest it harm the eater; neither wine nor water alone can overcome its strength, and therefore it harms the man in this way. For this pain of the liver or lungs arises either from the unjust heat of burning fevers, or from the unjust and cold wind of melancholy. 9 But he who has pain in the liver or lungs, let him take licorice and more cinnamon than licorice, and more hyssop than these two, and more fennel than these three, and boil these in a new pot, 10 adding enough honey so that there is no bitterness in them, and boil them very vigorously, 11 and then let this pot with the same herbs be kept for nine days and as many nights; 12 if it is in winter let him bury it underground, or if it is in summer for five days and as many nights, 13 and then let him strain it through a cloth, and drink it in this way. 14

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But the moderate heat of hyssop checks the unjust heat of this pain, and the heat of licorice and cinnamon and fennel and honey mitigates the unjust heat and the unjust cold of the same fever when they are tempered together, as was foretold. 15 And the reason why it is placed under the ground is because the earth is cold and moist, and also because all the bitterness and weakness that is in them is taken away by the juice of the earth, so that from then on they have healthier and sweeter powers to cure this weakness. 16 For if he has great pain in the liver or lungs, he should drink it every day for nine days. But before he drinks in the morning, he should eat a little, and then drink it. But at night he should eat enough, and when he goes to sleep, he should drink enough of it. But if he has only a little pain in the lungs or liver, he should drink it in the same way after three days have passed, and he should do this often and he will be cured, unless God wills it. 17 But if the liver of a man is sick from sadness, before the weakness prevails in him, he should boil chickens with hyssop, and eat both the hyssop and the chickens often. 18 But he should also frequently eat raw hyssop applied with wine, and drink the same wine, because hyssop is more useful for him in this infirmity than for those who have pain in the lungs. 19 For chickens, although they are cold in nature, are nevertheless a refreshment for the sick, and when hyssop is added to them, which by its good heat and virtue strengthens ulcers, he drinks the same wine, and when tempered with the same chickens and wine, it drives away liver infirmity, as has been foretold. I-66 Fennel / (Venechil) has a sweet heat, and is neither dry nor cold in nature. And eaten raw, it does not harm man. And in whatever way it is eaten, it makes man sick, and it brings him a sweet heat and good sweat, and it makes his digestion good. Its seed also is warm in nature and useful for the health of man, if it is added to other herbs in medicines. 2 For he who eats fennel or its seeds daily on an empty stomach, reduces the bad phlegm and putrefaction in him, and checks the stench from his breath, and makes his eyes see clearly 3 with good heat and good strength. 4 But he who is occupied with some contrariety and cannot sleep, if he is in summer, let him take fennel and twice as much yarrow and boil it a little, and with the water expressed, place these warm herbs around his temples, forehead and head, and tie a cloth over them. But let him also take green sage, and sprinkle it with a little wine, and thus place it over his heart and around his neck, and he will be relieved of sleep. But if he is in winter, let him boil fennel seeds and yarrow root in water, and place it around his temples and head, as aforesaid, and put the sage, powdered and moistened with a little wine, on his heart and around his neck, and he will have better results with a cloth tied over it. 5 But he who has large eyes, and in them in some way darkens and hurts, while that pain is still fresh, should grind fennel or its seeds, and thus take its juice and the dew that he finds on straight grass, and a little like flour, and mix these together into a paste, and place it around his eyes at night, and tie a cloth, and he will feel better. 6 But also if anyone has eyes like a turbid cloud, which is neither fully

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fiery nor fully turbid but somewhat gray, and he endures darkness and pain in them, he should grind fennel

if it is in summer, or if it is in winter, he should apply its seeds and ground them with a clear egg well skimmed, and when he lies down to sleep, he should place it over his eyes, and the darkness of the eyes will diminish. 7 If too much pain has arisen from much discharge in a man's nostrils, let him take fennel and four times as much dill, and place it on a stone roof tile, or on a thin brick heated by fire, and turn the fennel and dill here and there and smoke it; and let him draw this smoke and its odor into his nostrils and mouth, and then let him eat these herbs thus heated with bread. And let him do this for four or five days, so that the effluviums that flow out may be separated the more pleasantly. 8 But let a man who has a bad bruise in a weak stomach take fennel, and a little more of nettle and of lovage, twice as much as there is of these two, and make food from these with a little flour or a little bread, and eat it often, and it will remove the bruise from the weak stomach. 9 A man also who is troubled by melancholy should crush fennel into juice, and anoint his forehead, temples, chest, and stomach with it, and his melancholy will cease. But if anyone eats roasted meat or roasted fish or anything else roasted, and feels pain from it, let him immediately eat fennel or its seeds, and he will feel less pain. 10 If also from bad humors in a man's virile organs a very bad swelling arises, which makes him feel pain there, let him take fennel, and three times as much fenugreek and a little cow's butter / [kusmalz], and these together should be crushed and placed on top, and the bad humors will be drawn out. Then let the same man take the cakes from which beer is made / [malzkuchin], and moisten them a little with hot water, and so heat them, and place them on the aforementioned swelling. 11 And if a pregnant woman is suffering greatly in childbirth, then with fear and great moderation sweet herbs such as fennel and aspen should be boiled in water, and the expressed water should be placed so hot around her thighs and back, and gently held with a cloth tied over it, so that her pain and blockages are all the more gently and easily relieved. 12 A man should also take fennel seed, and half of it galangal, and half of it diptamnus, and half of it pilosella (that is, musore), and grind these together, and rub it through a cloth, and after a short hour of dinner, put this powder in warm, not boiling, wine and drink it. And this powder keeps a healthy person healthy, but strengthens a weak person, and prepares digestion for a person, and gives him strength, and provides a good and beautiful complexion for the face, and it benefits every person, whether healthy or sick, after eating it. 13 But if the sheep begin to be sick, let him take fennel and less / more of dill / [dill], and put it in water, so that the water may take its flavor from them, and give it to the sick sheep to drink, 14 and after they have drunk it they will get better. I-67 Dille / (Dill) is of a dry and warm and temperate nature. And in whatever way it is eaten, it makes a man sad. And raw it is not good for man to eat, because it has greater humidity of the earth in it than fennel, and it attracts a certain fatness from the earth to itself, whence

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raw it is bad for man to eat, 2 but nevertheless when eaten cooked it stops paralysis / gout, and so it is useful in eating. 3 Therefore, whoever has much blood flowing from the nose, let him take dill and twice as much yarrow, and place these green herbs around his forehead, temples and chest. And these herbs should be green, since their virtue is especially strong in their greenness. But if it is winter, he should pulverize these herbs, and put the powder itself, sprinkled with a little wine, in a bag, and apply it to the forehead, temples and chest, as aforesaid. 4 Therefore, in order for a man to extinguish the pleasure and lust of the flesh in himself, he should take in summer dill and twice as much bachminze and brochuurtz / [lunchwrz] a little more, and the root of the Illyrian iris twice as much as the bachminze and the ascheloch as much as the Illyrian iris and chop all these into vinegar, and make a condiment from them, and eat them frequently with all his meals. But in winter he should pulverize these, and eat the powder with his meals, because he cannot then have the greenness of these herbs. 5 For in humid and mild weather, because then the cattle easily begin to get sick, mix dill / [dille] and less of the root of the Illyrian iris / [suerthelun wurzela] with their fodder, and it consumes the bad humors in them. I-68 Petroselinum / (Parsley) is of a robust nature, and has heat and cold in it, and it grows from the wind and the humidity of the earth. And it is better and

more useful to man raw than cooked in eating, 2 because if it is cooked the force of its greenness is somewhat damaged. 3 And when eaten, fevers which do not shake a man, but gently touch him, are attenuated, but yet it generates heaviness in the mind of man, 4 with its heat it drives away fevers. 5 But also because it grows from the wind and the humidity of the earth, it weighs down the mind of man, but yet does not harm his body. 6 But he who has a weak stomach, let him take parsley, and twice as much fennel and wool as parsley, and make a stew of these, to which he should add butter or a cow's milk and roasted salt, and eat it cooked like this. But he who eats garlic and feels pain from it, should immediately eat parsley and he will feel less pain. 7 Likewise, he who is tormented by paralysis, let him take parsley and fennel by the weight of a horse, and a little less of sage, and grind these herbs together in a mortar, and add rose oil and olive oil to them, and place them on the place where he suffers, and bind them with a cloth on top. 8 And he who has soft flesh, and is tired from excessive drinking from gout [that is, gith] in some of his limbs, let him take parsley, and four times as much of ruta, and fry it in a pan with olive oil; or if he has no oil, let him make it cool with hyrcinium hedge, and let him put these warm herbs on the place where he hurts, and tie a cloth over it, and he will feel better. 9 But he who has pain in the heart or in the spleen or in the side, let him boil parsley in wine, with a little vinegar added and enough honey, and then let him drink it through a cloth, and drink it often, and he will be cured. 10 And he who has pain from a stone, let him take parsley, and break up a third of it into pieces, and let him boil it in wine, and let him drink it through a cloth, and drink it in a hot bath. But again let him boil parsley and break up a third of it into pieces in water, and let him pour the same water over the hot stones of the same bath, so that their vapor may pass through him, and let him drink this often, and he will feel better. I-69 Parsley / (eppe) is hot, and is more of a green nature than dry, and has much juice in it, and raw is not fit for man to eat, because it thus prepares bad humors in it; but cooked does not harm man in eating, but creates healthy humors in him. But in whatever way it is eaten, it induces a wandering mind in man, 2 because the greenness of parsley makes him sometimes happy, sometimes sad in instability. And a man who has moist eyes, so that from the superabundant humors they always shed tears, should take parsley and a little more fennel, and crush these to juice, and dip it in a clear egg without its yolk, and when he goes to sleep at night, he should tie them over the moist eye with a cloth, and do this often and he will be cured. 3 But he who is so fatigued from paralysis / gout, that 4 his eyes are blinking here and there, and 5 his mouth is twisted by contraction, and that his limbs tremble, and that also other things are contracted in his limbs, should pulverize the seed of celery, and to a third part of it the seed of rue and also nutmeg less than the powder of rue, and caraway less than nutmeg, and stonebreak less than caraway, and reduce all these to powder, and eat this powder both on an empty stomach and with a meal, and the gout will cease from it, because it is the best remedy against gout. But he who is not fatigued from gout, even if he eats this powder often, will drive away gout from it, lest he be injured. I-70 Kerbele / (Cerifolium) is dry in nature, and does not grow in strong air or in strong humidity of the earth, but in a weak breeze before the fertile heat of summer rises; but still it is more hot than cold, and the same heat is healthy. And it is somewhat likened to useless herbs, because if eaten raw, it produces a lot of smoke in a person's head. For neither cooked nor raw is beneficial to the human body for eating, except that it is only useful as a medicine and heals broken wounds of the intestines. 2 For crush, that is, stamp, chervil, and squeeze its juice and pour it into wine, and give it to him who has broken wounds of the intestines to drink, and do this often and he will be cured. 3 But when a person sometimes eats raw food, the bad humors of those foods, because they are not tempered by any seasoning, ascend to the spleen and make it painful; wherefore the same person should take celandine, and make a small amount of dill and wheat bread with vinegar as a porridge and seasoning, and eat it frequently. Afterwards, let him also take linseed, and

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He shall boil it in a frying pan, and with the expressed water he shall pour it into a sack poured in place of the spleen, as hot as he can bear, and shall place it on top of the sack. 4 A man also who suffers from various

ulcers and scabies, shall take a cereus leaf, and three times more of the polypodium, and five times more of the enule than the cereus leaf, and shall boil these in water; afterwards he shall pour the expressed water and strain it through a cloth into a frying pan, and add a little of new frankincense and sulphur, and add more of the new pig's hoof than the others mentioned, so that at the same time it may be slightly thickened in a frying pan over the fire, as if it were an ointment. And with this ointment he shall anoint himself in pain about the ulcers; and he shall do this for five days, so that his skin and flesh may be transfused by it, and afterwards he shall wash himself in the bath, until these bruises and the stench are removed from him. 5 For the chervil has a moderate heat, and when it is tempered with the heat of the polypodium and the heat of the fennel and the sweetness of the water and with the heat of frankincense and with the heat of sulphur and with the heat of the arvine and with a foreign fire, it drives away the evil humors in man. For the chervil, because it has a moderate heat, takes away the unjust heat and the unjust cold of ulcers and scabies. Now the heat of the polypodium dries up the evil humors, and the heat of the fennel drives them away; the heat of frankincense also heals, and the heat of sulphur weakens them, but the heat of the arvine gently heals ulcers and scabies when it is fresh. I-71 It is a hot poultice by nature; 2 and whoever cooks a mouse from it, 3 adding fat or oil, and eats it, loosens its stomach a little like a certain drink. And even when eaten, it constrains gout with its heat. I-72 Karse / (Nasturtium) is more warm than cold, and also moist, and grows more from the greenness of the earth than from the sun; and when eaten it increases the bad humors in man, and hurts the spleen, 2 because it has the greenness of useless herbs in it, and dissipates the good heat of man, and also with its moisture it makes the spleen hurt, 3 because it is soft and easily hurt. I-73 Burnekarse is hot in nature, and when eaten it does not do much good to man, nor does it hurt him much. 2 But he who has gelewesucht or fevers / fiber, should eat this burnekarse in a plate, and so eat it hot, and it will cure him, 3 because its powers have a little bit of uselessness in them, and therefore they dissipate the coagulant humors from which jaundice arises, and extinguish the unjust ardor of fevers. 4

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And he who can hardly digest the food he has eaten, burnekarse again in a plate sueize , because his strength is from water, and so let him eat and it will help him, 5 because he received strength from fire. I-74 Burzel / (Purple) is cold, and when eaten it causes a bruise, that is, slime, in man, and is not useful for man to eat, 2 because it is weak and cold. I-75 Bachminza is hot, 2 but still a little cold, 3 and can be eaten in moderation, and when eaten it neither benefits man nor does much harm to him. But he who bloats, either because he has fat viscera, or because his stomach is heavy from much food and drink, 4 and from that bloats, 5 should eat bachminza either raw or with meat or cooked in suffene or in muse, and the bloat will cease, 6 because it cools his fat and warm viscera and smero a little, and thus the bloat will decrease. 7 But he who bloats from a weak lung, he excretes phlegm, and coughs by moving his voice. 8 But he who bloats from immoderate 9 fatness and from much food and drink, he only breathes with difficulty, and does not excrete phlegm, and is thus distinguished, 10 and this bachminza should be used, as has been aforesaid. I-76 Another mint / (mint) that is large, is more hot 2 than cold. 3 This is crushed, and where surens or sneuelzen injure a man by eating, it is placed there around from above and a cloth is tied and they die, 4 because the cold of the same greater mint is somewhat bitter, and therefore it kills the aforementioned worms, which are born in the flesh of man. I-77 The lesser mint / (mint) 2 which is called hun, 3 is warmer than cold. 4 And it is crushed, and on the eyes where the ouchswere is 5 it is placed, and a cloth is tied, and thus the ouchsweren is drawn out. 6 But he who has a cold stomach

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and cannot digest food, should eat this lesser mint either raw or cooked with meat or fish, and it will warm his stomach, 7 and prepare digestion, 8 in whatever way it is eaten. I-78 Romesche minza / (* Rossemincza) is moderately hot and sharp, but still somewhat temperate. 2 And he who is afflicted with gout, let him

beat it, and let him strain its juice through a cloth, and add a little wine, and drink it morning and evening and at night, and the gout will cease. And as salt, added in moderation, tempers all food, 3 because if too much or too little is added to food, it is bad, 4 so romesche minza , added in moderation to meat or fish, 5 or peas or muse 6 or other legumes or food made from vegetables 7 , gives a good flavor to that food and a good seasoning. And thus also, when eaten, it warms the stomach and prepares good digestion. I-79 Garlic has rectal heat, and grows from the strength of dew, and has a queckit / queckit, that is, from the first sleep of the night until almost the beginning of daybreak. And when it is ripe, it is more wholesome to eat for the healthy and the sick than the leek. And it should be eaten raw, because whoever cooked it would be like wasted wine, that is, seiger, because its juice is tempered and has the right heat. Nor is it harmful to the eyes, unless, however, because of its heat, the blood around a person's eyes is greatly raised, but later on they become pure from this. But it should be eaten in moderation, so that the blood in a person does not become excessively hot. But when garlic is old, its healthy and right juice disappears, that is, it becomes bitter, but if it is then tempered with other foods, it returns to its strength, 2 because its heat is sharp and has strength in itself, and therefore it is not very useful as a medicine. I-80 Aschalouch / Alslauch / (Aschalonia) is cold and poisonous, and is not suitable for eating by either the healthy or the sick. 2 But nevertheless he who wants to eat it, let him first put it in wine for a short hour, and in it beize , and thus both the healthy and the sick may eat it. Nevertheless, for the sick it is better in moderation

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eaten raw than cooked, because if he were to eat it cooked, 3 it would cause him some bites in the stomach, 4 and therefore when he wants to eat it raw, let him first temper it in wine / beyße , 5 as aforesaid, 6 because the power of wine takes away those things which are harmful in the ascholonia. I-81 Moreover, that which is called louch has in itself a burning and rapid and useless heat, like the vile wood, namely spachin , which is quickly ignited, 2 and when ignited, it quickly falls. 3 And it causes restlessness in a man in lust. And raw leek is as bad and contrary to man as a poisonous and useless herb, because it perverts the blood and the waste and the humors of man into a contrary fervor, that is, wal, so that the blood in man does not grow rightly through it, and that the waste in him is not diminished by it, 4 and that the evil humors in him are not cleansed. 5 But he who wishes to eat raw leek, let it be soaked in wine with salt added, or in vinegar first, so that it lies in wine or in salt or in vinegar for so long, until it is so tempered in them, that it loses its evil powers in them, 6 namely from morning until noon or from nine until evening, 7 and thus tempered it is good for healthy people to eat. 8 For the powers of wine and salt or vinegar diminish the evil humors that are in it, which cooking does not do to the full, since it leaves some harmful things in it. 9 But raw is better in this way for healthy people than cooked. 10 But for the sick it is neither good to eat raw nor cooked, because their blood does not have a right heat, and because their consumption is turbid, and because their humors are foamy, that is, feimechte. And therefore if a sick person always eats it, this perverts everything in him. 11 But for the sick it is neither good to eat raw nor cooked. 12 But if any sick people have a great appetite for eating leeks, let them eat it raw, as was said above, tempered moderately, 13 because raw is thus better than cooked. 14 And it is not very suitable for medicines because it increases with unstable air, namely when heat has humidity in the air, humidity has heat in itself. I-82 Unlouch / (Onion) has no right heat, but acute humidity, and from that dew it queckit / queck which is about the rising of the day, that is, when the strength of the dew is already ebbing away. And raw is as harmful and as poisonous to eat as the juice of useless herbs; cooked is healthy to eat, 2 because by fire the harmful things in it are destroyed. 3 And for those who have ridden or fiber or gout, cooked is good, 4 because its sharp moisture moderates their heat and cold. 5 But for those who are magesic, raw as well as cooked makes them hurt, 6 because it is moist. I-83 All louch / (leek) that is hollow, that is hol , as surigo and prislouch and planza and the like, are not too hot, but temperate, and have a little vinous juice. And they grow from the wind and humidity of the earth, but especially among others louch is less harmful, 2 nor does it prepare storms in the humors of

man, 3 but can be quickly digested. But to the healthy it is not harmful when eaten raw, but to the sick it should be cooked, 4 lest its moisture should be joined to their moisture, since the sick have different humors in themselves. I-84 Kole / (Stem) and weidenkole / (wendelkoel) and rothkole / * kochkole are of a humid nature, 2 and cappuz is a little colder than it is hot and a little drier in nature. 3 And in coldness they have weak powers, and therefore they are not very suitable for medicines, but their juice, added to certain other juices, dissolves the humors. But the compound (that is, kompest) or lapastes is a little colder than it is hot and a little drier in nature and all these aforementioned vegetables; 4 and these grow from the bruise of dew and air. And from there they have as it were strength and viscera, 5 and their juice is a little useless, 6 and infirmities are generated in men by them, and weak viscera are wounded. But healthy men who have strong veins and are not very fat, if they eat these, will be able to overcome them in their strength; but to fat men they are harmful, 7 because their flesh abounds in juice, and when eaten they are almost as harmful to them as to the weak. 9 And when cooked in a mouse and with meats they are harmful, 10 and they increase rather than diminish the bad humors. I-85 Wizgras / (Weggraß) and slizgras / (suregraß) and romesse gras are temperate in nature and moderate in juice, and are like medela, that is, milk, to be eaten by the healthy and the weak, and they do not generate harmful humors, and are easily digested with health.

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I-86 / [I-86a → to I-194] The smaller squashes are cold in nature, and they prepare weak and weak humors in weak men, and increase melancholy in them; they are heavy to digest, and so contrary to man to eat as uncrut . I-87 Kurbeza / (Pumpkin) are dry and cold, and grow from the air, and are good for both the weak and the healthy to eat, 2 and do not increase bad humors in men. I-88 Melons / (phedum) are moist and cold, 2 and grow from the humidity of the earth, and they stir up the bitterness of the humors in men, and are not fit for eating by the weak. I-89 Ruba / (Turnip) is hotter than cold, and is heavy in the stomach of man, but yet can be easily digested. And he who wants to eat it raw, should remove the entire outer rind, no matter how thick it is, because its greenness harms a person, 2 and with the rind removed, he should eat what is inside. 3 But cooked is better than raw, and does not produce bad humors. 4 For when it is raw, its juice weighs down the weak viscera a little, and when cooked, that juice is reduced, and therefore cooked is less harmful than raw. 5 But if sometimes bad humors rise in ulcers in a person, he should eat turnips/rubbed beets, and the ulcer is cured. 6 For turnips are useful to eat, but yet they secrete a certain part of the juice, which is somewhat useless, and that resists the uselessness of ulcers. 7 But if anyone has swelling in the chest and lungs, if he eats turnips/rubbed beets raw or cooked, it tires him a little in the chest and lungs, 8 because they do not secrete so much strength as to resist great infirmities.

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I-90 Redich / The root is more hot than cold. 2 But after it is dug up, it is placed underground in a damp place for two or three days, so that its greenness is tempered, so that it is that much better for eating. 3 And when eaten, it purifies the brain, and reduces the harmful fluids of the viscera 4 by its good heat and its medicinal juice. 5 For if a strong and fat man eats redich, it helps him and purifies him internally; but if a weak and dry man wants to eat it, he should first dry it on a hot stone and reduce it to powder, and add to this powder polished or roasted salt and fennel seeds, and eat it in this way with bread, and purifies its stench internally, and strengthen him / craft, 6 because the heat of this root and the heat of fennel with the heat of tempered salt heal a man, but the fact that it is reduced to powder is because it can last that much longer. 7 But he who has a great deal of phlegm in him, let him thus pulverize radish, and boil honey with wine, and let him inject this powder, and drink it moderately chilled, both with and without food, and this powder cleanses the phlegm from him, 8 and honey prevents it from becoming dry. 9 But what is felt to stink when eaten, is that it expels bad humors and stench from the man. But he who eats radish, let him eat galgan afterwards, and suppress the stench with his breath, and thus he does not harm the man. I-91 /

[I-91a → to I-195] Laticha / Domestic lettuce which can be eaten are very cold, and eaten without seasoning, with their useless juice, make the brain of a man empty, and fill the stomach with infirmities. Wherefore he who wants to eat them, first let him gebeize / beyße with dill or vinegar or garlic, so that it is infused with these for a short time before being eaten. And if they are eaten in this way in moderation, they strengthen the brain and prepare good digestion, 2 because the dryness of dill and the heat of vinegar with the heat of garlic temper their coldness to the health of the person. 3 If anyone suffers from pain or swelling in the gums, let him take lettuce – or if he does not have them, first take the young leaves of the oak – and add a little more of the celandine, and grind these a little, and add wine to them, and put them in his mouth, and hold them in his mouth for some time, and they expel the unjust humors of the gums. 4 For lettuce and oak leaves have a healthy and clean coolness and celandine a healthy heat, and when these are tempered with the heat of wine, as has been said, they expel the noxious and hot humors of the gums and the cold ones. 5 But the rustic ones have almost the same nature as lettuce. But he who eats wild lettuces, which are useless and which are called vnkrut, either raw or cooked, will become mad, that is, ursinnich / vnsinnig , and will be made empty in his marrow, because they are neither hot nor cold, but are like a useless wind which dries up the fruits of the earth, that is, it blows away, and brings no fruit

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And this lettuce grows from the foam of the earth's sweat, and therefore they are useless. 6 But if an ass has pain in the stomach, mix wild lettuce / [maiores huflatheche] with bran slightly heated in water by cutting [that is, scratching] it, and do this repeatedly, and it will be cured. 7 For wild lettuce, with the heat of the bran and with the sweetness of the heated water, reduces the fetid fluids of its stomach. 8 If anyone also has scrofula / [*orfune] before they burst, let him take a larger lettuce / [huflathcha], namely, that which is white on the outside and green on the inside, and break it off next to the white according to the width of the scrofula / [*orfune], and throw away the rest, and spread honey on what he has retained, and so for three days and nights put it on the scrofula / [*orfune], and when it dries, he again put a new one on top in the same way, and [*orfune] they will begin to diminish. 9 But on the fourth day let him take some wheat flour, and knead it with honey to the width of those scrofula / [*orfune], and first put the acoleia on top of them and on top of it make the same paste / [deich], and so for nine days, and when that paste / [deich dries, he will renew it again with a new one, and do so until it disappears. I-92 Wild lettuce / (Wild Lettuce) are cold, and extinguish lust in man. 2 For a man who is superfluous in the loins, let him boil wild lettuce 3 in water, and in a roasted bath let him pour that water over himself, and let him place the same wild lettuce 4 thus boiled and warm around his loins in the bath, and do this often, and it will extinguish lust in him, and it will not harm the health of his body. And if a woman has a swollen uterus in lust, so that she is incontinent, and she herself should make a roasted bath with wild lettuce, and sitting in the bath let her pour the water in which they are boiled, over with fiery stones, and let her also place them thus boiled and warm on her navel, and do this often, and it will drive lust away from her, yet so that it does not diminish the health of her body. 5 For wild lettuce has a most wholesome coolness in it, which is tempered in hot water, so that even the smoke of burning stones passes through a man the more quickly, and extinguishes his inner fire. 6 But also whether a man or a woman who is incontinent in lust, dries wild lettuce in the sun, and so reduces it to powder in his hand, and drinks this powder often in hot wine, and extinguishes the lust in it without injuring his body. 7 But for this reason it is reduced to powder so that it lasts longer, and also for this reason it is drunk in hot wine, so that the cold of the same lettuce is tempered as a remedy for the heat of a man. I-93 Senna is a herb that grows in the field and in vineyards, and is eaten; it is hot, but nevertheless unstable in heat and also humid, and in that humidity it has an unworthy

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cold, because it grows from various whirlwinds and from different breezes. 2 And although the poor eat the

same herb, 3 yet it is useless for eating, 4 because it is poisonous and prepares weak humors in man, and weighs down the stomach; 5 but nevertheless it can be quickly digested. 6 But it does not harm the healthy and fat, but it harms the weak and fat. For it weighs down the weak in the stomach, but the fat demphit / dumphet, 7 because it has neither a stable heat nor a stable cold. I-94 Mustard is very hot and somewhat dry in nature, and grows in moderate heat and cold, that is, a moderate breeze, and has the strength of trees and herbs, because it grows from that wind which brings out fruits, and because it also grows from the greenness of the earth, and has some juice from it. And its herb is harmful for eating, 2 because its strength is weak and unstable; and it would tear a man apart from within who would eat it; 3 but its seed makes other foods gesmachen / gesmack. But it is not effective for a weak, feeble, and cold stomach, because it weighs it down and does not cleanse it. But a strong stomach overcomes it. 4 But it brightens the eyes after eating, but it produces smoke in the brain, and a certain bitterness in the head, so that it draws out some moisture from the head. But nevertheless it releases a greater evil and more harmful in the head, 5 and it does not produce good and correct digestion, 6 but draws out digestion with pain, and as it were smoke in man, 7 because it has a certain greenness of the earth in it which harms man. 8 But let every man eat it in moderation, because it harms the weak, 9 because they do not have the strength in themselves to avoid it. 10 But it cannot harm the healthy much, 11 because their strength overcomes it. 12 But he who gladly eats mustard, let him heat the wine and pour it over it, and so carry it around, that is, in a bowl, when he wants to eat, and so eat it, because in this way the food does not harm the sick, 13 because its uselessness is taken away by the heat of the wine. 14 But if he has no wine, let him pour cold vinegar over it, 15 and so it does not harm the food. But wine and vinegar not tempered in this way are not fit for consumption by man, 16 for it is of no use to the sick, even if it does not harm the healthy, 17 because its powers are not of such strength that they help the sick, nor even of such strength that they destitute the healthy. I-95 Alant / (Enula) is of a warm and dry nature, and has useful powers in itself. And throughout the whole year both dry and green it may be placed in pure wine; but after it has contracted in wine, the powers in it have failed, and then it is thrown out, and new is put in. 2 And he who has pain in the lungs, drinks it daily before food and

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after food in moderation, and it removes the poison, that is, the poison, from his lungs, and suppresses migraine, and purifies the eyes. But if anyone were to drink it frequently in this way, he would injure him by its strength. But if you do not have wine to apply it to him, make pure honecwirz with honey and water, and apply alant and drink it, as aforesaid. 3 For since its heat is very dry, it is tempered to a certain humidity by the heat and juice of wine, or is softened by the sweetness of honey and water, and thus it removes evil humors from the man. 4 Take also uygun and twice as much alant, and add galgan, and from these make luterdranc and drink, if you have pain in the lungs and not from other infirmities, and it is good for you against infirmity of the lungs. But if you have other ailments besides your lung weakness, then do not drink it in this way, because it might be too much for you to drink and you would be harmed by it. 5 For the heat of the young man, tempered with the heat of figs and galangal, brings the lungs back to the right heat, which is weakened by unjust cold. I-96 The poppy is cold and moderately moist, and its seeds, when eaten, bring sleep and prevent itching, and stop the boiling lice and nits, 2 so that a person can have peace in his sleep, 3 and they can be boiled in water. 4 They can be eaten, but they are better and more useful to eat raw than cooked. But the oil that is pressed from them neither nourishes nor refreshes a person, nor does it bring him health or weakness to the full. 5 And the same oil is cold, but the grains are hot. 6 For the liquid of these same grains is more milky than vinous, and therefore it is cold, because when they are pressed they release what is colder in them. I-97 Mallow / (Mallow) has in itself a moderate coldness, 2 as the air in the morning is temperate 3 as dew is, 4 but nevertheless it is more cold 5 than hot. 6 But no man should eat it raw, because 7 if any man were to eat it raw, 8 it would be as it were a kind of poison, since it is slimy, 9 and

since it would produce thick and poisonous fluids in man. 10 But for those who have a weak stomach it is good 11 cooked and eaten fresh, namely 12 when it first begins to grow, so that it makes a mouse out of it, and eat it with added fat, because it prepares digestion a little. And for this necessity he who is weak in the stomach should eat it, but still in moderation so that he is not harmed by it. But the healthy should avoid it altogether. 13 And if, with various fevers, melancholy makes a man's brain ache, let him take mallow and twice as much sage and pound it in a mortar, and sprinkle this with a little olive oil / [boumoleo], and let him put this from the forehead along

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the top of his head to the back of his head, and tie it with a cloth, and do this for three days. And during these three days he shall renew it at night either with olive oil / [boumoleo] or vinegar, and do so again until he feels better. 14 For the juice of mallow dissolves melancholy, while the juice of sage dries it, while olive oil / [boumoleo] anoints the tired head in this way, while vinegar draws out the sharpness of melancholy. Whence these, when tempered, at the same time, mitigate the pain of this headache. 15 In order for a man to clear the sight of his eyes, let him apply dew on mallow or on windam or on pear leaves or on oak leaves or on beech leaves, since these are sweet. And the dew which he finds in this way at night or in the morning, when the night is clear and pure and sweet, he should anoint the eyelids and eyelashes of his eyes, and after this he should sleep a little. 16 For the greenness of the mallow and the willow and the pear and the oak and the beech is not harmful, and the dew does not lose its virtue because of that, and thus the dew resists the darkness of the eyes, because the dew which falls without smoke and without mist is of great value in clarifying the sight of the eyes. I-98 The herb which is called cletta / (lappa), 2 has a somewhat contrary heat, and grows from the juice and sweat of the earth, and is both useful and useless. 3 For its root and stem are of no use, and its leaves, both cooked and raw, are dangerous for a man to eat, 4 except for that in which a stone is born in the body, that is, a stone. 5 And he boils the leaves of this herb in the best wine, and drinks this wine through a strained cloth both at dinner and at night, and from its strength the stones are crushed in it. Also reduce its flowers 6 to powder, 7 and also pulverize the shell 8 of the tortoise 9 thrown away by the tortoise itself, 10 and mix these powders, 11 so that there is more powder from the shell. 12 And if anyone has a boil on the head, throw this powder into those ulcers for nine or fifteen days, and on the fourth 13 or fifth day wash his head with lye which is made of beech, that is, ash, and he will be cured. 14 For the bitterness of their flowers and the coagulation of the shell, because that is a certain coagulation of bruises, reduced to a powder as it is touched, can last for a long time, the bitterness and coagulation of the aforementioned scabies are dissipated, and beech lye heals moderately washed, lest the use thereof be injured. I-99 / [I-99a → to I-197] Thistle / (Cardus) has a quick heat as light as a thistle, which nevertheless quickly becomes numb, because it sweats / swathes from the earth. And that sweat of the earth, from which this herb grows, is a thistle, 2 and makes tortuous herbs. And as sweat comes out of a man when he is distressed, so also the sweat of the earth sends out tortuous herbs, which tear a man. And some thistle is light, that is

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unstechel / ane stechel , and some stechel , 3 and none of these is useful raw to eat, 4 because if any man were to eat it raw, his blood would be weakened, and his fluids would be wasted in him, and his fluids would be zeflozzede / zuflossen , 5 and he would do this in such a way, 6 as if good wine were to take away its virtue when water is poured into it, and because of this the man would become senseless and destitute of blood and fluids. 7 But yet if this thistle is boiled and eaten boiled, then it neither harms nor benefits healthy men much, because it neither imparts fatness to the blood, but nevertheless takes away hunger. But it harms the sick both cooked and raw, 8 because it excites maladies in them. 9 But vehedistel has in itself the coldness that comes from dew, and is very useful. If anyone therefore suffers from a sting in the heart or in any other

place or in any of his members, let him take vehedistel and a little less of the orechter selben , and reduce it in a little water to juice, and immediately at the very hour when he is tired from the sting, let him drink thus, and he will be better. I-100 The nettle (nessel) is very hot in its kind, and in no way is it fit to be eaten raw because of its roughness. 2 But 3 when it comes fresh from the ground 4 it is useful for food for men, because it cleanses the stomach and removes slime from it. And this is done by any kind of nettle. 5 For the greater nettle is hot, and has a useless juice. But that which is called burning nettle, being hot also has a sharp burning, and the same burning also makes it hairy and astringent, but neither one nor the other has a powerful medicine by itself, unless it is added to other tempers. 6 If worms grow in a man from the noxious and evil humors which are poisonous in man, he should take equal weight of the juice of burning nettle / [heithernezelun] and the juice of blandonia / [wullene] and the juice of walnut leaves or the bark of the same tree, as much as there is of those two, and add a little vinegar and a great deal of honey, and bring it to a boil in a new pot, and throw away the foam on top, and after it has boiled away, remove it from the fire, and drink this moderately on an empty stomach for fifteen days, 7 lest he be harmed by its strength. 8 But after food he should drink sufficiently, and the worms in him will die, 9 because food then resists his strength. 10 And a man who is involuntarily [agezzel] and forgetful [ie uergezzen], let him crush stinging nettle [*heitheirnezzelun] to juice, and add a little olive oil / [boumolei], and when he goes to sleep, let him anoint his chest and temples with it, and do this repeatedly, and forgetfulness will diminish in him. 11 And if a horse has rheumatic fluid flowing from its nostrils, so that it coughs from there, boil stinging nettle / [heiternezelun] , and more of the lubistic / [lubistikel] than the stinging nettle / [heiternezelun] in water, and let the hot smoke / [damp] pass into its nostrils and mouth, with the bridle on, and it will be cured. 12 But if a horse has pain in the stomach, mix stinging nettle / [heiternezelun] and more of the lubistic / [libesteche] with its fodder, so that it will eat it together, and it will be cured.

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I-101 Wegerich / (Plantago) is hot and dry. 2 Take therefore plantain and squeeze its juice, and through a strained cloth or with wine or honey temper it, and give it to him to drink who is tired of gout, and the gout will cease. 3 But also 4 who has acorns in him: 5 roast its root with fire, and so hot put it on the acorns, that is, druse , and tie a cloth over it, and he will get better. 6 But do not put it on * orphan, 7 because it would be injured. 8 And he who is tired of a stechedo / stechen, boil its leaves in water, 9 and let him put this squeezed out water so hot on the place where it hurts, and the stechedo / stechen will cease. 10 And if a spider or some other worm touches or stings a man, immediately the place of its fixation should be touched with the juice of the plantain, and he will get better. 11 And if a man or woman also eats or drinks the poison of love, 12 from which he is inflamed to shameful love, 13 the juice of plantain / wegerich either without water or with water is given to him to drink, 14 and afterwards he should take some strong drink, and the inside will be cleansed, and after the cleansing he will have a lighter feeling. 15 But if a man's bone is broken by chance in some place, let him cut the roots of plantain into honey, and eat it every day on an empty stomach, and also boil green leaves of mallow and five times more of the leaves or roots of plantain with water in a new pot a little, and so apply them warm to the place where it hurts frequently, and the broken bone will be healed. I-102 The dish is hot and dry. 2 And if its leaf is placed on a broken ulcer, it draws out the poison and heals. 3 But also in a mouse boiled and thus eaten it heals painful and ulcerated viscera. I-103 Violet is between hot and cold. But yet it is moderately cold, and grows from the sweetness and purity of the air, 2 namely when the air first begins to warm after winter. 3 And it is effective against the darkness of the eyes. 4 Take therefore good oil, and make it boil either in the sun or in a new pot by the fire, and when it is boiling, put in the violets, 5 so that it may thicken from it, and so put in a glass vessel, and so keep. And at night anoint your eyelids and eyes with that oil, so that it does not touch the eyes inside, and it will drive away the darkness of the eyes. 6 And if a man who has fiery eyes, darkens and hurts in them, let him take the juice of violet and twice as much juice of roses and the juice of fennel

according to the third part of roses, and add a little wine to both, and when he goes to sleep, let him anoint his eyes with this eyewash, being careful not to touch the eyes inside. 7 A man also who has heaviness in the head or in the kidneys, or is fatigued by paralysis in some place, should wring out some of the juice of the violet through a cloth, and add to it a sufficient amount of goat's hair, and to half of the hair an old arvin; and dissolve these together in a dish, and thus make an ointment, and anoint himself with it on the head and elsewhere where he hurts, and he will get better. 8 And if anyone has pain in the head, or whom cankerworms eat, or if anyone has ulcers in the body, let him take the juice of the violet, and weigh olive oil to a third of this juice, and weigh the amount of the juice of the goat's hair, and let him boil these together in a new pot and prepare an ointment. And if anyone has pain in the head, let him anoint his forehead transversely with this ointment, and he will get better. 9 But also where cankerworms or other worms eat a man, let it be anointed from above, and they will die when they taste it. 10 Also other ulcers where a man is in pain, when anointed with the same ointment, and the man will receive health. 11 And he who suffers from tertian fevers, let him take violet and to the third part plantain and twice as much pepper as plantain, and let him eat these herbs with vinegar or roasted salt frequently 12 and he will be healed. 13 And if anyone is oppressed by melancholy through mental annoyance, and thus his lungs are damaged from it, let him boil violets in pure wine, and strain them through a cloth, and add honey and galangal to this wine, and as much liquorice as he wishes, and thus make a decoction, and let him drink it, 14 and it checks melancholy, 15 and makes it deadly, 16 and heals his lungs. I-104 Melda / (Atriplex) is more cold than hot, but still somewhat temperate, and when cooked and eaten with others it makes good digestion. 2 And if in any man the poisonous glands, that is, the *orfune, begin to grow, with melda and priselouche 3 and hyssop make a concoction, so that the priselouche 4 is less than melda , and the hyssop is less than the priselouche , the mouse often prepares and eats, and the* orfune will dry up. 5 But the melda is also boiled in water, and the expressed water is placed on top of them warm *orfunen, and that man will have better. I-105 / [I-105a → to I-201] Gunderebe / (Aserum) is more warm than cold, and is dry, and has certain powers of pigments, 2 because its greenness is sweet and useful, so that 3 a man who is languishing and whose flesh has failed, when he bathes in it in heated water, and often eats it cooked in muse or in suffene or with meat or with cucheln (that is, with cakes), and it will help him. 4 And if anyone makes a lye with it, and washes his head with it frequently, it drives away many infirmities from his head 5 and prevents him from becoming sick. 6 But if evil humors tire the head

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like a damp / (damph) so that even his ears ring / (du-

ßent) , 7 as the sound of waters tinkles, 8 let him boil gundereuen in hot

water, and put the expressed water so hot around his head, and

the (damp or) doum (that is, smoke) 9 which is in his head 10 diminishes, and opens the hearing in his ears. 11 And if anyone has pain in and around the chest, as if he has ulcers inside, let him put gundereuen boiled in a bath and warm around his chest, and he will get better. 12 But if a man also suffers from any pain in the lungs, 13 namely when the pain first begins in the lungs, so that the same pain also supplies all the pain in the throat which 14 brings hoarseness and takes away the serenity of the voice, let him take aserum, and a little more of basil, and even more of humelin than basil, and boil these herbs in a new pot 15 with water, so that the water exceeds these herbs in the pot 16 by a third, and when cooked let him strain through a cloth. Then let him take nutmeg / (nus

muscaten) 17 according to the weight that he can have, 18 and galangal / gal-

gan to a third part of nutmeg / (nuscen muscaten) , and mistletoe pear

twice as much as nutmeg / (nuscen muscaten) , and reduce these to powder

and boil this powder with the best wine in a new pot, so that

the wine prevails over this powder by a third part in the pot. When he has done this,

he again brings the same powder with the same wine, with a little honey added, to the boil again in the pot, and adds water boiled with the aforementioned herbs to this wine

so that there is twice as much of this wine as of that water, and thus he drinks this before

meal in moderation, and after meal as much as he can drink in one breath, but nevertheless when he wishes to drink it 20 , he first heats it in a burning caldron and drinks it. 21 For the heat of the aseri removes the putrefaction of the lungs, and the coldness of basil fattens the lungs and makes them grow; coldness also purifies the lungs, when these are tempered in heated water, as has been said above. But the heat of nutmeg and the heat of galangal, tempered with the coldness of mistletoe and pears, and strengthened with the altered heat of wine and with the altered heat of fire, keep the lungs from going into either an unjust defect or an unjust fatness, but so that they retain a just moderation in themselves, when all these are tempered together, as has been said above. I-106 Stauewrz / (Abrotanum) is hot and dry, and its odor 2 – even if something

is anointed with it that gives off an odor – 3 excites melancholy and anger in

a man, and tires his head. 4 But where boils begin to grow in a man's head, its juice is poured into those ulcers, and they will be cured. 5 And where boils are raised in

a man's body, or where some limb in a man is contracted, stauewrz is pounded, and so superimposed around, and also with its juice

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the place is anointed, and it will be better, 6 since the juice of abrotanum attenuates the ardor that arises in some limb of a man. 7 But when a bad spot or unclean scab or contraction of the limbs in a man is lessened, he should immediately remove the abrotanum, because then it does more harm than good, 8 because they receive juice as if from their heat. 9 And if anyone is tired of gout in his limbs, let him take enough of stauewrz, and enough of old arvina, and a little of boumolei, and let him sweat these together in a frying pan, and then let him put these so hot on the limb in which the gout rages, and bind it with a cloth by ligature, and so make a hedge, and the gout will cease there. I-107 Biwz / (Artemisia) is very hot, and its juice is very useful; and if it is boiled and eaten in a mouse, it heals weak viscera, and warms a cold stomach. 2 But if anyone has eaten or drunk from which he is suffering, then he should cook and eat bivuz either with meat or with fat or in muse or in some other condiment and temper, and this putrefaction which he has attracted to himself in previous foods or drinks, he takes away and drives away. 3 But if also droof and evil humors flow out of a broken skin without a poisonous ulcer and are collected in some place of the human body, that person should take mugwort / [biboz], and express the juice, and add honey to the same juice, 4 so that the juice of mugwort / [bibozes] exceeds the honey by a third, 5 and thus anoint the place of pain. 6 He should also immediately apply a clear ointment made from the white of an egg on top, and tie a cloth over it. And he should do this for so long until he is healed. I-108 Cle / (Cithysus) is warmer than cold, and is also dry, and is useful for grazing cattle. 2 But it is not very useful for medicine, 3 except against the darkness of the eyes. 4 For put its flowers in a pot of oil, and boil them in it without boiling, and immediately anoint the eyelids and eyes of the person with the darkness. And only at that hour when the eyes are to be anointed, let these flowers be put in the pot of oil, and after the eyes have been anointed, let them be cast out immediately, because they do not have the strength to lie long in the oil or to last. And if it is done in this way repeatedly, it will drive away the darkness of the eyes. I-109 Wermude / (Absinthium)

is very hot and very virtuous, and is the principal master for all diseases. 2 For pour a sufficient amount of its juice into warm wine

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, 3 and when a person's head hurts, moisten it completely 4 up to the eyes and to the ears and to the nape, and do this at night 5 when you go to sleep, and thus cover his whole head with a woolen cap until morning, and it will reduce the pain of a swollen head 6 and the pain that throbs in the head from gout, and also drive away internal pain in the head. 7 And also pour some of its juice into ox oil, so that the oil exceeds the juice by two parts, and heat it in a glass vessel in the sun, and keep it like this for a year. 8 And when any person hurts in the chest and around the chest, so that he coughs from there, when he anoints himself with it in the chest; and whoever hurts in the side, anoint him there, and when he heals internally and externally. 9 But crush the wormwood in a mortar to the juice, and add the deer's tusks and the deer's marrow, so that there is twice as much of the wormwood juice 10 as there is of that deer's tusks, and of the same tusks twice as much 11 as there is of the deer's marrow, and thus make an ointment; and a man who is fatigued by very strong gout, so that even his limbs threaten to break, anoint with it near the fire where he hurts, and he will be cured. 12 And when the wormwood is fresh, crush it, and squeeze its juice through a cloth, and then boil the wine with honey a little, and pour this juice into this wine, so that the same juice surpasses the wine and honey in taste, and drink this from May to October always on an empty stomach on the third day, cold, and it checks kidney pain / lanchsucht and melancholy in you, and brightens your eyes, and strengthens the heart, and does not allow the lungs to become weak, and warms the stomach, and purifies the viscera, and prepares good digestion. 13 For if a man's ears have been entered by a wormwood, or if other worms have grown in them, he should take wormwood (that is, wormwood), and half of it by rue, and half by rue by hyssop, and boil these herbs in water, and when he has boiled them, he should bow his head, and allow the smoke from these hot herbs, issuing from the reed, to enter that ear in which it does not hurt, so that the same smoke may reach the other ear in which the worms are, so that they may flee. But first he should anoint the ear in which the worms are, with a little honey, and also put a little of old arvina on it, so that when they feel the aforesaid smoke, they may decline to the sweetness of these. But he should also set an ear of barley, with or without grains, on fire, so that the smoke from them may issue through the reed into the ear, as has been aforesaid. But let a man do this often in a day, and he shall be delivered, 14 or God will not deliver him. 15 But if worms come out of the ear, let him boil olive oil in a new vessel over the fire, and let this smoke pass into the ear in which the worms were, so that the ulcerated ear may be anointed, and then with the same cooled oil let him anoint the ear itself all around within, and if a little of it enters the ear, it will not do any harm, 16 and thus that ear shall be healed within. 17 But let him also boil a measure in water, and let the smoke pass into the sound ear, and press the same ear with his hand, that the smoke may not come out; and do this often, and he shall be healed. 18 But a man who has pain in his teeth from putrid blood and from the purging of the brain, let him boil wormwood and verbena in equal weight in good wine in a new pot, and let him strain this wine through a cloth and drink it, adding a little sugar. But when he goes to sleep, let him place these warm herbs around his jaws, and tie a cloth over them

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And do this until he is healed. 19 For this wine, tempered with the aforesaid herbs and drunk, cleanses the vein that extends from the membrane of the brain or the gums of the teeth, internally, and the same herbs, placed around the jaws, relieve the pain of the teeth externally. Because when the heat of wormwood is tempered with the heat of verbena and the heat of wine, they expel and heal such pains. I-110 Bilsa / (Iusquiamum) is cold and soft without strength; and if anyone were to eat it or the oil made from its grains, it would make a deadly poison in him. 2 But where there are worms in a man, 3 so that they excrete his flesh, 4 in the same place grind it with juice, 5 and the worms will die. 6 But the oil made from its seed is

not very useful; 7 But when excessive heat arises in any part of a man's limbs, that place is anointed with this oil, and it cools him without any other medicine. But the power of the same oil is not useful for other infirmities. 8 But that a drunkard may come to his senses, let him put jujube (that is, bilsa) in cold water, and wet his forehead, temples, and throat, and on coming to his senses he will feel better, 9 because when the coldness of jujube is combined with the coldness of water, it calms the storm and heat that are in the veins of the forehead and temples of a man. I-111 Reinefane / (Tanacetum) is warm, 2 and slightly moist, 3 and is effective against all excess and effluvium. 4 For he who has a runny nose and coughs from it, let him eat reinefane either in suffene or in kuchelen / kuchen (that is, tortelli) or with meat or in some other way, and thus 5 with other condiments tempered by its good heat 6 it checks the humors from growing too much in it, and thus they fail. 7 And he who has a hard cough, with flour-like and reinefanen suffen prepares, and eats it often, and thus the dryness and internal ulcers of his cough are dissolved, 8 in this way that that man 9 expels these filths by excreting them, and he will be better. 10 But also he who has heaviness and heaviness in his stomach from various and bad foods, let him take suff that has been cooked without vegetables and without other herbs, and put it in that reineeuane and cook it again, and eat the cooked often, and it softens his stomach, and makes it light, and prepares a sweet digestion. 11 And whoever cannot pass urine, yet so that it is constricted by a stone, that is, steyne, let him beat the reinevanen, and strain its juice through a cloth, and add a little wine, and drink it often, and the urine will be loosened from the constriction, and let it pass. 12 Therefore a woman who suffers from obstructed menstruation, and is in pain from it, let her take tansy and febrifuge in equal weight, and wool somewhat more than one of these

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and let her boil them in an open and flowing stream, which is tempered by both the sun and the air; and then let her also take bricks, and put them on the fire, and make a roasted bath with the aforesaid water and herbs. And when she has entered this bath, let her place hot herbs on a stool, and sit on top of it. And if in the meantime they have become cold, let her warm them again in the aforesaid water. And let him do this as long as he sits in that bath, so that by the moistures of those herbs his skin and flesh may be softened externally and his uterus internally, and so that his veins which are closed may be opened. Then he should take rifilbere / (rebarbere) and to their third part millet, and rue about a third part of millet, and as much of long aristology as rifilbere / (rebarbere) and millet is, and a lot of dictamno, and he should pound this in a mortar, and cook it in a pot with good and pure wine, and pour the cooked mixture with the wine into a bag, and in addition as much open caraway seeds as he can have, and less white pepper than caraway seeds, and grind this together, and add enough new and fresh honey that is free from dirt, and let it boil in the best wine, and pour it into a bag with the aforesaid herbs, and prepare a claret (that is, a lutirdranc) from them, and drink it every day on an empty stomach and with meals, but not in the aforementioned bath, since the bath constricts the person somewhat; and he should do so until he is freed. 13 But in the meantime, while she suffers from the aforementioned constriction of the blood, she should avoid beef and other coarse and strong foods, and eat sweet foods and drink wine. But if she is going to drink water in the meantime, she should drink well water, and avoid the waters of a spring and a flowing spring, since they are somewhat rougher than other waters, 14 and thus she will be able to be healed. I-112 Dost / (Oregano) is hot and dry, 2 and none of these thrives strongly in it. 3 And if any man were to eat or drink it, 4 or in any way take it into his body by taking it, 5 it would bring upon him leprosy, and would inflame his lungs; and would cause his liver to fail, that is, swine / swinden . 6 For because its heat and its dryness do not fully prevail in him, they easily deplete the hot and cold humors in man, so that man incurs the aforementioned infirmities from this. 7 But he who has red leprosy, whether it be fresh or old, let him take the juice of dost and add a little less of the juice of andron and also of bilsen oil, if it be more than these two, and a little wine, and mix these together, and in a hot bath, when he is about to come out, let him pour himself over with this condiment of liquids and anoint himself. 8 For the heat of oregano and the heat of horehound

check the heat of the leper, and the cold of the juniper resist the cold of the leper, and the bitterness of the wine pierces its putridity with its bites, when these are mixed together, 9 and the hot bath expels its foul humors a little. 10 And after he has come out of the bath, 11 he will be very emaciated, and therefore 12 he should immediately anoint himself with goat's hair, loosened in a pan by the fire, and place himself on the bed until he dries up. And after it has dried, let him likewise take dost and pound it, and add wheat bran, and mix these in a warm dish, that is, sueize, and after the unction has dried, let him place it hot on the ulcers of the leper, and bind it with a bandage, and keep it like this for some hour, until it warms up from itself, 13 because the heat of bran, which is healthy and fat, tempered with the powers of oregano, retains the bad humors of the leper, lest they proceed from the other. 14 And if he does this often, he will be cured without a doubt, unless it is his death, 15 or unless his master does not wish him to be cured. 16 And he who suffers from a daily fever, let him powder oregano / [dost] and a little ganfore and dornelle more than these two, and let him put this powder in hot wine at the very onset of the fever and drink it, and lay himself in bed and sleep, and he will be cured. 17 For the heat of oregano / [dost] and the cold of ganfore, tempered with the coldness of dornelle, at the very onset of this fever, which subsides so much the more quickly, when taken with warm wine, they drive away the aforesaid fever. I-113 Garuwe / (Millefolium) is somewhat hot and dry, 2 and has discrete and subtle powers for wounds. 3 For if a man is wounded by a blow, after the wound is washed with wine, 4 then a linen cloth is placed over the wound, 5 and garuwe is slightly boiled in water, 6 and slightly expressed in water, 7 so that it is lightly tied over the cloth which lies over the wound, and thus it removes putrefaction and swerin , that is, ulcer, from the wound, and the wound heals. And so it is done repeatedly, as long as necessary. 8 For millet is placed over the linen cloth, so that its juice passes through it to the wound moderately and gently and not excessively. 9 But after the wound has begun to be somewhat tightened and healed, then a discarded cloth without that garuwe is placed over the wound, and it will heal all the more sweetly and perfectly. 10 But he who has received a wound inside the body, so that it has either been broken or constricted internally, should powder garuwe and drink that powder in hot water. And after he has gotten better, then let him take the same powder in hot wine until he is healed. 11 And a man who has a dark eye from weeping tears, should pound a little yarrow, and put it on his eyes at night, being careful not to touch the inside of his eyes; and let him leave it on until about midnight, and then take it off. This done, he should soon lightly coat the eyelashes of his eyes with the best and purest wine, and thus his eyes will be healed. 12 And a man who is tired of the tertian fever, should boil yarrow and twice as much polypodium in sweet and good wine, and apply it through a cloth, and when the fever really comes on, let him drink this wine; But let him leave these herbs in wine for three days, that he may be better tempered by them, and let him drink thus for three days, and if necessary, renew them again with similar new herbs, and he will mitigate this fever, and he will be cured. 13 For the heat of the honey-leaf and the heat of the polypodium with the altered heat of the tempered wine, as was said above, and taken as a drink, mitigate this fever. I-114 Agrimony is hot. 2 And in whom knowledge and sense are emptied, let the hair of the head be cut off, 3 because the hairs cause the horror and the concussion of trembling.

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they do this, 4 and boil agrimony in water, and wash his head with this hot water; 5 and also tie a cloth over his heart, 6 first so that he does not feel a heart defect, and then place it hot over his forehead and temples, 7 and it purifies his knowledge and senses, 8 and takes away madness from him. 9 But also he who excretes and expels bruises and much pus from weak bowels, and also has a cold stomach, agrimony put in wine always drinks both with and without food, and it reduces and purifies the bruise of excretion, and warms the stomach. 10 Also pound agrimony in a mortar, and put it so ground over his eyes at night, and tie a cloth over it in the same way for him whose eyes are dark – taking care not to let it enter the eyes – and it drives away the darkness of the eyes, and brightens them. 11 Likewise, that a man may be cleansed of saliva, excretion, and emunction, he should take the juice of agrimony and twice as much of fenugreek juice, and to

these add the juice of stork's-bill as much as an egg; then he should take the amount of galangal as much as the three of these, and the amount of storax as much as six coins, and the amount of polypodium as much as two coins; and he should pulverize these, and compress this powder with the aforementioned juice, and from it make pills the size of one bean. Afterwards he should take the juice of greater celandine as much as a quarter of a coin weighs, and dip one pill in it, and place it in the sun to dry. But if he does not have the heat of the sun, he should place it in a gentle wind and a gentle breeze, so that it dries pleasantly. But when a man wishes to take these pills, he should surround his stomach and belly with lamb's skins or other skins, so that they become warm, since their heat is healthy; and let him not approach the fire much, but use the warmth of his clothes, and take them before the sun rises, because the dawn is sweet and mild at that time. 12 And let him take either five or nine pills, and dip each one in a little honey and swallow it, and when he has taken them, let him walk a little in a shady place and not in the heat of the sun until he feels the solution. But about midday, after he has felt the solution in himself, or if he cannot yet have it because of a hardened stomach, let him first suck a little sorbicula, that is, suffa, made of flour-like matter, so that the viscera may be healed by the sweetness of the little sorbicula, or so that the hardened stomach may be softened in this way. 13 But if a man becomes leprous from lust or incontinence, let him boil agrimony and the second third of it, hyssop, and twice as much as there is of these two in a caldron, and make a bath of these, and mix as much menstrual blood as he can have, and put himself in the bath. But let him also take goose droppings and twice as much hen droppings and a little hen droppings, and make an ointment from them, and when he comes out of the aforesaid bath, let him anoint himself with the same ointment, and go back to bed. And do so frequently until he is healed. 14 For the heat of the agrimony and the coldness of the hyssop and the heat of the aser, tempered with the warm menstrual blood, take away the putrefaction of that leprosy. Agrimony and hyssop and aser cause it to sweat, but the menstrual blood compresses and shakes it, like an enemy against its enemy, because it comes from the different fluids of the woman. 15 But goose droppings and hen droppings gently anoint it, but the hen droppings draw out the dirt that remains, and thus he will be healed, or God forbid.

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I-115 Dictampnus / (Wißwurcz) is hotter than cold, and is dry, and has the powers of fire and the powers of stone in it, because as stone is hard in its powers; and as it has heat in the fire that comes out of it, 2 so dictampnus is virtuous against the infirmities which it itself prevails over. 3 For a man who is in pain in the heart, let him eat powder made of dictampnus, and the pain of the heart will be stopped. 4 And when the calculus, that is, stein , grows in man from a fat nature, 5 so when it already begins to grow, he 6 should pulverize dictampnus, and with wheaten bread he should frequently eat this powder, and the stein will prevent it from growing. 7 And a man in whom a stone has grown, let him put the powder of dictamna mixed with vinegar and honey, and drink this often on an empty stomach, and the stone in it is broken, 8 because the heat of dictamna mixed with the bitterness of vinegar and the heat of honey splits the strength of the stone. 9 But if anyone begins to limp in any part of his limbs, let him boil the dictamna vigorously in water, and throw away what is in the middle like a heart, and while it is boiling add twice as much husmosis, and twice as much stinging nettle as husmosis, and let these be mixed together. And after they have been boiled, let him put a little expressed, warm water on the joint of that limb and on the veins in which the limping begins, and do this often and he will be cured. I-116 Metra / (Febrifuge) is hot, and has a sweet juice, and for painful viscera it is like a sweet ointment. 2 For he who has pain in his bowels, let him boil a medlar with water and fat or oil, and add a similar flour, and thus prepare a suffen, and let him eat it, and his bowels be healed. 3 And with women who are menstruating, let them prepare and eat the same suffen, as aforesaid, and it prepares the cleansing of bruises 4 and of the foul interiors sweetly and lightly, 5 and gently brings out the menses. 6 But a man who suffers from dysentery, let him take the febrifuge juice / [medlar], and mix it with cow's butter, and anoint himself where he hurts and he will be cured. I-117

Musore / (Pilosella) is cold, 2 and when eaten it strengthens the heart, and reduces the bad humors which are gathered in one place in man. But a man who eats it out of necessity should not eat it alone or simply, because it is too harsh, and therefore he should add a little dictampni or a little galgan or

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a little zitwar and eat it, as was foretold, 3 and it dissipates the cold humors. I-118 Swertula / (Gladiola) is hot and dry, and all its strength is in the root, 2 and its greenness ascends to the leaves. 3 But in May, take the juice of the same leaves, and melt the arvin in a dish, and add this juice, and thus prepare an ointment, so that it appears green. 4 And he who has a small, that is, small, scab, should anoint him with the same ointment and he will be cured. 5 For scab, rising from its sudden heat of excess humors, is diminished by the power of gladiolus, and overcome by the good heat of arvin when they are mixed together. 6 And he who has hard skin on his face, as if it were bark, or who has a bulecht in it, or who has a bad color in it, should express the juice of the same leaves, and pour it into a vessel with the water of springing springs or the water of great rivers as Na is, and at the same time heat it moderately, and 7 thus let that water with this juice, moderately heated, 8 wash his face, and do this repeatedly, and he will have sweet skin and a good and beautiful color on his face. 9 For the liver and lungs, when they have unjust heat, bring it to the face of a man, and thus the skin of the face becomes hard and pustular, which the sweet heat of the gladiolus and the heated coldness of springing springs or great rivers take away when they are mixed, as was foretold. 10 But also boil the root and leaves of swertelen in water, 11 and then with the expressed water place the head of the frenzied one and the one who is hirnewdich, 12 so warm, with a cloth tied over it, that he may sleep in this way, and do this repeatedly. And then also cut the root of the same swertelen into thin round pieces, and soak them in honey, and give it frequently to the same frenetic, that is, hirnewdigeme, to eat and he will be cured, 13 because the power of this herb, tempered by the heat of another and also sweetened by the heat of honey, soothes the boiling humors that bring madness to his head, because the heat of honey also brings back the veins of the brain and temporal region of a man to his senses. 14 And also pound its root with good wine in a mortar, and heat this wine through a strained cloth, and give it to him who has stones to drink while it is still hot. And he who is constricted by difficulty in urinating, 15 and the stone in him softens, and the urinary passages that were constricted are opened, 16 because the power of this herb overcomes the stone that grows from cold and livid humors, and the heat of the wine, when heated, dissolves it. 17 Against fresh leprosy also, pound the root of the same seurtelen, and put it in donkey's milk, 18 so that it boils together, and soon pour pig's fat into a pan, and put the pounded root with donkey's milk to 19 that fat into a pan, and boil it by mixing it vigorously together. And when this is done, strain it through a cloth, 20 and take it out into a vessel of liquids, 21 so that you may have an ointment from it. Then make lye from the ashes of erlen, 22 and whoever begins to be a leper, namely when the leprosy is still fresh in him, 23 with this lye let him first wash his body where the leprosy feels, and then

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let him anoint himself there with the aforesaid ointment, and do this often and he will be healed. 24 For leprosy arising from hot and cold humors and from phlegm, lye prepared from acute coldness with erlen and purged with it, and made into an ointment of good virtue with gladiolus and hot ass' milk and hot pig's fat and anointed with it, is lessened, when they are tempered in this aforesaid manner. I-119 Merredich / (Raphanum) is hot; and when in March all herbs are green, then also merredich becomes soft, but yet for a short time, and then eaten it is good for healthy and strong men, because it strengthens the greenness of the good humors in them. But after it hardens and is strong in the bark, it is dangerous to eat, 2 because it has no greenness, 3 and then it makes a man dry 4 as if he were to eat wood. 5 And therefore a man should not eat it, 6 but still suck it, if it has juice and throw the rest out of his mouth. 7 But if a thin and dry man wishes to eat merredich, he should eat it in moderation, 8 so that he may be somewhat strengthened by it,

lest if he eats much of it, he should suffer from it, because he himself has moderate strength in himself. 9 And when merredich is green, it is dried in the sun, and to this is added a horse's weight of galangal powder; and he who has pain in the heart, let him eat this powder with bread and an empty stomach after dinner, and he will feel better, 10 because the cold of the radish and the heat of the galangal, when thus mixed, soothe the pains of the heart. 11 But he who also has pain in the lungs, let him drink the same powder either in hot wine or in hot water, an empty stomach after dinner, and he will be cured, 12 because the power of the aforesaid herbs, thus tempered, warms and heals the lungs. I-120 Atich / (Ebulus) is cold and moist, 2 and contrary to the nature of man, so that if any man were to eat it, it would be dangerous for him. 3 But if any man's head from bad humors sounds like a torrent of water, let cold water be placed around his head, and he will feel better, 4 because the sound that his head makes is sometimes from the heat of the bad humors, which the coldness and humidity of this herb removes. 5 And if any man has nails on his fingers or feet that grind, 6 then bere atich is bound tightly over those nails, 7 so that they may either be cleansed or fall off, 8 and thus others may be reborn beautiful, 9 because nails are itchy from the evil and wicked heat of the humors, but are cleansed by the coldness and humidity of this herb, 10 because its heat drives away those cold humors.

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I-121 Nachtschade / (Solatrum) is warm and dry. 2 And he who has pain in the heart, or whose heart is weak, should boil nachtscaden in a little water, and the expressed water should place it thus warm on his heart, and he will be better, 3 because the good heat of this herb, stimulated by another's heat, soothes the pain of the heart. 4 But he who has pain in his teeth should warm it in water, and when he goes to sleep at night, he should place it warm on the cheek and on the jaw where it hurts, and the pain will cease, 5 because its heat drives away those cold humors. 6 And he whose feet are swollen, should place it on his feet, warmed in a little water, and the swelling will cease. 7 because its heat reduces the swelling which has arisen from the diversity and commotion of the humors. 8 But he who has pain in the marrow of his legs, let him heat nachtscaden sufficiently in water, and place it around his legs in this way, and bind it with a cloth, and he will feel better, 9 because the said herb dissolves the diversity of humors which dry up the marrow by its good heat. I-122 Ringula (that is, calendula) is cold and moist, 2 and has a strong greenness in it, 3 and is effective against poison. 4 For he who has eaten or drunk poison, 5 and who is in agony, 6 let him boil the ringula in water, and let him place it on his stomach so hot that the poison softens and comes out of him, 7 because his coldness and strong virility stir the poison to dissolution. 8 But the same man should immediately heat good wine, and apply enough of the ringula, and with it heat the same wine again, and since he has taken poison, he drinks that semi-warm wine, and either expels the poison through nausea by foaming, or expels it from himself through foam, that is, foam, 9 because its powers, in moderation with the heat of the wine, produce poison for vomiting. 10 And if oxen or sheep have eaten something bad, from which they suddenly become bloated (that is, erblewent), the ringula is beaten, and its juice is expressed, and with a little water that juice is poured into their mouths so that they can taste it, and they will be cured, 11 because its powers are good at expelling the noxious fluids that have risen. 12 But if an ox or sheep coughs, take the juice of the ringula, and pour that juice into their nostrils without water, and they will soon excrete the noxious fluids, and they will get better. 13 And a man whose head is scaly, 14 let him cut off that which is soft in the lard, and cast it away, and also let him reject the fat of the lard, and let him take that which is hard next to the same fat, and let him pound it with a pestle in a mortar, 15 and then let him anoint his head with it, and the fuzz will fall off, and his head will be beautiful, 16 because the cold and humidity of this herb, with the heat of the lard, moderate the dryness of the fuzz. 17 And he who has a ringworm on his head, let him take the flowers and leaves of the ringworm, 18 and express the juice from them, 19 and then from this juice and a little water and with flour

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similar / simeln 20 or with rye flour 21 make a paste, 22 and with it let him leave his whole head tied with a cloth or cap, while it is warm and while the paste is split, that is, he should remove it, and again prepare another paste in the same way, and put it around his head, and do so for nine days. And as often as he removes the paste from his head, let him have lye prepared from the ringworm juice so often, and wash his head with it so often, and he will be healed. 24 For the good juice of the same herb drives away scabies from the head, and the strength of the flour mass removes its putrefaction, and the sharpness of the lye purifies its stench. I-123 Wullena / (Blandonia) is hot and dry 2 and somewhat cold. 3 And he who has a weak and sad heart, should boil woolen or with meat or with fish or with cucheln without other herbs, and eat it often, and his heart will be strengthened and gladdened. 4 But he who is hoarse in the voice and in the throat, and who has pain in the chest, should take woolen and fennel in equal weight, and boil it in good wine, 5 and cultivate it through a cloth, 6 and drink it often, and the voice will recover, and the chest will heal, 7 because the good heat of these herbs, excited with the heat of wine, will drive away the coldness that hurts the voice and chest. I-124 Gamandrea / (Alentidium) is hotter than it is cold and is fat, and is not beneficial to humans or animals when eaten or drunk, 2 because it flees and avoids bruising and wasting, and falls into the blood, and makes it smaller and thinner. 3 For it thins the blood, and increases the consumption, when it does not take it away. But if anyone has taken it in any way, he should immediately take a purgative drink, 4 so as to reduce the bruise and consumption that have remained in him, 5 otherwise a plague will follow, 6 because the blood in him is thinned and the consumption has remained in him, 7 and therefore his flesh will become weak. 8 For if the blood in a man, excited by bad humors, begins to flow through his back with the want of food, do not restrain him, because it brings him purification. But if it passes through him in excess, he should add gammandrea to greens and other good herbs, and make food, 9 and thus eat moderately, 10 and they will refresh him. 11 But nevertheless he who suffers from a minor scab that is between the skin and the flesh, should beat gammandrea with old arvina, and anoint himself with it, and his flesh will be healed. But after he has begun to heal a little, then he should not anoint himself with it, because it injures his blood, 12 if he anoints himself in this way for a long time. But against the grint it is of no avail, because the grint is deep in the flesh; and if he were anointed with it, it would diminish the blood, and would release the internal decay, 13 because the heat of the same herb and the heat of the arvine are contrary to scabies.

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I-125 Centaurea is hot and dry. 2 And he who has a bone, that is, a bone, broken somewhere in his body, should pound the centaury or its root 3 and drink its juice 4 mixed with wine or water frequently, and the broken bone will be joined together, that is, it will heal. 5 But then let him also heat the centaury in water, and when the water is expressed, let him apply it so hot to the place where the bone is broken, 6 and thus drink the same place with it, 7 and it will be healed, 8 because its good heat binds the broken bone together, and the heat and juice of the centaury are strong, and the gout will stop. 9 For he who is so virgichtig that his tongue fails in speaking, and that even some limb in him is thereby deprived, 10 let him mix the root and leaves of the centaury with fresh deer's hedge, and thus make tortelli, that is, cuchelen, with flour, and eat them often, and the gout that tires him is depressed, 11 because the heat of the same herb and the heat of the deer's hedge with the strength of the flour weakens the paralysis that arises from the frigidity of melancholy and cold humors. 12 But the same who is paralytic / virgichtiget is, 13 let him put centaury in wine, and drink that wine thus often, and the gout in him will cease. I-126 Poleia / (Poleium) has a sweet heat, and yet it is moist. 2 But the poleium of these fifteen herbs has some virtue in itself, namely: zituari, gariofoli, galangal, ginger, basil, consolida majoris, luncwrz, fiberwrz – aristologie, garwa – millefolii, stauewrz – abrotani, steynvarn – polipodii, agrimonie, stur, storksnabel, bachminze . And these herbs are all contrary to fevers. 3 And a man who has pain in the brain, so that there is ursin / virseret from it, should boil a poleia in wine, and thus place it hot around his whole head, and tie a cloth over it, and the brain becomes warm, and the madness in it is suppressed, 4 because the heat of the poleia, excited with the heat

of the wine, drives away the deprived humors which injure the brain. 5 And he whose eyes are dim, should express its juice, and anoint it around the eyes and around the eyelids, 6 yet so that it does not touch the eyes internally, 7 and it will drive away their darkness. 8 But if it touches the eyes internally, it will ulcerate their flesh by its power. 9 But also take some of the gall of a rooster and twice as much of the juice of the gall bladder, and add a little pure wine, and thus make an eyewash, and put it in a small vessel, 10 and for a young man whose eyes are dim from infirmity, or even for an old man who is of moderate age, 11 anoint it around the eyes and around the eyelids, so that even a little bit of it enters the eyes, and you shall do this for twelve nights, when you go to sleep, and it will take away the darkness from the eyes, 12 because the heat of the gall bladder and the wine, tempered with the sharpness of the bitterness of the gall bladder, soothes the evil humors of the eyes. And if it touches the eyes from the inside a little, it does not harm them, because the juice of the gall bladder is softened by the bile. 13 And pulverize the valerian, and put this powder in equal weight of vinegar and honey

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and on an empty stomach, often sip it, that is, suck it, and it cleanses your stomach and brightens your eyes, 14 since the heat of these things combined together drives away the coldness of the stomach and the cold fluids of the eyes. 15 But also he who often eats the leaves of the valerian raw with salt, 16 or he who often eats the valerian cooked with meat, 17 that is, alone added to meat, if he has a cold stomach, it warms him, and if his stomach is also full of poison, that is, eiter , it cleanses him and heals him. I-127 Beonia / (Dactylosa) is fiery, and has good virtue, 2 and is effective against tertian and quartan fevers. 3 For beat its root a little, and put it in wine, and drink it often, 4 and it drives away the tertian and the quartan from you, 5 because the fire of the same herb tempered with the heat of wine, cools the heat of the same fevers. 6 And again pulverize the beonia, 7 and put this powder in flour, and add the fat or oil of poppy, and make it like pappin, and eat it often, 8 and again the tertian and the quartan from you will cease, 9 because these heats combined with each other and strengthened by the flour mitigate the aforementioned infirmities. 10 And if a man passes out of his mind, as if he knows nothing and as if he lies in ecstasy (that is von ym selber komen si), dip the seed of the beonia in honey, and place it on his tongue, and thus the powers of the beonia ascend into his brain, and excite him, so that he quickly returns to his mind, 11 and that he regains his understanding. 12 But also he who has many folds on the head and around the chest, 13 and therefore excretes a lot of dirt, 14 and he who also has fetid breath, let him cut the root of the begonia into small pieces, and add to these also some of its seed, and let him boil it in wine, and thus drink it moderately, hot, and cleanse his head and chest, and make his breath have a good smell. And after he has drunk this wine, he can warm another wine up to the third time with the same begonia. 15 But also take the seed of the begonia, and dip it in the blood of a swallow, and then dip it in flour, and wrap it up so that it is wet, and when any man falls from a passing disease (that is, wallendsucht), put it in his mouth while he lies like that, and do this whenever he falls from this disease, and at last he will be cured, 16 because the blood of the swallow has the power of victory against a passing disease, and the grain of the begonia seed against goiter, and thus that man will be cured. 17 And if moths, that is, moths, break a man's hair, 18 with the root and seed of begonia he shall make a lye, and wash his head thoroughly, and the moths shall die. 19 But put both the root and the leaves of it between the clothes, and the moths shall flee and not harm them. 20 Since also undigested food sometimes coagulates in the stomach of a man, and causes the stomach to ache, wherefore he shall pound a dactylosa and a quarter of abrotanum and a quinquefolium less than abrotanum to juice, and boil it in good and pure wine, so that the wine exceeds the juice of the herbs by two parts, and strain it through a cloth, and pour it back into a glass vessel or into a new pot. Afterwards he pours this wine thus tempered into a pan, and puts a calabash into it, either twice or thrice, and in the meantime, while it is beginning to boil, he puts in galangal or pyrethrum / [bertram] ground and a little pepper, and drinks it on an empty stomach. And he drinks it on an empty stomach for five days, but first having heated the

calabash. When he has done this for five days, he makes a little soup with wheat bread and similar flour and with the aforementioned wine heated in the calabash, adding the yolk of an egg without fat and oil, and he eats this again on an empty stomach for five days. After which he drinks the wine heated in the calabash again until he feels better. 21 For dactylosa strengthens the stomach with its heat, but abrotanum with its heat prevents the stomach from getting upset, but quince with its heat strengthens it, and the heat of the wine removes the bruise, and the strength of the calabash strengthens all these very strongly. Then the heat of galangal and the heat of pepper and the heat of pyrethrum / [bertram] all these strengthen against stomach pain. But wheat bread or flour made from wheat with the aforementioned wine fattens the stomach and restores its strength to it, as was said above, with the strength of a burning calabash, and this is done without fat and without oil, because fat makes the stomach slippery and oil crushes or ulcerates it. I-128 Bathenia / (Pandonia) is hotter than cold, and it shows signs of knowledge more than other herbs, 2 just as domestic and clean animals interact more with man than wild animals. 3 And therefore the devil's deceit sometimes casts its shadows over it, 4 and also over certain other herbs, because he himself is rational, whence he also knows all the powers that are in herbs. 5 A man who is foolish and foolish, so that knowledge is lacking in him, should beat the bathenia as if to juice, and so put it over his whole chest, 6 and over his heart 7 at night, 8 and tie a cloth until morning, 9 and do this often, 10 and he will return to knowledge, 11 because with its good heat it brings him a sweet sleep and purifies his senses. 12 And he who is accustomed to being tired by false dreams should have the bathenia 13 with him at night when he goes to sleep, and when he sleeps 14 , 15 and he will see and feel fewer false dreams, 16 because the fact that he is sometimes tired by good dreams is either from a restless mind, or from the bad humors which this herb suppresses, because it has this nature that both good and bad words, God permitting, sometimes touch it, and therefore it also suppresses the fantasies of dreams. 17 But if any man has been deceived by a woman or any woman by a man by any magical art, 18 or has been touched by any prestige of any thing, 19 or has been conspired and invoked by any fantastic and diabolical words of incantations, so that the man in love with the woman or the woman in love with the man thus enchanted goes mad, then let him seek a bathhouse through which no medicine or any fantasy has ever been made before, because if anything of this kind has been done by her before, medicine is of no avail to cure her, 20 since she was first ensnared by fantasy. 21 And when he has found her, let him take leaves from her, and stick one leaf into each of her nostrils, and put one leaf under her tongue

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and let him hold one leaf in each of his hands, and place one leaf under each foot, and also let him look strongly at the bathhouse with his own eyes; and he should do this for as long as the same leaves are warmed by his body, and he should do it often, namely, until he feels better, and thus is freed from the madness of that love by virtue of the day, even if he has not tasted any incentive of love either by eating or drinking, nor has he introduced it into his body. 22 And now the heat of the bandonia has a kind of captivating nature, because it composes those things which are deprived by its virtue. 23 But he who has been thus ensnared in the love of another by magical words, whether he be a man or a woman, should always have the bathenia with him, and he will feel better. 24 A woman also who suffers from irregular menstruation at an unjust time, should put the bathenia in wine, so that it has a taste from it, and drink it often and she will be cured, 25 because its juice is harmful to the bowels of men, and the heat of the bathenia tempered with the heat of wine restrains the unjust heat of the blood. 26 But if it is in winter, so that its leaves cannot be had for the aforesaid remedy, he should take its root and do so as aforesaid. And no man should eat batheniam in any way, because if he eats it, it harms his senses and intellect, and almost makes him insane. 27 (…) I-129 Sihtdewrz / Sichterwurcz / (Cittervrtz) / (Elleborus) which is called black, is hotter 2 than cold, and in its heat it is hard and rough. 3 But if any man loses his senses and intellect from any plague or infirmity – and is fatigued in the head – 4 so that he becomes insane, 5 take sihtdewrz / sichterwurcz / (citteruurtz) and

less of quenela, 6 and add fennel in an equal weight as much as quenela is 7 and beat together, 8 and in a dish with old arvina sueize , and put it so hot over his whole head and around his whole neck, 9 and tie a cloth over it, 10 and do this for five days, heating once in the morning and once at night each day. And after the fifth day make a lye with ashes of beech, and wash his head and he will be cured, 11 because the hard and harsh heat of sithewrz tempered with the heat of quenel and fennel and arvina, sharpened by the sharpness of the hot and tempered lye of beech, stops the madness arising from hot and cold humors. 12 But if he has not yet recovered his mind, again for another five days 13 with the same ointment surround his head and neck, 14 as aforesaid, 15 and again after the fifth day wash his head with the aforementioned lye, 16 and although the plague of his madness be strong, he will be driven away from him, 17 and he will recover his senses and his understanding.

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I-130 Alba sihtdewrz / sichterwurcz / (cittervrtz) is also hot, and has the same aforementioned nature of black sichwrz / sichterwurcz , except that black is more acrid than white. 2 And white sichwrz / sichterwurcz quenele and fennel and arvine, as aforesaid, mixed also drives away madness in man, as was aforesaid, and is also very effective with other pigments and ointments, if added to them. 3 And a young woman who sometimes has her menses at the right time, let her take oil applied to roses, and also of white sichwrz / sichterwurcz / (citteruurtz) half a third of the same roses, and let her apply this to the same oil, and then let her anoint herself strongly and thoroughly with the same oil near the fire around the navel and above the lankin, and her limbs will move and be loosened. 4 For since the menses have hot and cold humors in them, they coagulate, and therefore also with the heat of the oil and sichdewrz and the coldness of the rose, they will be loosened in the right way. 5 But if 6 she is entangled with some impediments and 7 does not have her monthly period in this way, 8 yet the aforementioned monthly anointing in her spreads and diminishes it, that is, it zeulozet , so that she will suffer less if they do not occur to her at the right time. 9 But whoever has pain in the heart and in the vbin, let him take white sichdewrz / (citteruurtz), 10 and to a third part of it stauewrz , 11 and again less of menua than of stauewrz, and let him pound these together in a mortar, and to these add cow's butter prepared in mayo, and 12 thus make an ointment, 13 which is the best ointment, and then when she has pain in the heart, let her anoint herself there, and when she has pain in the vbin, 14 let her anoint herself there also in the throat and 15 around the throat, and do this often, and she will be better, 16 because these pains arising from hot and cold humors are driven away by hot and cold temperaments. I-131 Basil / (Basilica) is more cold than hot. 2 And a man who is paralyzed in his tongue, so that he cannot speak, should place basil under his tongue, 3 and the phlegm in the tongue will cease, 4 and he will regain speech, 5 because the tongue is sometimes tied by the unjust heat of the lungs, and therefore this ligature is loosened by the coldness of basil. 6 But also he who has strong fevers or ridden, should boil basil in wine with honey added, and apply the boiled product through a cloth, and drink it often on an empty stomach and with dinner until night, and the fever will cease, 7 and he will be cured of ridden, 8 because the coldness of basil, tempered with the good heat of honey, mitigates the mobile heat of fevers or tertian or quartan. For it is keen on pastures and on the health of man, and does not tolerate company in incantations that harm man, but drives it away, because it wants to be superior to them.

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I-132 The biuenella is colder than the hot one, and is not of much use to men, 2 because its juice is acrid. 3 But yet always keep it / (biuenella) hanging around your neck, 4 and in the meantime you will not be able to be deceived by the invocations of demons, nor by magic words, nor by the zouuere , which you have neither eaten nor drunk. I-133 Agleia / (Acoleia) is colder than the hot one. 2 And a man in whom freislichaz , which is called selega , begins to grow, should eat raw agleiam, and freisam / freischlich disappears. 3 And in whom * orphans begin to grow, should eat raw agleiam, and * orphans will decrease. 4 For scrofula is a

gluttonous livor and is dissolved by the good powers of this herb. 5 But he who throws up much phlegm, let him eat yarrow mixed with honey, and often, 6 and the phlegm diminishes, 7 and thus purifies him, 8 because the phlegm rising from hot and cold fluids, the coldness of yarrow tempered by the heat of honey diminishes it. 9 But he who has a fever, let him beat yarrow, and strain its juice through a cloth, and add wine to the same juice, and drink it thus often, and he will be better, 10 because the herb itself tempered by the heat of wine drives away the harmful burnings of fevers. I-134 Sprincwrz / (Citocatia) is cold, 2 and has a little heat, and contains a sharp juice in itself, 3 nor is it very useful to man by itself. 4 For whoever eats it alone and simple, he will dissipate it internally in his body, that is, zetregerde / zudrede , 5 so that with the danger of it he will pass away and become incurable / ungesuntliche . 6 But whoever also wishes to take a small and mild drink, that is, rurdranc , should take cinnamon and licorice in equal weight and pulverize them, and wrap this powder with a little flour similar to sprinkwrz in juice in the manner of beans, and dry it in the sun or in a moderately hot oven, and then in the morning take from this as much as five or nine or fifteen coins weigh, and gently cleanse it, 7 and afterwards abstain from food and drink, as is just. 8 For the heat of cinnamon and licorice and the strength of the flour contain the right humors in man so that they are not deprived, and the cold of the quickness dissolves and removes the fetid humors.

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I-135 Friedeles ouge has neither right heat nor right cold in itself, nor does it possess any powers for human use, but is vnkrut , and is not valid for medicine; wherefore if any man were to eat it, it would hurt him more than it would benefit him. I-136 Berewrz (that is, peucedanum) is more hot than cold, 2 and has a dry greenness in itself. 3 And a man who has strong and burning fevers, berewrz pulverize, and eat this powder 4 with bread, fasting and eating, and he will be better, 5 since its good heat drives away the unjust and cold ardor mixed in. 6 But he who has githich / gegicht, should eat the same powder often, and gout will cease in him, 7 since the mobile cold of the same plague is mitigated by the good heat of this herb. 8 And he who has a fever, let him pound the root of the berewrz when it is green in vinegar, and eat it thus; 9 and then also with the same vinegar some suffe is prepared, and let him eat often, 10 and he will be cured, 11 because a fever arising from excess phlegm is driven away by the good heat of this herb. I-137 Steinbreche / (Saxifraga) is cold, and has strong powers; and is not suitable for the use of a man who has a tender body in eating, because it would be too strong for his body. 2 But when either in the stomach or in the bladder or anywhere in the body of a man slime coagulates, and thus hardens like a pebble, then he should pound the seed of the steinbreche in water, and thus, after eating and not fasting, he should drink often, and thus that drink which in a man is like a pebble hard and contrary, breaks, and thus that man will be healed. 3 because its iron strength removes the hardness that is below the man, and the sweetness of water purifies that which has been removed. 4 And he who has gallstones, let him grind the same seed in wine, and let him let it lie in the same wine for a short hour, and then drink it often after dinner, and the gallstones are weakened in it, 5 because it also sometimes arises from the excess of bile, and often produces a certain hardness like a stone in a man. 6 For gallstones are also the foam of putrid things, which the strength of the coldness of this herb and the heat of the wine mixed with it weakens.

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I-138 The gallstone is very hot, 2 and it has a certain sharpness in it, and that sharpness is very strong, 3 and therefore it breaks up large and strong ulcers, that is, boils. 4 For pound the gallstone in a mortar, and add a little buttermilk, and place it thus cold on the ulcer; but if you do not have buttermilk, add a little goat's milk, and so on a plate, and allow it to cool, and then place it thus cold on the ulcer, and its strength softens and breaks and draws out the poison, and it heals. 5 For the strength of the herb buttermilk softens the poison, but its heat breaks the ulcer, but olive oil or goat's milk heals. 6 But if there are large red and oozing ulcers, that is, sores, in a man, cut off the same blade, and add to him either buttermilk or goat's

milk, as above said, 7 and place it on those ulcers, 8 and the poison, that is, either, draws out; But when the same ulcers have already begun to turn red, throw away the vegera, and then prepare a decoction of hemp with bouillon or with goat's milk, and place it on those ulcers, and they will be healed, 9 because the poison has already been extracted. 10 But also the root of vegera in vinegar, and place it overnight on the place where the warts / warzelin begin to grow again in your body, 11 and tie a cloth over it, and do this with a hedge, 12 and the warts / warzelin disappear. 13 For vinegar gnaws away the hardness of the warts / warzelin, but the juice of vegera takes them away. I-139 Grintwrz / (Celidonia) is very hot 2 and poisonous, and has a slimy juice. 3 For it has such a sharp and bitter poison in it that it cannot bring any health to man, because if in one thing it would give man health externally, in another thing it would bring him greater infirmity internally. For if someone eats or drinks it, it ulcerates and injures him internally, and therefore sometimes causes both dissolution and digestion in man with pain and not with health. 4 But he who eats or drinks or has touched something unclean, from which he becomes quetlechte and ulcerous in his body, let him take old arvina, and add to it enough of the juice of grintwrz 5 and knead it with it, and thus 6 dissolve it together in a dish, and then anoint himself with this often, and he will be healed, 7 because the heat of the same herb, excited with the heat of arvina, diminishes that putrefaction.

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I-140 Lubesteckel / (Levisticum) is of moderate heat. And if eaten raw, it makes a man in his nature zeflozet / zufloßlich, and thus deprives his nature. But if anyone eats it cooked alone without other seasonings, it would make him heavy and unpleasing in mind and body. But if it is cooked and eaten with other seasonings, then it does not harm the eater much. 2 And if any man suffers from drusen in the neck, so that the veins of his neck are swollen, let him take lubesteckel , and a little more of gunderebe , and boil it together in water, and put the warm water poured around the neck, 3 because the veins of his neck are distended beyond measure, 4 and he will be cured. 5 For just as lovage deprives the interior of a man with its juice and strength, so also it reduces the external coagulation, which also the heat of the aseri dissolves and heals. 6 And if anyone coughs in the chest / [* huset], so that there first begins to be painful, let him take lovage / [libestichel] and sage in equal measure, and twice as much fennel as there is of these two, and let him put them together in good wine for so long, until the same wine takes on a flavor from them, and then, having thrown away the herbs, let him heat the same wine, and drink it hot after food until he is cured, 7 because with the moderate heat of lovage with the heat of fennel, tempered, it loosens the foaming of the foul humors that have collected there, as if one were to free a bound vessel from its binding. 8 But if the cough is moderate, let the man drink the aforesaid cup unheated, because the pain is mild. But if the pain is severe, let him drink the same wine heated, because the solution is so much sweeter. 9 But if rheumatism flows from the horse's nostrils, so that it coughs from there, the man who wants to free him should take lovage and a little less of stinging nettle, and boil them in water, and then, having taken away the water, let their hot smoke pass into his nostrils and mouth, with the bridle put on, and he will be cured 10 because the virtue of lovage with the heat of stinging nettle and with the sweetness of heated water removes the bad humors from which the horse coughs. 11 But if the horse has pain in the stomach as from bites, let him take lovage and a little less of stinging nettle, and mix it with the fodder, and let him eat it together in this way, and he will be cured 12 by the virtue of the same herbs, as has been foretold. I-141 Ebich / (ivy) is more cold than hot, and is useless for humans to eat, like vnkrut. 2 But a man who has gelewesucht, ebich in a dish with goat's hair or with old arvina sueize , and let him put it hot on his stomach, and 3 the gelewesucht passes into that herb, that is uzsheit / vßlecht , so that even the skin of that man will appear gelefare outwardly; and when he has placed these herbs on his stomach, as aforesaid, 4 soon crush the burnekarsen in cold water, 5 and strain through a cloth, and give him the cold one to drink, and the gelewesucht is expelled 6 and he will be cured. 7 But also a woman who suffers from irregular menstrual periods at an unjust time,

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ebich boils in water, and let him put a hot one around his thighs and navel, and the coldness of that resists the opposite flow. 8 If also in some animal the inner membrane in which the intestines are enclosed, by some chance is torn, he boils the ebich and twice as much of the greater solid in good wine, and after boiling them he separates the herbs from the wine, and to it he adds a little powder of made zituare, and as much sugar as the ebich was, and enough of the boiled honey, and thus again he causes to boil moderately, and then he makes it through a bag as a pure drink, and he drinks it after meals and at night, and he does this repeatedly. But he also binds the herbs which have been boiled in the aforesaid wine hot over the place where the inner membrane has been torn, and collects its splits. He also cuts the root of the greater solid into small pieces, and puts the same raw pieces into wine, that it may take on the flavor from there, and he drinks this wine always, until he is healed, 9 because the coldness of the same solid with the heat of the wine will counteract that rupture. 10 For while the coldness of the same and the coldness are firmly united to each other, they gather and consolidate the intestinal membrane with their good cold and good virtue, because if the same herbs were hot, they would cause this inner membrane to dry up, but the sweet heat of wine and the heat of sugar / [sugar] and the heat of honey, when excited by altered heat, cure and heal this torn inner membrane. I-142 Hibiscus / (Hibiscus) is hot and dry, and is effective against fevers. 2 For a man who has fevers, whatever they may be, should pound hibiscus in vinegar, and drink it in the morning on an empty stomach and at night, and the fever of whatever nature it may be will cease, 3 because the good heat of the same herb mixed with the heat of vinegar drives away the heat and cold of fevers. 4 But he who has a headache should take hibiscus, and add a little less sage, and crush them together, and mix with them a little of the oil of the bush, and then heat it in his hand near the fire, and thus place it only on his forehead, and tie it with a cloth, and thus fall asleep, and he will feel better, 5 because the heat of the hibiscus and the heat of the sage and the heat of the olive oil, excited by an alien heat, drive away the pain of the brain arising from unjust coldness. I-143 Denmark / (Valerian) is more warm than cold, and it is humid. 2 And a man who also suffers from pleurisy, 3 or he who suffers from gout, should pulverize denemarken, and to this powder add a little less of the nebedden powder, and then make tortellos with flour and water or make cakes in a dish with fat, and mix these powders with them, 4 and eat them often, 5 and pleurisy and gout will cease in him, 6 so that he will have better, 7 because the heat of all these mixed together weakens the very bad coldness from which pleurisy or gout arises.

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I-144 Nebeta / (Calamentum) is hot. 2 And a man who has *orfune in his neck before they burst, should pulverize nebeta, and eat this powder often either with bread or in a muse or in a cup, and the* orfune will disappear, 3 because calamine, tempered with the powers of the aforementioned bulls, weakens its dirty coagulation. 4 But if they are broken by the *orfune, put the leaves of the calamity on them, raw and fresh, and they will be dried by the* orfune 5 and will be cured, because the same herb draws out their putrefaction with its good heat. I-145 Cranchesnabel is very hot, 2 and has a little moisture, 3 and also has almost the power of pigments in it. 4 Take therefore crancesnabel and less of bertram than of crancesnabel, and nutmeg / nutmeg less than of bertram, and reduce these to powder, and mix them together, and whoever has a pain in the heart 5 should eat this powder either with bread, or without bread 6 lick it in his hand, 7 and he will be better, because it is the best powder for the health of the heart, 8 because when the heats of these are mixed together, the pain of the heart that arises from coldness is driven away. 9 And he who has a runny nose, let him apply the same powder to his nostrils, and draw its odor into himself, 10 and the runny nose will dissolve more easily and sweetly, 11 and it will quickly disappear without danger to that person, 12 because the heats of these, being moderated by each other, will stop the evil humors arising from heat and cold. 13 But also he who has a cough and a gebrech in the chest, 14 with flour and this powder, make a ladle on a plate, with fat or butter added, and let him eat it often, fasting and with a meal, and the cough 15 and the sore of the chest 16 will dissolve gently and sweetly, 17 and cause it to end, 18 and thus the person

will be better. 19 And also he who has pain in the chest, so that his chest is suffocated, or he who has pain in the throat, so that his voice is taken away, should drink the same powder in hot wine, and he will have better health in the chest and throat, 20 because the heats of the aforementioned combined disperse the bad humors, and the heat of the wine purifies them. 21 But also he who has pain in the head, should add to this shiny powder salt or roasted salt, and thus either eat it on bread, 22 or lick it in his hand, 23 and he will have better health, 24 because the heat of the same powder, tempered with the heat of the salt, expels the moist and dry phlegm of the head.

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I-146 Consolida / (Beynwelle) is more cold than hot. 2 And if a man eats it without the right way, he will have lost all the humors that are rightly established in him. 3 But if any limb in a man is destitute and ulcerated and wounded, if he eats it, the bruise that comes out there suddenly follows, and the bruise itself and the ulcers heal above in the skin, and not inside in the flesh: 4 in this analogy, because where stones are thrown into a large ditch, so as to prevent the water from flowing out, as in some cow, and so the water when it cannot flow out, rises in the depth of the shore. 5 And in this way the worms and all the crooked things will remain inside, when they are prevented from flowing out. Thus it heals the ulcers eaten unjustly and not in the right way externally, and releases all the putrid things internally. I-147 Biuerwrz / (Rustica) 2 is hot. 3 Therefore, grind the root and its leaves / biuerwurcz, 4 and add to it half its weight of bertram powder 5 , and also mix with it half the weight of bertram powder 6 , so much cinnamon powder. And this powder mixed in this way, eat it daily either with bread or in a cup, or drink it in hot wine, and you will have no great or long-lasting illness until your death. And no man should avoid this powder prepared in this way, because he who is healthy and eats this powder daily, 7 will not be sick and bedridden for a long time; 8 and he who is sick, if he eats it, will be healthy. But that you may keep this powder healthy for a year, 9 put it in a new earthen vessel, 10 or in a vessel made of dry clay, and thus bury it under the ground, 11 and cover it tightly, and thus it will obtain its strength. 12 For the heat of these mixed together and tempered with the strength of bread or with the sweetness of sorbet or with the heat of wine, does not allow the deprived humors to last long in man. I-148 Grensinc is uncrut, and is of no use to man's health, so that if a man eats it, it will neither benefit nor harm him.

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I-149 / [I-149a → after I-196] Morcrut is man's refreshment, and it neither benefits him much to his health nor harms him, but when eaten it only fills the stomach. I-150 Gensekrut is cold, and is uncrut, 2 it does not benefit a man to his health if eaten, but rather harms him more. I-151 / [I-151a → after I-193] Linsame / (Flax seed) 2 is hot, and is not fit for man to eat. 3 But he who has pain in his side, let him boil flax seed in water, and dip a linen cloth in that hot water, and without that seed let him place the same cloth so hot on his side, and that pain is somewhat diminished and relieved, though only slightly, 4 because the heat of the flax seed, excited by the heat of another in the sweetness of the water, soothes the pain of the side arising from coldness. 5 And he who is burned in some way by fire anywhere in his body, 6 likewise let him boil flax seed strongly in water, and dip a linen cloth in that water, and put it so hot on that place where he is burned by fire, without the flax seed, and draw out the burn. 7 Likewise, he who has pain in his side, 8 let him take flax seed / [linsamun] and a little less gum / [flins] from a peach, so that the flax seed / [linsamo] exceeds the gum / [flins] by a quarter, and cook it in a frying pan. Then he grinds the mistletoe of the pear in a mortar to juice, so that there is more of this juice than of the aforementioned gum, and he puts this juice and the marrow of the deer of greater weight than the aforementioned gum or than the juice of the pear, in a pan with the linseed and the gum, and he makes it boil again. 9 But if he does not have the marrow of the deer, he adds the hide of a bull in the same way that the marrow of the deer should be. 10 When this is done, he pours this through a cloth pierced everywhere with a needle, and pours it into a new

waxed earthenware vessel, and anoints himself with it on the side where he hurts, near the fire. 11 And he does this hide and he will be cured. 12 For with the (heat) of flax seed and the heat of peach gum and the heat of deer marrow you find bulls with the coldness of mistletoe and pear or with the coldness of hedges, which is yet somewhat tempered by chance, and excited by a strange fire, and when placed in a new earthen vessel, waxed with four, they retain their power, they unjustly depress the hot and unjustly cold (humors) of the side of a man, when he is anointed with this fire, that it may pass through him the more quickly.

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I-152 Hunisdarm is hot, and is uncrut . 2 But if any man has fallen by accident, or if any man has been struck with a stick, so that his skin is weiden from there, boil hunsdarm in water, and the water thus expressed hot lay it on the place of the fall or blow, 3 and tie a cloth on top, 4 and drive away the bruises collected there 5 by its good heat excited by the heat of another with the lightness of water . I-153 Nessewrz / Nyesewurcz / (Gelisia) is more hot than cold, and is dry 2 and a little moist, but has a certain greenness which is useful. 3 For he who is tired of gout, and also he who has gelewesucht, 4 should crush nessewrz / niesewurcz, and strain its juice through a cloth, and then add the same 5 juice to wine, and if he has gout, he should drink it often on an empty stomach in this way. 6 And if he has gelewesucht, he should drink it often with dinner and he will be cured. 7 For the heat of this herb is pure and harsh, and it drives away the unworthy coldness of the noxious humors, paralysis and gelesucht. 8 But also boil nessewrz / niesewurcz in wine with honey added, 9 and strain it through a cloth, 10 and drink this with dinner and at night when you go to sleep, 11 and do this often, 12 and it makes you sweet and light in your chest, and cleanses your stomach, and reduces whatever is dirty and fetid inside your body. I-154 The herb (nigella) which is called gith / (* gichtbaum) is very hot, 2 and has a certain greenness in it. 3 And he who has pain in the stomach, let him crush the same herb and its seed a little, and boil it in wine and a little honey, 4 and strain it through a cloth, 5 and drink it often while it is hot, 6 because the pain in the stomach from the coldness of the fluids, which often arise from the heat of these when they are thus mixed, will be driven away by the heat of these. 7 But he who wishes to take care not to become weak in the stomach, let him drink the same potion often when cold, and he will retain health in the stomach. 8 But he who is often fatigued by the plague called gout, let him crush the same herb with its seed, and add bear's ear 9 and of the boumoleo, about a third part of the boumoleo to bear's ear, and so boil it in water, 10 and make an ointment, and anoint himself where he hurts, and immediately pass through the skin of the same man in such a way, 11 that the storm of that plague of gout will cease from him, 12 because the heat of this herb tempered with

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the heat of olive oil and bear's ear, calms the cold humors which excite a storm of paralysis in man. I-155 Isena / (Verbena) is more cold than hot. 2 And where there is putrid flesh in a man, either from ulcers or wounds or from worms, let him boil the isen in water, and then place a linen cloth 3 over the putrid ulcers or over the putrid wounds or 4 over the putrid places of the worms, and from that isen with a little water expressed, put it moderately warm on the linen cloth 5 which you placed on the putrid flesh 6 . And after that has dried, put another boiled one on top in the same way, and do this until that putridity is removed. 7 And if anyone has a swollen throat, let him heat the isen in water moderately, and so place it moderately warm on his throat, 8 and tie the cloth, 9 and do this until the swelling (geswillen) disappears. 10 But he who has a disease of love, let him take verbena, and twice as much cephania as verbena, 11 and three times as much vimmoli as verbena, and if he does not have cephania, 12 let him take saxifrica 13 in the same weight as verbena, 14 and let him put these herbs in the best wine, which is kept in a small vessel and tightly covered on top. And let him drink this wine on an empty stomach for nine days, but let him take it in moderation at dinner, and prepare and eat food with the same wine and egg and fat. And when he goes to sleep, let him drink the same wine heated in a burning calyx, and cover himself with a warm garment so

that he sweats; and do this until he is healed. But the cold of verbena and the cold of saxifrice and the heat of cephany and the heat of vimmolu have somewhat sharp juices, and when they are tempered with the heat of wine, and taken in a drink, or are combined with the heat of wine or the heat of fat and with the coldness of an egg because of its good taste, as has been said above, they resist the bitterness of bile and melancholy, and soothe the aforesaid plague. But this drink should be taken especially by a fasting man, whose limbs will pass through it more quickly than if he had eaten; which drink will also be strengthened by a burning calyx, so that they strengthen the same plague all the more strongly. I-156 Satureia / Satereia 2 is more hot than cold. 3 But a man who is tired of gout, 4 so that his limbs are always moving, 5 should powder savory, and to this powder add less of the powder 6 of sage, and less of the powder 7 of kumeles 8 than the powder of sage is 9 and mix these powders together in a honcuirz, 10 and drink it often with dinner, 11 and he will have better, 12 because the heat of savory and sage mixed with the heat of cumin and honey, drive away the coldness of paralysis.

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I-157 Woluisselegena is very hot, and has a poisonous heat in it. 2 And when a man or a woman is burning with lust, if any man touches him or her on his skin (bloz) green woluisselegena, he will burn with love for her, and then after that herb has dried, the man or woman who has been touched with the same herb will almost be infatuated with that love with which he was inflamed, so that he will be a fool from now on. I-158 Simez is cold. 2 And if maggots or worms eat a man, let him pulverize simez by the fire, and put the powder in the place of the ulcer, 3 and the worms and maggot will die. I-159 Rush is neither properly hot nor properly cold, but lukewarm, and therefore is not very useful as a medicine. I-160 Meiglan is cold, 2 and has this coldness which the earth holds, 3 when it produces flowers to fruit. 4 And if in any man * orphans grow or freislichs or some ulcer in which there is poison, let him eat meiglan often on an empty stomach and they will disappear, 5 because its constant and thick coldness drives away the unstable coldness which is mixed with heat. 6 But he who has a strong cough should eat meiglan often, and when he falls to the ground from the same disease, place the same herb under his tongue, and he will rise the sooner and will suffer less, 7 because its thick coldness resists the deadly coldness of the various humors. I-161 Dornella is colder than hot, 2 and the same coldness is good and healthy. 3 And it is effective against fevers that arise from harmful foods. 4 Therefore take dornella, and boil it in wine with honey added, 5 and then strain through a cloth,

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6 and drink it thus on an empty stomach and at night, and he will be cured of fever, 7 because its good coldness, tempered with the heat of honey, reduces fever that arises from bad humors that are hot and cold. I-162 Scarleya / (Cicula) is hotter than cold, 2 and it is effective against poisons. 3 For if anyone has taken poison, that is, virginia, he should boil scarlet fever in wine with a little honey added, and also add a little ruta, 4 and after boiling, add a little scammonium, 5 and so he should strain it through a cloth, 6 and so he should drink it three times after eating, and the poison will pass through him either through nausea or by withdrawal, unless the poison is such that it brings death to him. 7 For poison draws all the humors in a man to itself and destroys them, so that it cools the warm ones and unjustly inflames the cold ones, and therefore these things which have been aforesaid, having a strong and stable nature, dissipate the same poison. 8 And he whose stomach 9 is so weak that he is easily 11 sickened by food 10 and who becomes 12 ericaceous from food, let him take scarlet, and to a third part of it poleie, 13 and fennel as much as a third part of poleie, 14 and boil these together in good wine with a little honey added, 15 and strain through a cloth, 16 and drink it often after meals and at night, and his stomach will be pleasantly cleansed, and he will have an appetite for eating, 17 since the good heat of these herbs mixed with the good heat of wine and honey expels old and accumulated bruises in the stomach. 18 But he who also has a headache, let him boil scarlet in water, and put the expressed water so warm around his head, 19 and cover his head with a

cloth, 20 so that he may fall asleep, and he will feel better, 21 since its good heat reduces the various humors that tire the head. 22 But if any man eats anything that causes pain, let him make a stew of cilantro and a third of lovage and a little black thistle, and boil this with spring water and vinegar, and season with burnt salt, and let him eat it in this way for five or four days, and they will make him healthy. 23 For the heat of cilantro and the heat of black thistle will make foods that are made of wrong and cold humors heavier for the eater, stir them up and warm them, and the good coldness of lovage weakens them, but the coldness of spring water, since it is strong and sharp, dissipates them, and the roasted salt penetrates them, and thus they make the man healthy. I-163 Storkensnauel is more cold than hot, 2 and is effective against stones. 3 For he who has a stein in his body, let him take storkensnauel and less of steinbreche , and boil it in water, and cultivate it through a cloth, and then make a roasted bath, 4 and boil oats in water, 5 and with that water in which the oats were boiled pour over the fiery stones, and after he has sweated in this way, in

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he himself drinks the aforesaid water in which the storkensnauel and steinbrecha are boiled warm, and the stein in it will be sweetly broken. 6 And he who is in pain in the heart, and is always sad, let him take storkensnauel and less of poleie , and ruthe less than poleie , and pulverize this, and eat this powder often with his bread, and his heart will be strengthened and will be happy, 7 because the coldness of storkensnauel with the heat of poleie and ruthe and with the strength of bread, moderate the deprived hot and cold humors which harm the heart of man, and restore to health. 8 A man shall make a powder against poison and against magic words, so that it may also retain the health and strength of his body, 9 and shall carry the same powder with him always for one year. 10 Therefore let him take one root of storksnael with its leaves, and two roots of mallow with its leaves, and seven roots of plantain with its leaves, and these herbs with their roots in the middle of the month of April, 11 and at midday he shall pull them out, and place them on moist earth, and sprinkle them a little with water, so that they may remain green for some time. And when the day is drawing to a close, let them be placed in the brightness of the sun, until the sun sets. But at sunset let him take them from there, and again during the night let him place them on moist earth, and sprinkle them a little with water, so that they may not quickly wither. And then in the morning of the following day, when the dawn is rising, let him place them in the very brightness of the dawn until the third hour of the day, with some instrument placed there. At the third hour of the day, he should place them again on moist earth without sprinkling them with water, until midday, when the sun is facing south. Then at midday, he should take them up and place them in the south in the brightness of the sun until the ninth hour of the day, then he should take them up and place them on a cloth supported by a wooden plank, so that they do not scatter or get crushed, and thus he should allow them to lie until a little before midnight. And when the wheel of the north, like the wheel of a mill, turns around and returns to darkness, because it can have no brightness, and since then all dark and nocturnal evils are fugitive, because night should then incline to day, namely a little before midnight: he should place the same herbs in another window or on the lintel of a door or on some elevation, so that they can have temperate air, and so that they can be touched by the air, and so they should lie until a little after midnight. But after midnight, he should take them from the place where they lie, and rub them with a small finger, and put them in a new box, and add a little bit of bisemune, so that the smell of these herbs is not overcome by the smell of bisemune. And this bisemune contains them for some time, so that they do not rot. Then every man should apply these herbs thus prepared for warding off illness and for maintaining health to his eyes, nose, ears and mouth every day, so that he may absorb their smell. And if there is great pleasure in a man, he should place them tied in a cloth from the waist to the base; but a woman should feel it at the navel and cool down. And if someone has eaten something that hurts, he should put them into the top of the upper part of the vessel in which there is wine, not so much so that they are touched by the wine, but so that the wine only receives their smell, and prepares a small sip of this wine, and so he sips it. But if anyone has taken poison or if anyone is

tired of magic, let him drink wine infused with this scent, and he will feel better. And whoever carries the aforementioned herbs, tempered as aforesaid, with him, will retain health and strength, because the same herbs are tempered at all hours and at

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all temperatures, both night and day, and thus can last for a year. I-164 Benedictine is hot, 2 and if anyone eats it or takes it in drink, 3 it inflames it to the ardor of lust. But if any man is weak in his whole body and in the strength of his body, let him boil the blessed one in water, and drink that water so warm often, and he will regain his strength of body, 4 and after he feels better in his body, let him avoid it, 5 because the heat of this herb, excited by the heat of another, leads the cold humors of man to heat. I-165 Rizza / (Rubea) is cold and effective against fiber. 2 For he who has fiber and aversion to eating, boil riza in water a little, 3 and let him dissolve the herb in the same water in this way, 4 and let him drink the same water in the morning and at night, so hot, and let him put the herb boiled in water so hot on his stomach for a short hour, and do this for three days, and the fiber in him will cease, 5 because the good coldness of the same herb depresses the coldness of the stomach, and let it be put on a warmed stomach, since that heat dissolves the coldness of the stomach, from which there is also aversion to eating. 6 But also he who suffers from quartan fevers, boil ruscus and bramble herb in equal weight, and brachwrz only three times as much as there is of these two, in wine. Then let him pour in clear and excellent wine, and let him put in a lit calyx, and do this ten times with the same wine and calyx. Afterwards he should take the wine which he has boiled with the aforementioned herbs, and pour it into the wine into which he has put the calyx, and at the same time let him serve it, and in the very attack of the fever he should drink it until he is cured. 7 For when the coldness of the rose and the heat of the bramble herb and the heat of the brachwrz are tempered with the altered heat of the wine, and again strengthened with the strength and altered heat of the calyx, as has been said above, they mitigate this fever. I-166 Musecha is more warm than cold, and when added to any ointments, it makes it that much better and stronger; but by itself alone it is not very effective as a medicament.

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I-167 Bircwrz / (Blutwurtz) is more cold than hot. 2 And a man who has superfluous and poisonous, that is, either, humors in himself, should take birch, which is blood, 3 and twice as much of the brach, and crush them to juice, and so put them in an earthenware vessel, and pour good and clear wine on top, and drink it after meals and when he goes to bed for fifteen days, and it will benefit him for one year, 4 so that this drink reduces the superfluous and poisonous humors in him, 5 because the coldness of birch, tempered by the heat of the cephany and the heat of the wine, consumes the unclean and livid humors, both hot and cold, which are abundant in man. I-168 Astrenza / (Aristolochia longa) is hot, 2 and is effective against fevers. 3 For he who has fevers, of whatever kind, should take astrenia and crush it a little, and thus, beaten or ground, fill half a piccarium 4 with it, and then pour good wine into the piccarium itself 5 up to its top over the same astrenia, and thus reserve it with the same wine overnight, and then in the morning add wine to it again, and drink it thus on an empty stomach, and do this for three or five days, and he will be cured, 6 since the heat of astrology is far tempered with the heat of wine when it is reserved overnight, so that it is mixed with the wine all the better, and thus taken in drink it also drives away fevers. 7 But he who cannot digest the food he has eaten, let him take the juice of aristologie far to the weight of two coins, and the juice of bibenelle to the weight of one coin, and the juice of citocatia to the weight of one obol, and ginger of the same weight, and mix flour similar to these juices, and make tortelli to the width of a coin but somewhat thick, and bake them in the sun or in an oven that is already almost cooled. And the man who is sick in the above-mentioned way, if he is hot inside, so that the food in it is burnt, let him take one of these tortelli in the morning on an empty stomach; or if he is cold inside, so that the food in it is frozen and compressed

by the cold, let him take two or three tortelli in the morning on an empty stomach. And the food which he will eat first afterwards, let it be broth or a little broth, and then other good and sweet foods, and do so for so long as he feels himself liberated in the stomach, 8 because the heat of aristology, being somewhat sharp and strong, tempered with the coolness of bibenelle, stirs up the bad humors in man, and the heat of ginger dissolves them; but the coolness of citocacy suddenly brings them out, while flour strengthens the stomach, so that it is not injured by them. And when all these are cooked in the sun, its heat is healthy, and given to a suffering man, as has been said, they cleanse his stomach, as has been said.

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I-169 Ertpeffer is cold, 2 and grows from bright air. 3 And a man who has a fever should take a sufficient amount of ertpeffer, and put it in good wine for one night, and then throw away the ertpeffer, and heat the same wine in a fire in a calabash, and drink it in the morning on an empty stomach, and at night when he goes to sleep, and do so until he feels well. I-170 The soil in which brambles grow is more warm than cold. 2 And if worms eat a man, powder the same bramble, and put this powder on that place, 3 where worms eat the flesh of man or beast, 4 and they will die, 5 and so he will be healed. 6 But if anyone has pain in the lungs and coughs in the chest, 7 let him take bertram and less of the same bremen 8 than of bertram, and hyssop less than these bremen, 9 and dost less than hyssop, and add honey to these, 10 and boil it strongly in good wine, 11 and then strain it through a cloth, 12 and thus drink it after eating a little, 13 and after a full meal drink enough of it, 14 and do this often, 15 and the lungs will receive health, 16 and slime will be removed from the chest. 17 For the heats and virtues of all these, thus tempered, diminish the putrefactions of the lungs and chest arising from unjust heat and unjust cold. 18 But the fruit, namely bramble, which grows in bremen, does neither harm a healthy nor a sick person, 19 and is easily digested; but medicine is not found in it. 20 But if anyone has pain in the tongue, so that it either swells or has ulcers, the same person should make a small incision in the same tongue, either with a brema 21 — because of the good virtue that is in it — 22 or with a small phlebotom, so that the bruise may break out there. 23 But also if anyone has pain in the teeth, 24 with a brema that has a good heat or with a small phlebotom, let him make a small incision in the gums, namely the flesh that is around the teeth [that is, zanefleis / zanefleich], so that the abscess may come out there, 25 and he will be better. 26 But if anyone suffers from a flow of blood, let him take the aforementioned brambarcrut, and twice as much blutwurcz / [bluthcruth], and pound them in a mortar a little, 27 namely until they yield juice, 28 and thus let him put them in pure wine, and between and after meals, but not on an empty stomach, let him drink this strained drink. 29 For bramble and blotwrz / [bluthcruth] have a juice as of the liquid of the blood, and these, tempered with wine, by their good powers, calm the effluvium of the blood, and are taken at the meal of man, to constrict the blood, which then is quickened by the man's food.

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I-171 The herb / (Erpercruth) in which ertbere / (strawberries) grow is more hot than cold. 2 It produces slime in the man who eats it, 3 and is of no use as a medicine. The fruit also, namely ertbere , 4 as of slime in the man who eats it, 5 is of no use to a healthy or sick man for eating, 6 because they grow close to the ground, and because they also grow in warm air. I-172 The grass on which waltbere grow, 2 which are also called heydelbere / ertbere, namely that they are black, 3 have the greatest cold in them, 4 namely when the cold already yields some heat, so that already from the earth and from the stones the cold moisture 5 comes out with the indouwet , which cold 6 hurts more than it benefits. 7 And it is not valid for medicines; 8 the fruit hurts the one who eats it, so that vich / gout excites in it. I-173 F: On the diversity of Fungi

B: Of swemmen mancherley

b: On Fungi Fungi which grow on the earth, of whatever kind they are, are like foam and like the sweat of

the earth, and hurt the man who eats them a little, because they make slime and foam in it. But yet the fungi which grow in dry air and on dry earth 2 are more cold than hot, 3 and are somewhat better than those which grow in moist air and moist earth, 5 but not much medicine is found in them. And the fungi which grow in moist air and moist earth, 6 are neither hot nor cold to the full, but lukewarm, 7 and if a man eats them, they easily excite a bad bruise in him; and there is not much medicine in them. But the fungi which grow on certain trees, whether standing or lying, are somewhat good for human food, like certain herbs that grow in the ground, and they do less harm to the eater, and are also sometimes useful as medicines. 8 The fungus that grows on a walnut has neither right heat nor right cold, but torpor, 9 but it does not harm the eater, except for the one who is tired of gout, 10 for him it is not fit to eat, 11 because gout excites him, 12 because the same fungus does not have the right temperament in it. 13 But if a worm begins to grow in any man, 14 before that worm lives, 15 take the sap that grows on the walnut, and when it is new, that is, recently taken from the tree, and hold it over boiling water, so that it becomes warm and moist, and place the warm and moist material over that swelling for a while, and that swelling, where the worm already begins to grow, will disappear. 16 For the same fungus is born from the bitterness of the sap of the same tree, and therefore its bitterness, tempered by the lightness of smoke and moisture and heated water, will be diminished when it is placed on the aforementioned swelling. 17 But if that worm has grown, so that it will be alive, dry the same fungus in a hot furnace without coals, and thus reduce it to powder, and place that powder over the place of the ulcer, and that worm will die 18 because of the bitterness of the same powder when it has already begun to live. 19 But the fungus that grows on the beech (buckwheat) is warm, 20 and is good for both sick and healthy people to eat. And a man who has a cold and slimy, that is, slimechtin, stomach, should take a beech mushroom 21 when it is fresh, and boil it in water with good herbs, adding a little fat, and then at lunch he should eat a little of it in sufficient quantity and often, and it warms his stomach and takes away the slime from him, 22 because the heat of the mushroom itself and the sweetness of the warm water and the powers of the good herbs cleanse the stomach of the eater, and the heat of the fat heals him. 23 But if a pregnant woman is very tired, so that she is slow and heavy and is oppressed in the body by the burden of childbirth, she should take a beech mushroom and boil it in water so strongly that it is completely crushed, and then she should strain it through a cloth, and from that juice, adding sufficient fat, she should make a suffun, and she should eat it either twice or once a day, after she has eaten, and she will be relieved of the pain of her childbirth more easily, 24 because these things mixed together relieve her burden and reduce the internal foaming of her body with their good powers. 25 The mushroom that grows on holland is cold, and is not fit for human consumption, 26 because it contains poison, 27 so that even if someone eats it, he becomes weak. 28 Nor is it of much use as a medicine. 29 The mushroom that grows on willow (widenswam) is warm and good for consumption. But he who has pain in the lungs, and from there a stuffiness in the chest, should boil this mushroom in wine, and add a little cumin and a little fat, and so drink it (that is, drink it), and also eat the mushroom itself in this way. 30 But the same mushroom, eaten in this way, 31 alleviates pain in the heart and pain in the spleen, 32 because the heart sometimes suffers from this, because the stomach and lung and spleen affect it with bad humors. 33 For the heat and roughness of the same mushroom, when tempered with the heat of wine and with the heat of cumin, alleviate the aforementioned pains, and drive away the sordid humors, and the fat heals those ulcers. 34 But if you wish to take a purgative potion, take a willow mushroom when it is fresh, and dry it either in the sun or in a hot oven

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and thus pulverize it, and then when you wish to take the potion, take it from the stool, and add to it the powder of that mushroom by the weight of a coin, and a sprinkling of milk by the weight of an offering, and mix these together, and thus take that potion on an empty stomach as if it were another potion that men are accustomed to take, and it will purify you. 35 For this powder of this mushroom tempers the stool and the

sprinkling, and searches out the evil humors in man like good spices. 35a But the stool and the purgative by their powers dissolve the humors for their removal. 36 And if anyone has a wart in his eye, he should dry the willow fungus in the sun 37 or in a hot oven 38 until the stench in it dries up, 40 and afterwards, whenever he wishes to cure the wart in his eye, 41 let him put it in water for a short hour, and then shake off the water that he has drawn into himself, and then with the juice that is in him he should stroke his eyelids with a feather, so that he also touches the inner eye a little, and do this for five or three nights when he goes to sleep, and he will be cured, 42 because the roughness of the fungus itself, softened by water, takes away those fluids from which the whiteness in the eyes arises. 43 The fungus that arises in a pear is cold and moist, and neither benefits nor harms the eater. 44 But a man whose head is 45 scabby and ulcerous and 46 gritty, let him take a pear mushroom when it is fresh, and express its juice in ox oil, and then, having thrown away the same mushroom, let him anoint his head with that ox oil often, and he will be cured, 47 because the humidity of the aforementioned mushroom does not tolerate these filths, but takes them away, and olive oil heals them. 48 And he who has scabby / gritty nails, let him take a pear mushroom to the width of his nail that is gritty, and dip it in the bile of an ox and not a cow, and thus let him place that part dipped in that bile on that nail 49 for nine days and nights. But if the fungus that he has put on his nail 50 dries up in the meantime, he dips it again in the same bile, and the same nail 51 will loosen itself from the flesh and fall off, and another beautiful nail 52 will grow there, 53 because the coldness and humidity of this fungus, together with the strength and bitterness of the bile of an ox and not of a cow, because that bile of a male ox is milder in temper, will remove the scab from the nail, because the humidity of the same fungus does not suffer scabbing, and therefore the bile heals the aforementioned nail. 54 The fungus that grows on an aspen (Aspenswam) is hot and slimy, and is not fit for human consumption, nor is any effective medicine found in it. 55 (= Kap. 34a) The fungus which grows in the concourse of deer is cold and hard, and harmful to both man and beast for eating, which no infirmity harms, because it has these powers in itself, that it ulcerates a healthy man and a healthy beast internally, when it finds infirmities in them. But where such dangerous humors break out in man, that a man suffers in his limbs so much from gout — that is, paralysis — as if his limbs were broken, and if he then eats a hircessua, he drives away the danger of those humors and breaks them off and brings them out, and its nature is such that it is always accustomed to overthrow and break something where it is, and so it breaks down what is fetid where it finds it. For a hircessua is a certain coagulation arising from coldness, and it has good humors in itself, but its coldness is harmful to both warm and cold humors that are well established, because they are healthy. But nevertheless good

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its humors dissolve the boiling bruise and the accumulated poison, where a poisonous and dangerous ulcer is born in a man, and the cold of it destroys the same danger. But it also causes a pregnant woman to miscarry with danger, if she eats it, for cold destroys what is rightly instituted; it causes a pregnant woman who should rightly have given birth to miscarry. 56 A fungus that grows on a lintel of a door that remains without a roof, or on some other dry wood that grows from the heat of the sun and from the rain and from a different air without the moisture of the earth, is cold. And if any man who is healthy in body, and his complexion is well ordered and well disposed, eats it in health, it destroys the humors that are well at rest in him, and thus makes the man weak, because he was born from a different and not well composed air. 57 But a man in whom the humors are dissipated, so that he has either a flow of blood or dysentery, eats it, restores the deprived humors in him to the right institution, since it always works contrary to itself, so that it dissipates what is well composed, and that it composes what is dissipated; and in this aforesaid way the sick man, when he has returned to health, should not use it any more, lest he fall into a worse state again. And if anyone has scrofula in his body that has not yet been broken, he should reduce the same fungus to powder, and add a third part of the powder to the razor, and take these powders either with bread or in an egg or with drink, and the bad and fetid humors that have gathered disappear, because the coldness of the

same fungus tempered with the sudden heat of the razor, diminishes the aforesaid bad humors, as was shown above. But if the scrofula are broken, the powder of the same fungus should be applied sufficiently, and by its power it drives away the bad humors, and heals the ulcers. I-174 / [I-174a → nach I-197] Vichwrz is more cold than hot. 2 But a man who has burning fevers, that is, fiber birnende, should take vichwrz and twice as much basil, and boil this in pure wine, and then allow it to cool, and drink this every day in the morning on an empty stomach, and at night when he goes to bed, and do so until he is cured. I-175 Aloe: the juice of this herb is hot, and has great virtue. 2 A man who suffers from migraine, should take aloe and twice as much myrrh, and reduce this to the finest powder, and then take a similar flour, and add poppy oil to these, and thus make a mass, namely, as if leaven, and with this leaven cover the whole head up to the ears and up to the neck, placing a cap on top, and thus for three days night and day have it on his head, 3 and do this often and he will be cured. 4 For the heat of aloes and the dryness of myrrh, tempered with the sweetness of fine flour and the coolness of poppy oil, soothes this headache, and the leaven thus made restores fatness to the brain. 5 But if a worm eats away a man's tooth, let him take aloes and myrrh in equal weight, and in a test vessel with a narrow opening in the neck, let him set them on fire over live coals made of beech, and let him allow the smoke to pass through a narrow reed to the tooth in which it aches, with his lips open but his teeth clenched, lest the same smoke enter the throat excessively, and let him do this three or two times a day, 6 and do so for five days, 7 and he will be cured. For when the heat of aloes and the heat of myrrh are excited with the moderate heat of the burning coals, the strength of their smoke extinguishes the worms in the teeth. But if the same smoke touches the throat, its strength causes the throat and uvula to dry up. 8 And if any man has strong daily fevers, that is, fever, in the stomach, let him make a benedict of hemp with aloes, and let him lay it on the stomach and on the navel, and the fever / (bean) will cease, 9 because the heat of aloe with the heat of a hemp cloth drives away fevers arising from cold humors. 10 And he who has a cough (that is, a cough), let him lay the same benedict with aloes prepared on his chest, so that he may also catch its scent in his nostrils, and the cough will cease. 11 For its scent strengthens the body of man from within, but nevertheless fatigues the head, 12 but the same fatigue cleanses the head of man. 13 But he who has a ridden, let him take the juice of andorn; or if it is winter, let him take some of its powder and more of aloe, 14 and whether more of lorbere than of aloe, 15 but also more of licorice than of lorbere, and boil this in wine, and so cultivate it through a cloth, and add it to honey-wort, and when he is already tired of the ridden, 16 let him drink this and put himself in bed to sweat, and do this whenever he is so tired, 17 and he will be quickly cured of whatever ridden is except for the quartan. 18 For the heat of mulberry and aloe and laurel berries and licorice, tempered with the heat of wine and honey in a cup, restrains the unjust heat and the unjust cold of the aforesaid fevers, except for the quartan, because the heat and cold of that are of such strength and superfluity that these cannot expel them. 19 And he who has a fever, let him put aloes in cold water, and in the morning on an empty stomach and when he goes to bed let him drink it, and do this three or four times and he will be cured. I-176 Hot frankincense is more than cold, and its smell is useful without fire, 2 and better than from fire 3 because it brightens the eyes and purifies the brain, 4 because its good heat alleviates the heaviness of the cold fluids of the chest that are emitted. 5 Take frankincense, then, and grind it, 6 and add to this powder a little flour-like matter, 7 and also the white of an egg, 8 and thus make cakes, and dry them in the sun 9 or on a hot brick 10 , and afterwards apply them frequently to your nostrils, and their smell strengthens you, and brightens your eyes, and fills your brain. 11 For the good power of frankincense, with its heat and strength similar to that of the cold and airy softness of egg white, when tempered, drives away by its odor the purulent matter of fetid humors in man. 12 But he who has pain in the head, so that he thinks his head is splitting, should place a tortellum prepared in this way, as has been foretold, on both sides, and bind it with a cloth moderately 13 when he goes to sleep, 14 and the pain in the head

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will cease. 15 And he who has daily fevers, that is, fever, should take frankincense and rome(s)che minze / (rosseminzim), and crush them together, and so place them on his navel, and bind them with a cloth until it becomes warm, and he will be cured, 16 because the power of frankincense, when combined with the power of rosseminze, drives away fevers when placed on the navel, 17 because fevers often tire the stomach and liver. 18 And a man whose hearing is somehow impaired by infirmity without phlegm, so that even as smoke rises to his brain, should take white frankincense, and make smoke from it over live coals, lest if he does this excessively, he should have worse things from it. 19 For the hot smoke of white frankincense, which is purer than the smoke of other frankincense, when excited by a foreign fire, drives away the bad smoke which confuses the brain and hearing of man. I-177 Myrrh is hot and dry. 2 But if you wish to carry myrrh with you, first heat it in the sun, 3 or on a brick heated by fire, so that it diffuses a little, that is, zeulize, 4 and then have it near you, so that it may be warmed by your flesh and by your sweat, and drive away from you ghostly and magical arts and magical words and invocations of demons by evil words and the sorceries of herbs, 5 so that they can harm you less, so if you have neither eaten nor drunk magic. 6 For myrrh is dried either in the sun or on a heated brick, so that if any moisture has contracted in it from the earth or from elsewhere, it disappears, and it itself, having the incorruptible power of the earth, does not tolerate any vanity, but drives away all vain things, and the devil abhors it, because its nature is incorruptible and indestructible. 7 The tree from which myrrh sweats is hot. 8 And a man who has a love-affliction or who suffers from a drop of paralysis, let him put the bark of the same tree in a pot or in water and drink it, and he will be freed. 9 But he who is burning with lust, bestriche his breast and belly with it, and drives away the excess of lust from him. 10 And the smell of myrrh also drives away lust from a man, 11 but it does not gladden his mind, but oppresses and weighs it down and makes it sad. 12 And therefore he who has myrrh with him should carry with him gold baked with it, because this gladdens the mind of a man. 13 For the nature of myrrh takes away joy from a man's mind, because it is as if dry, and the nature of gold makes a man's mind happy, because it has a little of air and moisture, water and earth in it, just as man is made of the same elements. 14 And a man who suffers from evil and harmful humors in his stomach, let him take myrrh and twice as much aloe and the herb called cinquefoil, as much as there is of these two, and from these with raw and new wax make a plaster, and put this on a cloth made of hemp, and thus bind it over his stomach, 15 and do this repeatedly and he will be healed. 16 For myrrh is hot and dry, and immediately warms and strengthens cold humors; but aloe takes away the bitterness of melancholy from the stomach; but cinquefoil with its heat makes the spleen healthy, which often forces the stomach to be weak, and at the same time, tempered with the heat of the hemp cloth, the stomach pains will be soothed. 17 And when a great or acute fever initially attacks a man, if he is then given myrrh in hot wine to drink, the fever ceases from

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him, 18 because the heat of myrrh tempered with the heat of wine takes away the unjust heat and unjust cold of fevers. 19 And if a rheumatic fever flows from the nostrils of oxen, so that they make a sound in the throat as if they had a cough, take myrrh and frankincense, and if there is more myrrh than frankincense, and place it on live coals, and make this smoke smoke into their nostrils, 20 because the virtuous heat of myrrh and the virtuous heat of frankincense, excited with the altered heat of fire, drives away the fetid plague which arises from the coldness of nature. 21 So also, if a man is attacked by lust, if he eats myrrh, it quenches his lust in him, 22 but nevertheless it makes him very dry, and therefore it is not effective, nor is it useful for any man to eat it except in great necessity, 23 as long as its strength does not harm the man. I-178 It is a royal balm, and is very hot and moist, and in such a temper and with such great caution in applying medicines, 2 lest its strength harm the man, 3 as noble men should be revered and feared, lest they be provoked to anger. 4 And he who has great fevers in the stomach, 5 let him take a little balsam and add enough of the oil of oxen, and more of the marrow of deer than there is of that oil, and make an

ointment from these, 6 and anoint himself with it around the stomach, and the fevers are taken away from him, 7 because the heat of the balsam, tempered with the heat of olive oil and with the heat and fat of the marrow of deer, drives away hot and cold fevers from a man. 8 But also if anyone is frenzied, 9 take the same ointment, 10 and anoint his forehead and nape, so that it does not touch his crown or his brain, 11 lest they be injured by his strength, 12 and he returns to his mind and to his health. 13 Now the forehead and the back of the head are anointed with this ointment for this reason, because their veins tend to the crown, since if the crown were anointed with it, it would cause too much heat and turbulence there. But the forehead and the back of the head should be anointed, so that the same anointing may cause the evil humors to descend to the top and from the brain downwards. 14 And he who is very paralytic / virgichtiget, 15 let him add a little balsam either to the pauline or to other good electuary and eat it, 16 and the gout will cease in him. 17 But as balsam keeps dead bodies for some time from rotting, so also balsam is a strong and feared sauce for all natures, that they may be properly tempered with it; otherwise they will easily be dissipated by it. I-179 Honey 2 which bees prepare is very hot. 3 And a man who is fat 4 and has thick flesh, 5 if he eats honey often, slime and decay will prepare in him. But he who is thin and dry, if he eats cooked 6 honey, will not be much harmed by it. 8 But cooked honey and well skimmed does not do much harm to the fat and the thin, the healthy and the sick. 9 But if anyone eats honeycomb

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with wax, it arouses melancholy in him, 10 and thus harms him, and prepares heaviness in him, and causes melancholy to increase in him. I-180 Zuker: 2 and when it is still raw 3 , so that it has not yet been made for any use by men, 4 then it is dried either in summer in the sun or in winter on a hot stone, and whoever is dry, if he afterwards eats or drinks it, he is refreshed. 5 And whoever is so confined in the brain or in the chest that he cannot cleanse himself and excrete what he has, if he eats or drinks it, he cleanses his brain, and makes a cleansing solution for his chest. I-181 The milk of cows 2 and goats and sheep 3 and all milk is more healing in winter than in summer, 4 because it does not draw so many varieties of juices into itself in winter, as it does in summer, 5 and it is cold in temperament. 6 But those who eat milk in summer, if they are healthy, it harms them somewhat; 7 but if they are sick and weak, they should eat a little of the milk. 8 But still healthy people who want to eat milk in winter, 9 should take the root of einternesselen, and dry it and make it dry, and so put it in milk and eat it, because the evil humors that are in milk are checked by nettle. But if the sick and weak desire to eat milk in winter, they should boil it and put dried nettle on it and eat it. 10 But for this reason a sick person should boil milk in winter, so that it may remove the bruises that remain in it. But when it is cooked in summer, many bruises still remain in it, and because of their abundance the fire cannot draw them out completely. 11 But in summer it is not good to put nettles in milk, because then they themselves have moisture and juices and greenness in them; and if then they were put in milk in this way, the milk would be damaged by its new juice. I-182 Cow butter is better and more healing than sheep or goat butter. 2 And a man who has a cough or who coughs or who is dry in body, let him eat butter, and it will heal and refresh him internally, 3 that is, he will wash it, because he is weak and dry. 4 And for a healthy man who has moderate body flesh, butter is good and healthy to eat. If

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But if he has fatty body flesh, let him eat it in moderation, lest his weak flesh become more fat. I-183 / [I-183a → nach II-2] Salt is very hot and somewhat moist, and is useful for many uses of man. 2 But if any man eats food without salt, it makes him lukewarm within; but if he eats it moderately tempered with salt, it strengthens him and heals him. But he who eats food that is too salty, makes him dry within and injures him, and then the salt falls on the lungs 3 like sand, and dries the lungs 4 because the lungs seek moisture, and thus injures and suffocates the lungs. And if then it also falls on the liver, it also injures it somewhat, although the liver may be strong and although the salt is superior. Hence all food should be salted in such a

way that the food has more of its own flavor than the salt in it is felt. 5 But salt roasted over a fire is more healing than raw salt, because the moisture that was in it has dried up. And if a man eats it moderately with bread or with some other food, it is good and healthy for him. 6 But clear salt has a greater heat than other salt, and also has a certain moisture, and is useful for the use of man and for all medicines, so that if a little is added to them, they are so much the better, and so more precious than other salts, just as pigments are superior to other herbs. And if a man eats a little of this salt with some food or with bread, and not without some other seasoning, then it strengthens him and heals him, and helps his lungs. 7 But if he eats it immoderately and without temper, his lungs will welchet / (wellet) and hurt him. 8 But the reason why a man suffers much thirst when he eats a lot of salt, is because salt dries his lungs and dries up the good humors in them, and then the lungs and humors require moisture in them, and so the man thirsts. But if that man then drinks a lot of wine to quench his thirst, he brings madness upon himself, 9 as Lot did, 10 when he drank wine beyond measure. Hence it is more wholesome and healing for a man to drink water after thirst than wine, to quench his thirst within himself. I-184 Vinegar from wine is cold and dry, and is effective with all foods, so that it is added to foods in such a way that their flavor is not taken away, but that a little vinegar is felt in them. And thus vinegar taken in moderation with food purifies the stench in a man, 2 and reduces the fluids in him, and makes the food in him go straight. 3 But if so much vinegar is added to food that the flavor of the vinegar surpasses the flavor of the food, so that that food tastes more according to the vinegar than according to

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to the food, then it harms the eater, because its heat cooks the food in a man a second time, and so makes it hard, 4 which can hardly be digested. 5 But if any man have broken * orphans in his body, let him take a calf that is lying in vinegar, and let him express the vinegar, as cheese is pressed, and let him allow it to dry, and reduce it to powder, and put some of this powder on the * orphans that are broken, and they shall dry up and be healed. 6 But if the * orphans have not been broken, then the same calf of vinegar with its juice shall be smeared on them, and also put that on them, and bind a cloth on top, and bind them. But vinegar made from beer 7 is not so good as if it were made from wine, and is also lukewarm and 8 weak, and easily produces fiber in a man, 9 and easily hardens his stomach, and therefore it is of little use to the eater. I-185 Whoever wants to make a merate, let him dip a thin slice of bread into wine or beer or water, so that the liquid can pass through the bread sufficiently, and eat it in this way, because the bread, made soft in this way, can be digested all the more sweetly and easily. 2 For if someone dips bread in this way and immediately eats it, before it is soaked with the moisture of that liquid, it weighs it down and tightens it inside, and it cannot be digested easily. 3 But the merate of wine is strong, and makes a person somewhat dry inside, and does not do much good to him, even if it does not do him much harm. But the merate of beer is more wholesome than wine, because the juice of the bread is almost related to the juice of beer and does not make a person dry inside, even if it does not do him much good. But the merate of water is more wholesome than beer, 4 because it is sweet and mild in the stomach of a person, 5 and can be digested sweetly and easily, like soft food that passes through a person easily and without danger. 6 And to a man who has a warm and strong stomach, frequent eating does not benefit him, because it cools the heat of his stomach and makes it dry. But to a man who has a cold stomach, eating does not benefit him much, because his stomach is cooled by it and hardens a little. Also to him who has a weak and thin stomach, eating will not benefit him much, because it weighs him down somewhat; but nevertheless it takes away and diminishes slime and turbidity from him somewhat. I-186 Some eggs are more cold than warm in nature. 2 And some eggs of those birds that are always in flight, 3 and can fly powerfully, are harmful to eat, because they are tenacious and slimy, that is, slimechte ,

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and almost like poison. Nor should a man eat them, 4 because if anyone were to eat them, *the orphan and evil worm that eats a man would easily grow in him. 5 But the eggs of hens which are domesticated may be eaten, but yet in moderation, because they are as harmful to the weak bowels of man as untempered and uncooked flour, because they adhere to them like glue, and cause slime and putrefaction in his stomach. But a man who has healthy bowels will indeed be able to overcome them if he eats them; but let him eat them in moderation, because he will easily become weak from them. And even soft eggs are more beneficial to a healthy man than hard eggs, because hard eggs make his stomach hurt, but neither soft nor hard eggs are very good for a sick man to eat. But if a sick man wishes to eat eggs, let him pour a little wine into a pan, and let him boil it, and then let him break the eggs into the same water, and throw away the shells, and thus cook them, and eat them cooked, and they will not harm him, because the poison and putrefaction which is in them is cooked out by fire. 8 But an egg roasted over a fire with its shell is better and more wholesome to eat than an egg boiled in water with its shell, because fire draws out the putrefaction that is in it through the shell, but water does not remove the putrefaction from it, because the shell is above. And the yolk of an egg is more wholesome to eat than its white, and even a moderately hard yolk is more wholesome to eat than one that is completely soft, 9 because it has not yet been perfectly tempered by either boiling or roasting. For the same heat and wholesomeness that is in the hen passes into the yolk. But the white of an egg is like a kind of bruise from the foaming, and there is also a certain coldness. 10 But if any man eats a raw egg, he is greatly harmed, because it produces putrefaction in it. 11 But plain goose eggs are harmful to eat, unless they are cooked with some food. 12 But the eggs of the ant are also bad to eat and hurt a man, but yet they are better and more wholesome than its flesh, because all the stench that is in the ant remains in the flesh itself, and does not pass into the eggs to the full. I-187 Pitch (bech) is very hot, and in vessels in which there is drink, it is curative. 2 And if a man eats a maggot, put pitch on the place of the ulcer, and it attracts those worms to itself, so that you can extract and scrape them off; and when they are taken away, put pitch again on top, 3 and again it attracts those that remain to itself. And likewise when they are taken away, put pitch on top, 4 and do this until all are removed. But after that flesh has been cleansed of worms, anoint the same place with oxen oil and other good ointments and it will be healed.

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I-188 Harz is lukewarm, and in vessels in which there is drink (super harcz), it is not healthy, because it tires the head and prepares doum / (dompheit) in the head. I-189 Sulfur is hot, and when burned, as when cooked, it attracts bad humors to itself, and is of no use as a medicine, 2 except if virgin or zouber are prepared for someone, or if someone has ghosts. If sulfur is burned there, its smoke is so strong that it weakens all of them, so that they inflict less injuries on people, as when two wicked companions are together, one surpasses the other in contempt. I-190 Vichbona is cold. 2 And he who has pain in the viscera, so that it swells as if within, should grind the vichbone into flour, and add to this a little bread ground into powder, and a little fennel seed or a little of the juice of lovage, and thus cook it with water as food, 3 and eat it somewhat hot, 4 and do this often, and the weak viscera will be healed. I-191 Cicer / Kicher is warm and sweet, and is light and sweet to eat, and does not increase the bad humors in the eater. 2 But he who has fevers, let cicer / kicher sit on live coals and eat and will be healed. I-192 Visela is cold and also dry, and it excites fevers in the eater, and chills his stomach, and medicine is not very suitable.

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I-193 Wicken is cold, and is not fit for man to eat, but it does not harm cattle. 2 But if the flesh of a man boils between the skin and the flesh, as if impetigo were born there, wicken should be taken and boiled in water, and thus placed hot on the same place, and the rising impetigo disappears, which has begun to coagulate from the bad humors there. [I-9a] Millet is cold, 2 and not useful for eating, 3 because it neither increases blood nor flesh in man, nor gives him strength, but only fills his belly, 4 and diminishes hunger,

because it has no taste of refreshment. 5 But it also makes the brain of man watery, and makes the stomach lukewarm and sluggish, 6 and strikes a storm on the humors that are in man, 7 and is almost as useless as a grass of the plains 8 and not healthy for man to eat. 9 But he who has pain in the lungs, let him pulverize millet heated on a hot stone, 10 and to this he should add twice as much of the powder of the centipede, and he should eat it with a morsel of bread often, both on an empty stomach and after a meal, and he will be healed. [I-151a] FW: "Flax seed…" you will find about it in chapter Cli; what is lacking there you will find here and what is lacking here you will find there. "And he who has pain in the side…" you will find there. Flax seed 2 is hot, and is not fit for a man to eat. 3 But he who has pain in the side, let him boil the flax seed in water, and dip a linen cloth in that hot water, and without that seed let him frequently place the same cloth so hot on his side, and that pain is somewhat, though moderately, diminished and remitted. 7 Likewise, he who has pain in his side, 8 should take flaxseed and a little less gum from a peach, so that the flaxseed exceeds the gum by a quarter, and cook it in a frying pan until it becomes a paste. Then he should grind the viscose of a pear in a mortar to juice, so that there is more of this juice than of the aforementioned gum, and he should put this juice and the marrow of a deer of a greater weight than the aforementioned gum or than the pear juice, in a frying pan to the flaxseed and to the gum, and let it boil again. 9 But if he does not have the marrow of a deer, he should add the fat of a young bull in the same way that the marrow of a deer should be. 10 Which having been done, he should pour this through a cloth pierced everywhere with an awl, and in a new

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he pours wax into a clay vessel, and anoints himself with it on the side where he has pain at the fire. FW: »And who somewhere …« requires the chapter noted above. 5 And he who is burned in any way by fire anywhere in his body, 6 likewise let him boil flax seed strongly in water, and let him dip a linen cloth in water, and so let him place it hot over the place where the burn is, and draw out the burn. I-194 F: Balsam and sesimera are the same. You will find about sisimera above in chapter xxxvii, and what is missing here you will find there and vice versa. W: Balsam and sysimera are the same. You will find about sysimera above in chapter xxxvi°, and what is missing here you will find there and vice versa. Balsam is more hot than cold. 2 But if by many and diverse thoughts a man's knowledge and senses are emptied, so that he is turned into madness, let him take balsam / [hun] and three times as much fennel, and boil it together in water, and having thrown away the herbs, let him drink the same water cooled frequently. The same man should avoid dry foods, but eat good and delicate ones, 3 which would supply him with good juice in 4 the blood. But he should also eat similar stews or those made with butter or lard, but not with oil, because they fill the empty brain 5 and warm it when it is cold, 6 oil would attract phlegm. And he should not drink wine, because it would further dissipate the dissipated humors in it, 7 but he should not drink mead either, 8 nor should he drink plain water, because it would lead his senses into greater emptiness. But he should drink the aforementioned drink and beer, and also cover his head with a cap or filter made of pure wool, so that the brain may be gently and gradually warmed. [I-37a] FW: »And a man who poisons …« ask for the chapter mentioned above. 9 And a man who has eaten or drunk poison, let him immediately take equal weights of balsam, ruta, and pandonia, and in a mortar and pestle let him express their juice, and then also take twice as much of the purgatory juice as one of these, and add it to the aforesaid juice, and mix it together, and strain it through a cloth, and drink it on an empty stomach. And when he drinks it, let him sit in a warm place, lest he get cold, because if he then has a cold, it will be dangerous for him. And after he has drunk it

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he should immediately also drink a drink made from honey, and either he will vomit the poison he has taken through nausea, or it will pass through his hindquarters, and thus he will be freed. 10 But he who has many lice, let him pound balsam with arvina, and mix these together, and then anoint himself with it around his

neck and under his armpits, and the lice will die. 11 And just as balsam resists poison, so it is also against lice. 12 But a man in whom leprosy seems to be growing, let him boil balsam in water, and add enough fat, and thus prepare the food, and eat it often, and drive away leprosy from him. (Ende von 37a) 13 But he who suffers from a tertian fever, let him take balsam / [hu o n] and a smaller amount of huflaticha [hu o nes] of equal weight, and three times as much radish as the two, and boil it in wine, and strain it through a cloth, and take caraway, and twice as much galangal, and a third part of ginger as the two, and reduce these to powder, and from these with the aforesaid wine, which he has strained through a cloth, make a pure drink (luter), and use it during the attack itself and for the following nine days, so that he may be more fully helped. [I-86a] The smaller ones are cold in their nature and weak, and they prepare weak humors in weak men, and increase melancholy, and are heavy to digest, and contrary to man to eat, because their greenness is bad. I-195 Stur is more cold than hot, and neither benefits nor harms the one who eats it much. By itself, however, it has no strength, and since it is thus useless, when added to certain other herbs, it sometimes helps to expel certain useless humors. [I-91a] 5 Wild lettuce has almost the same nature as domestic lettuce. But a man who ate wild lettuce raw or cooked would become insane, and would be made empty in his marrow, because it is neither hot nor cold, but is like a useless wind that dries up the fruits of the earth, and brings no fruit. And this wild lettuce grows from the foam of the earth's sweat and is therefore useless

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. 6 But if an ass has stomach pain, chop wild lettuce and mix it with bran slightly heated in water, and do this repeatedly and it will be cured. 8 If anyone also has scrofula before it bursts, let him take a larger lettuce, namely one that is white on the outside and green on the inside, and break it off near the tail according to the width of the scrofula, and throw away the rest, and spread honey on what he has retained, and so put it on the scrofula for three days and nights, and when it dries, put a new one on top in the same way again, and they will begin to diminish. I-196 Gerla is hotter than cold, and it is dry, and eaten in moderation neither helps nor harms much, but if anyone were to eat a lot of it, its heat and dryness would excite fevers in him and harm his viscera. And he who has weak skin on his face, so that it easily splits, should take a burdock and pound it in a mortar, and add ground olive oil; and thus at night when he goes to bed, he should anoint his face, and do this until he is healed. 2 And its heat and dryness draw out the putrefaction of the fluids that damage his face, and the heat of the olive oil heals the broken skin. [I-149a] Parsnip is colder than hot, and is a refreshment for man, and neither does it much benefit nor harm him for health, but when eaten it only fills the man's stomach. [I-58a] Borith / (Bobrella) 2 is warm and moist. 3 A man who has a cloud in his eyes, should take a red silk cloth, and, crushing borit, anoint it on it, and at night he should put it so anointed over his eyes, and do this repeatedly, and he will drive away the cloudiness of his eyes. FW: This and all other things are similar to boric acid and boric acid. See above chapter lvii° (viii° F) 4 But if anything of the same unction touches the eyes internally, it will not harm them. 4a For if there were a white or green color in the same silk, the boric acid juice 4b would flow down into it, nor would it retain its strength in it. 5 But also to whom the ears

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/ (die oren) tinnitus / (duzent), so that from that he is as if deaf, let him take sufficient boric acid 5a, and line it over the filtrum, and over his whole neck and over the back of his head and up to 6 his ears, 7 but not over the ears, 8 let him put it and bind it, and do this repeatedly, 9 and the tinnitus / (duzent) of the ears will cease. 9a And if anyone has a lump in his chest, 10 let him make a little bit of borax in smoke 10a and eat it often, and * dumpfedim / (dampheid) a little 10b , although moderately, 10c because they also drive away the evil humors that harm the lungs. 11 But whoever also has pain inside the body through ulcers of the viscera, 11a let him take wheat bran, and heat it in a dish with borax, and put it on a cloth, and so put the warm pieces around his entire belly and navel, and he will be cured. [I-25a] The ear of corn is

hot and dry, and its heat is healthy. But whoever boils the ear of corn with wine, or if he has no wine, boils it with honey and water, and so drinks it lukewarm often, and he alleviates the pain of the liver and lungs and the lump in the chest of a person, and makes knowledge pure. [I-42a] FW: Semperviva de ipsa require supra capitulo xlii o (x 1 W) huswrz (de huswrz W) idem (et dem F) est. Semperviva (Hußwurcz) is cold, and is not useful for man to eat, because it is fat in nature. 6 For if any one is deaf in the ears, so that he lacks hearing, let him take the milk of a woman who has given birth to a male, when it is already ten or twelve weeks since she gave birth to her son, and let him add a little more of the juice of semperviva to this milk, and let him have three or four drops of the same little put into his ear, and let him allow this to be done often, and he will recover his hearing. [I-43a] Bryonia (Schyswurcz) is hot, and useless for man's use, like a herb in which there is no utility. And its heat is dangerous in a place where poison is prepared. For if it is burned there in a fire, so that its smell touches the same poison, it diminishes its strength 2 , just as wine also loses its strength 3 , which is let out in a gourd during

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night. 4 And if it is thrown into the fire, and roasted like a turnip, and then taken from the fire while still hot, and cut into pieces, it emits a smell; and if that smell touches a snake or a bee, it so injures them that the snake foams, and the bee is so pained by it that it flees from its place. 4a But even if its smell touches a man, it makes him suffer, unless he has first eaten rue, 5 because it has such unworthy and troublesome humors in it that it kills both men and wicked worms. 6 But if a man's feet are wounded by ulcers, 7 he should boil bryonia in water, and when the water has been poured out, he should place the same hot herb on his feet where the ulcers are, and it will take away their putrefaction. I-197 Polypodium / (steinfarn) is hot and dry. 2 But a man who has pain in his viscera, if he is thin and if he is not very weak, should take polypodium, and add sage to it according to its third part, and reduce it to powder, and eat this powder often, and it reduces the bad humors. 3 For the heat and dryness of polypodium and the heat and dryness of sage reduce the bad humors and the excess moisture. 4 But if the same man is very weak, he should boil wine with honey added to it on the fire, and allow it to cool through a strained cloth, and inject and drink the aforementioned powder, 5 because the aforementioned powder attenuates the bad humors and the excess moisture in him, and the heat of the wine and honey 6 strengthens him. 7 But a man who is healthy in his viscera, and who has fat flesh in his body, should neither eat this powder nor drink the drink, lest the healthy humors in him be weakened. [I-99a] 9 Vehedistil has the coldness that comes from dew in it, and is very useful. If anyone suffers from a sting in the heart or in any other of his members, let him take vehedistil and a little less of orechter seluen, and reduce this in a little water into juice, and immediately at the same hour when he is tired from the sting, drink it, and he will be better. [I-174a] FW: Ficaria is called (the same is F) vichwrz (wichwrz W) of which you will find above chapter clxxxviii o (lxxx o iii o W)

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Ficaria is cold and humid. 2 But a man who suffers from burning fevers, let him boil ficaria and twice as much basil in pure wine, and let him allow it to cool, and let him drink from this wine every day on an empty stomach, and at night when he goes to bed, and do so until he is healed. I-198 Weith is cold, and the same cold is very acute. 2 A man who is fatigued by any paralysis of any strength in his body, let him boil weith strongly in water, and let him cultivate the discarded grass through a cloth, then a vulture's arvin and half of its deer's hide, 3 or if he cannot have that, let him take a goat's hide, and 4 put it in the aforesaid water, and boil it at the same time, and make an ointment from these, and 5 where he is tormented by paralysis, and 6 anoint himself often, and the paralysis will cease. 7 For the coldness of this herb resists cold paralysis, and the sharpness of the same cold pierces it, and because the vulture feeds on useful and useless herbs and on clean and unclean pastures, its arvin calms storms with paralysis, and since the deer or goat seek pasture from different pastures, its hedge, added to the aforementioned temperaments, completely

dissipates paralysis in man, or God does not want him to be cured. I-199 Himelsluzele is hot, and gets all its greenness and strength from the sharpness of the sun. For some herbs are strengthened primarily by the sun, others by the moon, and still others by the sun and the moon together. But this herb receives its strength primarily from the power of the sun, from which it also checks melancholy in man. 2 For melancholy, when it arises in man, makes him sad and turbulent in his manners and utters words against God. Seeing this, the airy spirits rush to him and, with their persuasions, often turn him into madness. Wherefore, let the same man place this herb on his flesh, to his breast and heart, until he becomes warm from it, and the airy spirits who tire him, disdaining the power of the same herb which he receives from the sun, 3 will cease to tire the man himself, 4 and thus melancholy is also suppressed in him by its power, and he will recover his senses. 5 But let a man who is so oppressed by fevers and bad humors in the head through paralysis that he is sometimes deprived of his senses, take the same herb and place it on the top of his shaved hair, and tie it with a bandage, and likewise place it on his chest, and do not remove it for three days, 6 so that its power passes to the brain of the same man, and the storms of fevers and bad humors, by paralysis, which make him mad, return to rest, 7 and thus that man is restored to his senses. 8 But if any man is weary from paralysis in any part of his limbs, let him bind the aforesaid herb over the same limb for three days, and

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by its power the paralysis will cease. 9 But he who is weary from paralysis throughout his whole body, let him put the same herb in his cup, that he may have a taste from it, and drink frequently and he will be cured, 10 and the heat and power of that cause the paralysis to cease in the man himself. I-200 The greater huflaticha is cold and moist, and for this reason it grows strongly. 2 And in coldness it has a certain sharpness, so that if it were lacking in it the same herb would wither in its cold. 3 But in this sharpness and in its coldness it draws out the corrupt humors, and is applied to ulcers. 4 If anyone also has scrofula on his body before they burst, let him take the same herb, 5 namely that which is white on the outside and green on the inside, 6 break off near the tail according to the width of the scrofula, and throw away the rest, and spread honey on that part which he retained, and so place it on the scrofula for three days and nights; and after it has dried, let him put fresh one on top again in the same way, and the scrofula will begin to diminish. 7 But on the fourth day let him temper and mix wheat flour with honey, and make it to the width of the same scrofula, and first put a columbine on top of it, and on top of it the aforementioned honeyed dough of flour, and do so daily for nine days, and beyond that until they disappear. 8 For coldness and the remaining power from heat reduce the perverse and congealed humors which are dangerous, and heat tempered with flour like honey softens the same congealed humors. I-201 Minor huflaticha is more hot than cold. 2 And if any man has taken various foods immoderately, and his liver is thereby injured and hardened, let him cut the same herb / [minner hufladecha] and twice as much of the roots of plantain, and as much of the mus that is around the mistletoe pear as much of the lesser / [minner] huflatiche into small incisions. 3 And let him pierce these incisions with an awl or some other small instrument, and insert the aforementioned mus into these holes, and place it in pure wine. But let him take the swelling that has swollen either on a leaf or on a twig of a walnut like a bean or like a pea, to the weight of a coin, and let him put this into the aforementioned wine, and let him drink it both when he is full and when he is fasting, not cooked but only mixed with wine, 4 and the liver will be cured. 5 For the heat of the lesser / [minner] huflatiche removes the swelling of the liver, but the heat of the plantain prevents the liver from coagulating and hardening. But the cold of the mistletoe reduces its bruise, and the swelling that is in the leaf or twig of the walnut, with its bitterness

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it removes the evil humors that harm the liver. And these are not boiled, but are only placed in unboiled wine, so that they reach the liver the more pleasantly. [I-105a] The hot bone is both juice and has certain

powers of pigments, 2 because its greenness is sweet and useful, so that 3 a man who has been sick for a long time and whose flesh is failing, should drink warmed water with it, and eat it often cooked either in soup or with meat or with cakes, and it will benefit him greatly, 3a because its good juice heals a man from within. 4 And if anyone makes lye with it, and when he washes his head with it frequently, it drives away infirmities from his head with its good powers, 5 and prevents him from becoming weak. 6 But also for whom evil humors tire the head like smoke, so that even his ears 7 ring like the sound of water, 8 let him boil osarum in hot water, and let him place the expressed water so hot around his head, and the same herb will reduce the smoke 9 which is in his head 10 by its good powers, and open the hearing in his ears. 11 A man also who has pain in and around the chest, or has internal ulcers, let him place boiled and hot osarum around his chest in the bath, and by its sweet virtue with the sweetness of temperate water he will feel better. I-202 Plionia is more cold than hot, 2 and has a sharp, rough and hard juice. 3 But a man who is frequently tired or shaken by paralysis from gout, let him crush the root of lisarum a little and put it in wine, so that it has a taste from it, and let him drink it at night when he lies down, and he will feel better. 4 And the sharp juice of the same herb seeks out a storm of paralysis with dropsy, and makes it cease, because when the storm of paralysis fears it, it only expels the same storm with sweat, and thus that man will be better. But if a man is not tired from the same storm of paralysis, let him not drink this herb as aforesaid, lest when he does not find paralysis, he deprive him of the right humors with sweat. I-203 Razela has a sudden heat, 2 nettle turns into torpor as when water boils from a fire and then becomes torpid. 3 And if worms eat either the flesh of man or beast, let him put salt in the juice of razele, and let him apply it to the place where the worms are damaging the flesh

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and let them melt from the heat of the nezzele and from the heat of the salt, and then let him put fennel on top, and its bitterness 5 completely mortifies them, 6 and afterwards the same ulcers are anointed with ointment and will be healed. I-204 Dorth is more hot than cold. 2 But if anyone has a deep and bad scab on the head, let him reduce dorth to powder, and mix it with old arvine, and anoint the scab often, and reduce its putrefaction. I-205 Thistle is hot and dry. 2 But a man who eats or drinks poison, let him powder the head of the thistle and the root and the leaves, and take this powder often either in food or in drink, and expel the poison from him. 3 And if anyone has vrslecht in his body, let him mix the same powder with fresh arvine, and anoint himself with it and he will be healed. F: Aserum is called gundereue and what is written less about it in the chapter .cvi o . above you will find here. [→ 105,12-21] I-206 Scamponia has a sharp and bitter and useless cold in it, and it works for any destruction, 2 and it has the nature of useless herbs. 3 For when physicians wish to hasten and make swift the potions which they are accustomed to give, they add scamponia to them, and by its useless cold and its nature it expels both healthy and sick humors from man. But if anyone gives it to a man simple and not tempered either to eat or to drink, it tears him in the bowels within, 4 and draws out both vital and mortal humors from him, and sends him to the destruction of the body. I-207 Hirzeswrz has a sharp cold, and is also moist. 2 And therefore by its sharpness and its coldness and its moisture it checks the bad humors which arise in paralysis from unjust heat and from cold and from moisture.

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I-208 The water lily is cold and uncultivated, and is a useless herb, and is of little use to man's health, so that if a man were to eat it, it would neither benefit nor harm him. I-209 Katzenzagel has neither perfect heat nor perfect cold in itself, and is lukewarm in both, and is born from the corrupt humors of the earth, and confers no virtue on the man who eats it. But yet if anyone prepares it in such a way that flies taste it, he kills them both with torpor and with his corrupt humors. I-210 Zugelint is hot, and excites lust in man. For its powers would somewhat resist both leprosy and paralysis, and would be somewhat effective for

drinking, except that the heat of the same herb, which induces lust in man, depresses the same powers, so that it is of little use against these. I-211 Paffo has a moderate coolness and is useful, and grows in the weak heat of the sun or in its strong heat. But if the juice of the same ointment and potion is added, it makes them more useful. 2 Because when it is from a gentle breeze, the ointment and potions are soothing, and when it is also from a strong breeze, it strengthens, and this it does by its good powers. I-212 The herb in which the rifelbere grow has neither strong heat nor strong cold in itself, but also in the body it is not very useful or suitable for medicine. But its fruit is cold, but nevertheless it has a certain affinity with the blood, because it grows from that air which nourishes the blood, whence it also provokes menstruation. But to a man who eats the same fruit, it neither benefits nor harms much.

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I-213 Merlinsen is more hot than cold, and does not have strong powers by itself, unless it is added to other virtuous herbs; and if it is added to them, it reduces the useless humors in man. I-214 The grass on which the dudelkolbe grows is colder than hot, and is not suitable for human medicine, because its juice is fat and slimy. I-215 Hartouwe is colder than hot, and is good for cattle in grazing; but it is not very suitable for medicine, because it is an uncultivated and neglected grass. – 2 Helewa is a dry and uncultivated and neglected grass. I-216 Thymus is hot and dry. And if anyone 2 has leprosy of any kind, let him take thyme with the earth of its roots, and let him boil it on fire, and with this roasted water prepare a bath for himself, and also let him boil the thyme with the earth adhering to it in a cauldron with water, and also in this way make a bath for himself, and use this frequently, and 3 the heat and dryness of the same grass with the dry, burnt earth, as was said above, 4 diminishes the leper's evil humors, or it will not please God. 5 But if anyone is fatigued by paralysis and by a hangover, 6 and by that plague which so fatigues a man's limbs, as if they were being eaten away and eaten, let him take 7 sage and twice as much esule, and thrice as much thyme as the esule is, and boil it in water, and then add to them goat's hair, and twice as much old arvine, 8 and thus make an ointment, 9 and anoint himself with it near the fire where he hurts, and 10 the heat of the sage and the heat of esule with the virtue of thyme and with the addition of water heated by its sweetness and tempered, also the heat of goat's hair and the heat of old arvine reduce the unjustly hot and unjustly cold humors of the aforementioned pains 11 . And the same ointment kills lice in a man, if it is anointed with it. 12 If the blood and water in a man's eyes, either from old age or from some infirmity, are excessively thinned, let him go to a green grass, and look at it for so long that his eyes become wet as if with tears, because the greenness of that grass removes what is cloudy in his eyes, and makes them pure and bright. I-217 The herb aloe is hot. But a man who has 2 serious ulcers, that is, scabies, on his head, 3 should take this herb, and add other 4 good herbs and condiments to it, and by its heat and strength it takes away its putrefaction and pain. For if it were not seasoned with other herbs and condiments, the same ulcers would by their strength pierce them, and would not heal them if they were placed on top of it. But he who has leprosy in himself should season the same herb with other good herbs and pigments, and thus anoint the leprosy, and by its heat and strength it reduces the putrefaction of the same leprosy. W: Explicit book on herbs

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(Book Second) F: Of the four elements, namely air, water, fire and earth. 1 [Anm. s. Bd. 2] W: The prologue to the book on rivers begins. S: Physicae St. Hildegardi Book I . Containing the elements, some rivers of Germany, and the natures and effects of metals. 2 B: It follows on the three elements, namely air, water and earth. 3 PV: The book on the elements begins. II-1 The air is that which in the dew infuses moisture into the germinating things, so that all things become green, and which by its breath brings forth flowers, and which by its heat confirms all things to maturity. But the air which is nearest to the disposition of the moon and stars moistens the stars, just as the terrestrial air vivifies and moves the earth and irrational

and sensible animals according to their nature, and is not therefore diminished in itself. But when the same animals die, the same air returns to its former state, and does not increase in itself from there, but remains as it was before. But the earthly air which moistens the earth, makes trees and herbs green and grow and move, neither when it is in them does it diminish in itself, nor when they are cut off or pulled out, does it increase in itself when it comes out of them, but remains in its state as it was before. II-2 which is from a living fountain, and from it also spring waters, which wash away all filth. 2 For water supplies life to every mobile creature by its moisture, and is also the fire of all the greenness of immobile creatures. It flows from the heat of moist air; for if it had no heat, it would be hard because of the cold. From heat

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for it flows down and flows from the moisture of the air; which if it had no air, it would not be able to flow. For it is swift in these three forces, namely heat, moisture, and air, so that nothing resists it, where it excels. 3 And it has many virtues in itself, and man, along with other creatures, could not possibly subsist without water. 4 But if the blood and water in a man's eyes, either from old age or from some infirmity, are excessively thinned, let him go to a river or pour new water into some vessel and, bending over it, let him receive the moisture of the same water into his eyes, and thus that moisture awakens the water of his eyes which is already drying up in them, and makes them bright. Let him also take a linen cloth, and dip it in pure and cold water, and thus placing it around his temples and eyes, tie it, taking care not to touch the eyes from the inside, lest they be ulcerated by the water. But because the linen cloth is sweet, let him moisten the eyes with cold water, so that the water of the eyes may be revived through that water to the point of vision. For because the eyes are fiery, the film of the eyes thickens from the fire, and when water, as has been foretold, is touched, the same film is weakened by the coldness and humidity of the water. 5 But he who wishes to have healthy and strong teeth, in the morning when he rises from his bed, should take pure and cold water into his mouth; and keep it in his mouth for a short hour, namely, so that the bruise that is around his teeth may soften, and thus the very water that he holds in his mouth will wash the teeth, and he will do this repeatedly, and the bruise around the teeth will not grow any more, but they will remain healthy. 6 For because the bruise adheres to the teeth during sleep, when a man rises from sleep, cold water should clean the teeth, because it cleans the teeth more than hot water, 7 because hot water makes them more fragile. 9 But also a woman who suffers from irregular and excessive menstruation at an unjust time, should dip a linen cloth in cold water and place it around her thighs, so that it may cool down internally, so that the unjust flow of blood may be restrained by the coldness of the linen cloth and the cold water. Then she should gently press all her veins, namely those in her legs and in her stomach and in her chest and arms, upwards with her hands, so that they may be moved together, so that they may not make an unjust journey for the blood. But she should also be careful not to work too hard and not to get tired a lot in walking, so that the same blood may be moved. And she should also be careful not to eat hard and bitter foods, so that they may not cause her unjust digestion, 10 but in the meantime she should take soft and sweet foods, so that they may heal her internally; 11 and she should drink wine and beer, so that she may be strengthened by these, so that she may be able to restrain the blood. 12 Now the sun sometimes attracts the fire that is in the waters. The storm of winds sometimes gathers the same waters in great waves like a flame that sets something on fire, and then the water is raised like a fire that is raised, and the water follows the fire, and in this way they are raised like hills and like mountains. But when they are then restrained by ceasing, they cast down their seed, which is salt made of fire and water, just as herbs cast out their seeds when they are ripe. 13 Now salt is dry from fire, but has the taste of water from moisture.

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I-183a Salt therefore is very hot and somewhat moist, and is useful for many uses of man…. FW: On salt require chapter cxcvii (cxxvii W) 1a Salt is like blood, and is like the flower of waters, and therefore to those

who use it moderately it gives strength, but to those who use it excessively it is like a flood and like a storm. 6 But clear salt has a greater heat 6a than other salts, and also has a certain humidity, 6b and is useful for human use and for all medicines, so that if a little of it is added to them, they are so much better, and so more precious than other salts, just as pigments are superior to other herbs. And if a man eats a little of this salt with food or with bread, and not without some other seasoning, then it strengthens and heals him, and helps his lungs. 7 But if he eats it immoderately and without seasoning or tempering, it weakens and injures his lungs in him. 7a For he sweats from the very strong force of the humidity of waters and earth, and therefore he gives good heat and strength to his good powers to those who use it moderately, but he overturns those who use it immoderately like a sudden wave. 8 But the reason why a man suffers much thirst when he eats a great deal of salt is because salt dries up his lungs and dries up the good humors in him, and then the lungs and humors require moisture in him, and thus the man thirsts. But if that man then drinks much wine and quenches his thirst in himself, he brings madness upon himself, 9 as Lot did, 10 when he drank wine beyond measure. Hence it is more wholesome and healing for a man to drink water after thirst than wine to quench his thirst in himself. II-3 The sea sends out rivers, by which the earth is irrigated as with the blood of the veins of man's body. Some rivers issue from the sea in a rush, some in gentleness, some in storms. And the earth in the course of each river has some kind of erament, unless it is either too fat or too dry or wrinkled, so that erament cannot be made from that. But erament is made from that which is tempered in these. II-4 It rises from the sea's surge, and its bottom and sand become dirty like a marsh, because it sometimes rises with storms and sometimes falls with them. Water

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Its water, taken raw in drink or boiled in food, is not healthy for digestion or other health purposes, because it rises from the foam of the sea. But he who bathes with it and washes his face, prepares a white and healthy skin externally, because it is salty, but it damages him internally. In the same way, various fish animals come out of the sea, which are made healthy and fat by the saltiness of its sandy bottom. II-5 The kidney is released from the sea in a surge, and therefore it is bright and runs through sandy soil, the sand of which is smooth and temperate, whence also the erament is found in it. And because it comes out of the sea in a surge, it is somewhat rough as a laxative, and taken raw it consumes harmful and livid humors in man 2. But if it does not find harmful and livid humors in man, 3 when taken raw it ulcerates a healthy man more, because it does not find in him what to cleanse. Wherefore when food is cooked with it, it consumes the lividity of the same food, and thus renders the food somewhat healthy. But nevertheless if the same water is consumed in food or in drinks, or if the flesh of man is poured over it in a bath or for washing the face, it swells it and makes it swollen and distorted and black. And also makes meat cooked with it black and swells, because it is rough and quickly passes through the flesh of man. But the fish of the same river, newly caught for eating, are healthy, 4 because they have been cleansed by its roughness, 5 but the old ones quickly rot, because they have been crushed by the same roughness. II-6 The mogus (that is, the meyn) is somewhat lukewarmly driven from the source of the sea, and because it is slow it is easily obstructed and ceases, and therefore also the water of the same river is fat and its sand is muddy. Its water, taken in food and drink, and poured over the human body in a bath or washed with the face, makes the skin and flesh shiny and smooth, and does not transform the person or make them weak. It also makes meat cooked with it white and puffs it up, because it is not rough in its course but smooth. And its newly caught fish are healthy and can last a long time, because because of the smoothness of the same water they do not tire, nor do they work in it, and therefore its flesh also lasts.

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II-7 The Danube rises from the rush of the sea, and therefore its water is shiny and rough, and its sand is healthy and beautiful. But the same water is not healthy for food and drink, because it damages the viscera

of man by its roughness. It makes the skin of man black because of its roughness, but it does not make the skin weak, because it is shiny and rough. 3 Its fish are healthy and can last, because the same water is rough. II-8 The Moselle rises from the waters that flow from the sea, and therefore it is smooth and clear, and its turbulence falls to the bottom, whence its sand is muddy. And therefore its fish are not healthy and cannot last long, because they feed on stench. II-9 It rises from the dirty waters that flow from the sea, from which some clear streams sometimes flow, and therefore it is unstable in its course, so that sometimes it flows with a rush, sometimes with a lethargy. And because it sometimes runs quickly, it is quickly obstructed and quickly ceases, 2 and it does not eat the sand and the shore at great depths. And it makes the skin of man white and thick but wrinkled; and it does not cause the viscera to ache, since the rush and lethargy 3 of its course are not harmful, although they are unstable. Its fish are fat and healthy and do not quickly rot, 4 because the same water is unstable, so that it runs now quickly, now lukewarmly, and does not dig the sand. 5 And therefore also the fish are more stable in it, because they find many pastures in it. II-10 The Glane has its source from other rivers, therefore its water is somewhat rough and healthy, and is suitable for food and drink and for bathing and washing the face. Its fish are also healthy, but they cannot last long because of the rough nature of the water, and its sand is beautiful and healthy. 2 Sarah is like a na . The river in Busendorf is like a kidney.

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II-11 The earth is naturally cold and has many forces in itself. For in summer it is cold below and hot above with the heat of the sun, because the sun then generates heat by the power of its rays. But in winter it is warm inside – otherwise it would be split from the cold dryness – and cold above, because the sun then withdraws its forces from the earth, and so the earth shows greenness in heat, dryness in coldness. For in winter the sun is barren above the earth, and fixes its heat beneath the earth, so that the earth can retain diverse grasses, and thus it produces all grasses by heat and coldness. 2 And the white earth, that is, pale, and black, is red and greenish. And the earth which is white, that is, pale and sandy, is somewhat dry, and has a great deal of moisture and large drops of rain. And from this great moisture it produces wine and fruit-bearing trees and a little corn, since the earth which retains within itself a subtle moisture, like minute drops, produces corn and a little wine and a few fruit-bearing trees. But the earth which is black, in the right temper, has a cold moisture, which is neither too much nor too little, but moderate. And from this moisture it does not produce all the fruits, but it brings forth the fruit which it produces in full. But when it is sometimes shaken by storms of its moisture, it has a defect in its fruit. But red earth has the right temper in humidity and in dryness, and therefore produces many fruits, which cannot reach perfection because of the multitude. And because it has the right temper, it is not easily damaged by storms. II-12 But earth which is neither white nor black nor red in color, but which is subgreen and as if stony, is cold and dry and therefore neither produces wine nor corn nor other fruits fruitfully, because it does not have the right temper in dryness; but if it produces some, they quickly go into deficiency. 2 If someone is weak in body, such as having an alder / halczer, another man should take a little of the earth from the right and left side where his head is in bed, and in a similar way the earth from the right and left foot, and when digging it away, he should say: »You earth, in this man N. sleeps«, and the earth which has been taken from both sides of his head should be placed under the head of the same man, so that it may warm there. And in a similar way, let him place the earth that was taken from under his feet 3 under his feet 4 so that it may receive heat from them. And when the same earth is placed under his head and under his feet, let the one placing it say thus: »You, earth, in this man N. receive greenness and grow and prosper in the name of the father and the son

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and the Holy Ghost, who is almighty and living God«. And thus for three days 5 let the same earth be allowed to lie there under that man, until it is completely saturated with his heat. Then on the third day

let the same earth be taken away and thrown into fast-flowing water, lest any man touch it and be harmed by it, because it is infected by the same man's infirmity. 6 If anyone has scrofula in his body, let him take some dry and hard dung, which comes out of a healthy and strong man through defecation — whether male or female — and smear it on a linen cloth, and so place it on the scrofula from which he is harmed. And then he ties a bandage of anointed goat's hair over the same linen cloth, and thus he has it tied for three or two days and as many nights, and then he renews it again afterwards with human dung. And thus he makes a bandage and the same scrofula will disappear. 7 For because the same dung is tempered with the good and bad humors in man, it passes through these fetid humors with its strength and sharpness, the strength of which the goat's hair placed on top with the linen bandage holds, lest it quickly wither. II-13 The land which is called calamine is neither moderately hot nor moderately cold, but lukewarm, and does not bear fruit to perfection, but nevertheless produces some fruits which do not come to perfection, because it is lukewarm. And if it is added to other pigments, it reduces the bruises of certain putrid things. 2 He who has eyes like a cloud in which a rainbow appears, and suffers from darkness or some other pain in them, should take calamus and apply it with pure and good wine, and at night, when he goes to sleep, having removed the calamus, he should anoint the eyelashes of his eyes externally with the same wine, taking care not to touch the eyes internally, lest the sharpness of the calamus injure them and cause greater darkness. For tempered calamus has heat in itself, and thus tempered with the heat of wine, it takes away the evil humors which injure the eyes. But if it touches the eyes internally, it injures them, because neither heat in itself overcomes cold nor cold heat. And therefore its sharpness would ulcerate the eyes and introduce darkness into them if it touched them internally. For tempered calamus, overcoming neither heat nor cold in itself, as has been foretold, heals these eyes. II-14 The land which is called creda is cold, and does not bear much fruit, because it is cold and dry, but it prevents the rotting of the fleeces, lest they rot, when it is placed on them; and medicine is not suitable. W: Explicit book on flu(….)bus

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(Book three) (Preface) All trees have either heat or cold in them, just as herbs do. But still some trees are warmer than others, and some colder, 2 because some trees have greater heat in them than others in the form of heat, while some hold more cold in them than others in the form of cold. 3 For domestic trees which are fertile, and which produce upright fruits, 4 are more warm than cold. But those which do not produce upright fruits, 5 as wild trees, are more cold than warm. 6 But wild trees which produce larger and more fruit than others do, are warmer than other wild trees. 7 But those which produce small and few fruits, are colder than other wild trees. 8 But trees and woods grow and flourish from their own pith, just as man also grows from his own pith. And if the pith of a tree is injured, the same tree will feel its own loss.

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(Register) W: Chapters begin in a book on various trees B: The register and table of all trees begin WF S

0.1 The tree from which nutmeg WF (1) Preface

0.2 The tree from which frankincense WF (2) On Nutmeg [III-0.1]

0.3 The tree from which myrrh WF (3) On Cinnamon [→ Book I-20]

0.4 Balsam WF (4) On Pepper [→ Book I-16]

0.5 Aloe tree WF (5) On Balsam [III-0.4]

0.6 A tree that gives off light is called WF (6) On Aloe tree [III-0.5]

(7) On Myrrh [III-0.3]

(8) On Frankincense [III-0.2]

(9) On Camphor [→ Lib. I-40]

WFPV B S

(0.1) Fumus [56] (10) Cedrus [19]

1 Affoldra WF Affaldra PV S19 B10 (1) Vitis [54] (11) Cypressus [20]

2 Birboum W, -boim F Birbaum PV S20 B11 (2) Juniperus [43] (12) Palma [17]

3 Nuzboum W, Nâzboim F Nußbaum PV S21 B15 (3) Laurus [15] (13) Castanea [12]

4 Quotanus WF Quittenbaum PV S22 B6 (4) oliua [16] (14) Nespelbaum [13]

5 Persicus WF Peachbaum PV S23 B12 (5) Castanea [12] (15) Ficus [14]

6 Cerasus WFPV S24 B13 (6) Quotanus [4] (16) Laurus [15]

7 Prumboum W, Primboim F Prumbaum PV S25 B14 (7) Ficus [14] (17) Oliua [16]

8 Sperboum W, -boim F Spirbaum PV S26 B18 (8) Amygdalus [10] (18) Boncitherus [18]

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9 Mulboum W, Mülboim F Mulbaum P (Randnachbrag), ~V S27 B~ (9) [Sicomorus] [~] (19) Malus [1]

10 Amygdalus WFPV S28 B8 (10) Evil [1] (20) Pyrus [2]

11 Hasselboim W, Haselboim F Haselbaum PV S29 B16 (11) Pyrus [2] (21) Nut [3]

12 Kesteneboum W, -boim F Kestenbaum PV (=13) S13 B5 (12) Peach [5] (22) Quotanus [4]

13 * Hespilboum W, Nespelboim F Nespelbaum PV (=12) S14 B~ (13) Cherry [6] (23) Peach [5]

14 Vichboum W, -boim F Fickbaum PV S14 B7 (14) Prunellus [7] (24) Cherry [6]

15 Lorboum W, -boim F Laurus PV S15 B3 (15) Nucus [3] (25) Prunus [7]

16 Olyua W, Oliua F Oleybaum PV S17 B4 (16) Auillana [11] (26) Esculus [8]

17 Dactilboum W, -boim F Datilbaum P, Datel- V S12 B17 (17) Palma [17] (27) Mulberbaum [9]

18 Bonciterboum W, -boim F Boncziderbaum PV S18 B~ (18) Esculus spirbaum [8] (28) Amygdalus [10]

19 Cedrus WFPV S10 B~ (19) Buxus [22] (29) Corylus [11]

20 Cypressus WFP Cypress V S11 B~ (20) Spine sledorn [53] (30) Sauina [21]

21 Siuenboum W, Syuenboim F Sybenbaum P, Siben-V S30 B~

(31) Boxwood [22]

22 WFPV boxes S31 B19

(32) You will go [23]

23 Fir WFPV S32 B22 (21) Tilia [24] (33) Spruce [33]

24 Tilia WFPV S34 B21 (22) You will go [23] (34) Tilia [24]

25 Oak WFPV S35 B23 (23) Oak [25] (35) Oak [25]

26 Beech WF *Ragus PV S36 B24 (24) Fagus [26] (36) Fagus [26]

27 Asca WF Ascha PV S37 B25 (25) Fraximus [27] (37) Fraxinus [27]

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28 Aspa WFPV S38 B26 (26) Tremulus [28] (38) Tremulus [28]

29 Erla WPV, Erla F S39 B27 (27) Erle [29] (39) Alnus [29]

30 Aborn WFPV S40 B28 (28) Aborn [30] (40) Platanus [30]

31 Ivenboum W, -boim F Ybenbaum P, Iben- V S41 B30 (29) Juenbaum [31] (41) Taxus [31]

32 Birch WF Bircka P, Birckbaum V S42 B30 (30) Birke [32] (42) Vibix [32]

33 Forba WF Fornbaff P, Fron-V S33 B~

34 Spilboum W, -boim F Spinelbaum PV S43 B31 (31) Fusarium [34] (43) Fusarium [34]

35 Hainbucha WF Hagebucha P, Hagen-V S44 B32 (32) Carpenus Haenbuch [35] (44) Carpenus [35]

36 Wida WF Wyda PV S~ B33 (33) Willow [36]

37 Sahvida WF Salenyda PV S~ B34 (34) Sahvide [37]

38 Fulboum W, -boim F Fulbaum P, Fol-V S~ B35 (35) Fülbaum [38]

39 Meilboum W, Melboim F Melbaum PV S~ B~

40 Erlezboum W, -boim F Erlizbaum P, Erlz-V S45 B~

(45) Horn [40]

41 Mazoldra W, Masoldra F Maseldra PV S~ B36 (36) Maselderbaum [41]

42 Mirzelboum W, Mirtelboim F Mirtelbaum PV S46 B~

(46) Myrrh [42]

43 Wachelterboum W, Wacholterboim F Wachbolderbaum PV S47 B2

(47) Juniper [43]

44 Holderboom W, Holenderboim F Holderbaum PV S48 B37 (37) Elder [44] (48) Holderbaum [44]

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45 Belboum W, -boim F Belbaum P, *Gelbaum V S49 B~

(49) Meltzbaum [45]

46 Hardrugelin WF Hartdrogeln PV S~ B~

47 Hiffa WF Yffa PV S50 B~

(50) Yffa [47]

48 Harboum W, -boim F Hanbaum PV S51 B~

(51) Hartbaum [48]

49 Sulboum W, Sbulboim F Sculbaum PV S~ B~

50 First WF Pruna PV S52 B~

(52) Myrica [50]

51 Hagin W, Hagun F Hagenbaum PV S~ B~

52 Hiffa WFV Hypha P S53 B38 (38) Hephaestus [52] (53) Tribulus [52]

53 Spine WFPV S54 B20

(54) Spine [53]

54 Vine WFPV S55 B1

(55) Vine [54]

55 Gichtboim W, Gichtboim F Gichtbaum PV S~ B39 (39) Gichtbaum [55]

(56) Wood smoke WFPV B0.1

(57) Of Moses WFPV B45

(5a) Hilary's Ointment WFPV B47 (45) Moeefse [57]

(58) What is called sumera WFPV B50
(59) foreign title

Hylary's Ointment [5a]

What is simera [58]

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III-0.1 The tree from which nutmeg grows is hot. But the wood and leaves of the same tree are not very suitable for medicine, 2 because its whole power lives in its fruit. III-0.2 The tree from which frankincense sweats is hot. 2 A man who has scrofula in his body, or whose flesh is eaten by worms, takes the bark and leaves of the same tree, and crushes them in a mortar, and then adds arvin to them, and so boils in water; and thus make an ointment from them, and with it frequently anoint the place of scrofula or the place where worms eat human flesh, and by the heat and virtue of the same tree tempered with the heat of the arvine, the scrofula will disappear, and the worm will die. III-0.3 The tree from which myrrh sweats is hot. But its wood is not very suitable for medicine. But nevertheless, a man who has jaundice, or who is tired from paralytic dropsy, should put the bark of the same tree in wine or water, and in this way drink either the wine or the water frequently, and by the heat and virtue of the same tree, tempered with the virtue of the wine with the sweetness of the water added, he will be freed from jaundice and paralytic dropsy. But if the same man wants to be freed quickly, he should express the juice from the aforesaid cause by turning it, and add the same juice to the wine, and heat the same wine on the fire, and so drink frequently, and in this way he will be cured of jaundice and paralytic dropsy by the virtue of the same juice, with the heat of the wine added. III-0.4 The tree from whose branches the balm oozes is warm, 2 and signifies royal power. If a man who has been overthrown by evil humors into madness of the head, some of the wood of this tree is placed on the top and on the back of his head, namely where the neck and the back of his head meet, and the heat and strength of the same tree depress and calm the evil humors which lead the brain and sensual veins of the same man into madness, and thus he will return to his senses. 3 And he who is tired by melancholy, should always have some of the wood of the same tree with him, and should also place it to his chest, and take its scent in his nostrils, and the heat and strength of this wood will restrain the melancholy in him, and cause it to cease. 4 But if anyone were to apply some of the same wood or wine or water, and drink it in this way, he will have strength-

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if its strength would dissipate all the humors of that man, and would turn him in the opposite direction and thus injure the same man, 5 and therefore a man should be careful not to bring weakness into his body in this way. 6 But the leaves of this tree, crushed to juice and added to an ointment, make them better and stronger against various diseases. But if a worm also eats the flesh of a man, let him place fresh leaves of the same tree in its place, 7 and bind them on top for some time, 8 and that worm 9 will die by the power of the juice of those same leaves 10 , and thus the same man will be healed. III-0.5 The tree of the aloes tree is warm, 2 and it marks the man (….?). 3 He who has fevers in his stomach, 4 let him put some of this wood in his drink, and drink it frequently, and with its good heat and good powers he will stop the fevers in him. 5 And if anyone suffers from a daily or tertian or quartan fever, let him put some of the aforementioned wood into his drink, and 6 drink it frequently, and with good heat and good strength he will be cured. 8 But he who has a quartan fever, grinds some of the same wood into his drink as if it were powder, because the fever is strong and hard, and by the virtue of the same wood, as has been foretold, reduced to powder, he will have better health. III-0.6 The tree which *brechit* is said to have a temperate nature, that is, it is of temperate heat. But its bark and leaves are not very suitable for medicine, because all its power is in its wood. For a man who has an excess of blood and an excess of humors in himself, and in whom the humors are lacking, should take some of its wood, which has not yet been used in any work, and whose potency has not been examined, and put it in good and pure wine over an unheated fire, lest the potency of its juice be weakened by the boiling wine, and drink it often, and with its moderate heat, by adding wine to the heat, he reduces the excess of blood in that man, and takes away the excess humor, and restores the deprived humors to their right state, and thus he will be cured. And he who suffers from stomach fevers, so that he feels a bitter taste, and that he is disgusted with food, should put some of the pure wood of the aforesaid tree, emptied in that work, into good wine over an unheated fire, as aforesaid, so that he may have a taste from it, and drink the same wine often, and by the virtue of the juice of the same wood tempered with the virtue of wine, he will be freed from the aforementioned fevers and from the bitterness of the taste of the mouth, and he will have an appetite for eating.

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III-1 Affoldra / (Apple) is warm and moist, 2 and of such moisture that it would even flow if it were not constricted by heat. 3 And a man, whether old or young, who suffers from cloudiness in his eyes in any way, should take the leaves of this tree in the spring, before it bears fruit that year, 4 when they are in the first burst of spring, because then they are sweet and wholesome, like young girls before they bear offspring. And let him beat the same leaves 5 and express their juice, and add to this drops of the vine in equal measure, and put them together in a small vessel. And at night, when he goes to sleep, he should anoint his eyelids and eyes with it with a slightly moistened feather, like dew falling on grass, and thus prevent it from entering his eyes. 6 And then he sprinkles the aforementioned leaves, slightly crushed, with the aforementioned drops flowing from the vine, 7 and places them over his eyes, and ties a cloth around them, 8 and sleeps, 9 and does this repeatedly, and he will drive away the darkness of his eyes, and he will see more clearly. 10 But when in the springtime the first eruptions, that is, the stump, proceed in the affoldra, break off one twig without cutting it with an iron, and draw a new deer strap here and there in the very rupture of the tree and branch, so that it becomes wet with its juice, 11 and when you no longer feel any more moisture there, then cut the rupture itself with the smallest strokes with a knife, that is, hack it, so that more moisture flows out, and thus drawing that strap in the same place and in the very branch, pour as much of that juice as you can, 12 and then place it in a moist place, so that it absorbs the juice that it has received from the tree and branch all the more. 13 For the good strength of the tree itself arises from the earth, so that in the earth it adheres to its roots and gives juice to those same roots, and the same roots give juice to the earth that adheres to it, and therefore that earth, heated by fire, drives away harmful fluids from man by its juice and by its heat received from the fire. 14 And if anyone is tired of gilt in the kidneys and in the lanken

/ ancken, let the same strap girdle himself to his bare flesh, 15 so that the juice which he has drawn from the aforesaid strap may pass into his flesh, 16 and thus he will be better. 17 But for this reason the twig is broken off, because its juice flows out healthier and more perfectly in this way, because if it were wounded with a sword the same juice would be changed, and the sweet heat of this juice, combined with the sweet heat of the deer's strap, drives away both hot and cold paralysis from man. 18 And he who suffers from a weakness of the liver or spleen, or from bad humors of the belly or stomach, or from migraine, should take the first eruptions, that is, the head, from the affoldra, and put them in ox oil, and heat them in a vessel in the sun, and at night when he goes to sleep, anoint his head with the same oil, and do this repeatedly, and his head will be better. 19 Because the good juice of the same first eruptions mixed with the good and warm juice of olive oil, and heated again in the sweet heat of the sun and boiled, calms harmful and both hot and cold humors in man. 20 And in the springtime, when the flowers are already coming out, take the earth that is around the roots of the aforesaid tree, and heat it over the fire, and if anyone suffers in the shoulders or in

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the loins or in the belly, place it so hot on the place of pain, and he will be better. 21 But after the fruits of the same tree have already grown, so that they begin to grow, then that land is no longer effective against these diseases, because the moisture of the same land and the sap of the tree itself have already ascended into those fruits, and therefore it is all the weaker in that land and in the branches. 22 But the fruit of that tree is mild and can be easily digested, and eaten raw does not harm healthy people, 23 because when the dew is at its strength, namely because its strength extends from the first sleep of the night until almost the dawn, then the berries grow from that dew, that is, they quecken. 24 And therefore raw fruits are good for healthy people to eat, because they are cooked from strong dew; but raw fruits harm the sick to some extent, because they themselves are weak; 25 but cooked and roasted fruits are good for both the sick and the healthy. 26 But when they have grown old and have contracted their bark, as is the case in winter, 27 then raw fruits are good for both the sick and the healthy to eat. 28 For the noxious humors in them are then dried up, 29 and the sweet heat of this juice, added to the sweet heat of the deer's reins, drives away both hot and cold paralysis from man. III-2 The pear / Birbaum is more cold than hot, 2 and is as heavy and as firm as the liver is to the lungs. 3 For just as the liver is stronger and more useful and also more harmful 4 than the lungs, so also the pear is stronger and more useful and also more harmful 5 than the apple. 6 But its roots and leaves and juice are not effective for medicines because of its hardness, but its contents / mistletoe are somewhat effective for medicine. 7 If, therefore, anyone has pain or a cough in the chest and lungs, let him take mistletoe and pulverize it, and to this powder let him add another powder of licorice, 8 namely of a smaller weight, 9 and thus eat it often on an empty stomach and after a meal, and he will have better health in his chest and lungs. 10 For the power that is in the tree passes into the mistletoe, so that even the same viscera is the aroma of the vine, and from the cold that is in the same tree, it receives, as it were, another heat, which is more wholesome for medicines than if the same heat were naturally innate to the same mistletoe. Hence its heat, tempered with the good heat of the licorice, diminishes the hot and cold humors that injure the chest and lungs of man. 11 But he who suffers from this, let him take the same mistletoe of pears, 12 and not the mistletoe of sandy and wild pears, but of good ones, 13 having a sweet taste, cut and put them in olive oil for three days and nights, 14 pour one quarter over the other and temper it, 15 and afterwards dissolve twice as much of the deer's hedge as the oil on the fire, and add a spike of nard 16 to the same deer's hedge, so that the other is also poured over the other, 17 well crushed and crushed, let him put it on the same hedge for two days and nights, and then let him strongly crush the oil with the mistletoe to which it was applied, and express the juice through a cloth, and also dissolve the deer's

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hedge with the spike a little again on the fire, 18 and in the same way express it through a cloth. 19 Having done this, he should combine the juice of mistletoe and oil and the juice of the venison hedge and spice in a small vessel, and add a third part of these to laurel oil, and make an ointment, and where paralysis rages in a man, anoint him, and he will be driven away unless the foundation of death is there, 20 or God forbid. For the strength of the heat of the aforementioned mistletoe overcomes the strength of paralysis, but the heat of olive oil suppresses its noise, but the smoke and the heat of the spice remove the smoke from paralysis. Now the venison hedge tempers all these things by its good virtue, but laurel oil is a certain strong bitterness against the bitterness of paralysis, which arises from melancholy, and all these tempered together stop paralysis, as has been said. 21 Now the fruit of the pear is heavy, ponderous, and rough, and if anyone eats it raw in excess, it causes migraine in his head and causes damp / dumphen / dempich / (demphet) in his chest. 22 because the liver and lungs attract some of its juice to themselves, 23 and they draw some of it into themselves, so that the same juice hardens around the liver and lungs like cinder and like wine, 24 and therefore great infirmities often occur in the liver and lungs. 25 And just as a man is sometimes filled with the smell of wine, so also his breath is mixed with the juice of the pear and takes on its harshness. Whence also he, after he has eaten a raw pear, draws in his breath with difficulty, so that also many infirmities sometimes occur in his chest from this, 26 because when the strength of the dew fades away about the rising of the day, then the pears become wet from that dew, 27 and therefore they also produce noxious humors in man, 28 because they grow in the flowing dew, unless they are boiled. 29 Wherefore he who wishes to eat pears, boils them in water or puts them on the fire. But still boiled pears are better than roasted, 30 because hot water gradually cooks out the harmful juice that is in them, but the fire is too quick, and does not compress all the moisture in them by roasting. 31 And he who eats boiled pears is somewhat burdened by them, because they reduce the putrefaction in it by searching 32 and breaking it, but nevertheless they cause good digestion in it, since they bring out the putrefaction 33 with them. 34 But apples are easily digested, and do not carry away the putrefaction with them. 35 Now take pears, and cut them, and throw away their cores, and then boil them strongly in water, and crush them so that they become like bri / brimus, and then also take 36 berwrz , and galgan less than berwrz , and licorice less than galgan , and pefferkrut less than licorice; 37 or if you do not have berwrz, take fennel roots, 38 and grind these into powder, and mix the same powders together, and throw them into honey slightly heated, and add the aforementioned pears, and mix together by stirring vigorously, that is, zedrif , 39 and put them in a box like this, 40 and eat one small spoonful every day on an empty stomach, and two spoonfuls at lunch, and three spoonfuls at night in bed. 41 And this is the best emetic and more precious than gold and more useful than the purest gold, 42 because it takes away migraine, and reduces the dumpeden / demphedun , which raw pears produce in a man's chest, and consumes all plague and all bad humors that are in

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man, and purifies a man in such a way that a vessel is purged of feces. 43 For pears are cold and also somewhat hot, and have hardness in them. But when boiled in water, they are like spices, and they lift up evil humors to expel them. But Berwitz, like a man who arranges peace everywhere, and who pacifies all things, so also prepares rest in evil humors. But galangal, like a strong and invincible soldier, 44 who overcomes and conquers all as much as he can; and although in a small amount, so also 45 evil humors in some part always calm and subdue. But licorice, having a sweet taste, mitigates evil humors by its sweetness. But peppermint has a sharp juice, and penetrates humors, and eliminates all putrefaction. Fennel also has a sweet juice, and the other things that have been aforesaid are soothing. Now all these, having good properties, and tempered with honey, which has good heat, as has been said, are very effective against the aforementioned pests and against the aforementioned evil humors. III-3 The walnut tree is hot, 2 and has bitterness, and before it bears fruit, there is bitterness and heat in the stem and leaves, and this bitterness gives off heat and produces nuts. 3 And when the kernel begins to grow, the bitterness disappears, and the

sweetness rises. 4 But when the sweetness in the kernel grows, then that sweetness has a sharp edge, and thus the same sweetness and sharp edge mingle and produce the kernel. 5 And then the bitterness and heat remain in the stem and make the nut grow outward. 6 But after the fruits of all fruit-bearing trees are thick and ripe, their leaves are no longer of any use for medicine, because their juice passes into the fruit. 7 Hence, from the first eruption of the leaves of the nutmeg tree until its fruits grow, that is, when the nuts are still immature, so that they cannot yet be eaten, 8 take the leaves of the same tree, when they are still fresh, and squeeze their juice into that place where worms eat a man, or where maggots or other worms grow in him (treuffe), and do this repeatedly, and they will die. 9 Because the bitterness of this juice is almost greater than other bitternesses of herbs, it is like a strong fighter who defeats others smaller than himself, and therefore also brings death to the worms, as was foretold. 10 But also if worms are born in your stomach, take equal weights of nutmeg leaves and peach leaves, before the fruits ripen in them, and pulverize these on a hot, burning stone, and eat this powder, either in an egg or in a little flour cooked in a mortar, and the worms in your stomach will die. 11 For the powder of walnut leaves is bitter, and kills worms in the stomach of man, but the powder of peach is mild, and when added to it resists the bitterness of the same powder, lest it injure the stomach of the eater, and these are reduced to powder on a fired stone, which is dry and moist, so that the strength of the stone retains its strength in the powder, lest it quickly rot. But all these, when tempered as aforesaid, kill worms in the stomach of man,

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because the bitterness of the same juice is almost greater than the other bitternesses of herbs, like a strong warrior who conquers others smaller than himself, and therefore also brings death to worms, as aforesaid. 13 And in whom leprosy is already beginning to grow, let him express the juice of the same leaves, and add old arvina to it, and 14 make an ointment in this way, and then, while the leprosy is still fresh in him, 15 let him anoint himself near the fire, and do this repeatedly, and without doubt he will be cured, unless God wills. 16 For the strong bitterness of the same juice, tempered with the heat of arvina, expels the unjust humors and the bad coagulation of the wicked blood. 17 And he who is afflicted with leprosy, let him take the earth that is around the roots of the same tree, before its fruit ripens, and let him burn it in the fire like stones, and thus bathe with them in a hot bath, 18 and when he sits in the bath, let him pour water over the same burning earth, so that he may receive heat and sweat from it, 19 and thus bathe, and the 20 limbs that he wanted to contract and break, 21 will be driven away, 22 and his broken limbs will be healed in this way, if he does this often, when the giuht in him first began to go mad. 23 Because the earth that is around the roots of the same tree has in itself the juice of the same roots, and therefore when it is burned in the fire, the same juice in the man, as was foretold, evaporates in the hot bath, and drives away paralysis from the man. 24 But he who has much phlegm in himself, let him take that which sweats from a walnut tree, when its branches are cut off, whether it be a fungus or some other sweat, and boil it in wine with fennel and a little peppercorns, and so let him drink it through a cloth, and drink it hot often, and expel the phlegm, and he will be cleansed. 25 For the same fungus or some other coming out of the same tree, sweat has weakness in it. But nevertheless, it is the nature of this, that with the heat of fennel and with the heat of peppercorns and with the heat of heated wine tempered, they take away the phlegm in a man; for the juice of the same fungus and the aforesaid sweat pierce the phlegm, but fennel and peppercorns with heated wine defoam the cold of the phlegm by throwing it away. 26 And he who has a grint on his head, let him take the outer shell of a nut, namely, that which is above the shell, and express its juice over the ulcers, that is, over the grint of his head, and when his skin swells from the bitterness of the same juice, he should immediately anoint it with oil of oxen, so that that bitterness may be suppressed, and do this repeatedly, and the grint will be cured. 27 Because its bitterness repels the scab, but the oil heals. 28 But in a man who has eaten many nuts, whether they are fresh or old, they easily excite the fever. 29 Since they grow from a bitter tree, they do not have strength in their sweetness, and therefore if used excessively, they bring on fevers. 30 Nevertheless,

healthy men can overcome them, 31 but the weak are somewhat harmed by them. 32 Now the oil expressed from them is hot, and makes the flesh of the eater fat, and makes his mind cheerful. But from it the phlegm increases, 33 so that the chest of man is filled with a bruise, that is, slime, and yet both the sick and the healthy will be able to overcome and bear it, but the sick chest somewhat dumps it.

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III-4 Quittenboum / (Quotanus) is more cold than hot, 2 and is likened to a cunning, which is sometimes useful and sometimes useless. But its wood and leaves are not very useful for human use. 5 And its fruit is hot and dry, 4 and has a good temper in it, 5 and when it is ripe, it does not harm either the sick or the healthy man when eaten raw, but cooked or roasted is of great value to the sick and healthy to eat. 6 For he who is gouty / virgichtiget ist , should eat the same fruit cooked or roasted frequently, and the gout in it so controls itself that it neither dulls his senses, nor breaks or weakens his limbs. 7 And since the same fruit is hot and dry, therefore it resists paralysis which is cold and wet. 8 And he who spits out much saliva, let him eat the same fruit boiled or roasted often, and when it dries up inside, 9 so that the saliva in it decreases. 10 But where there is any ulcer or stench in a man, let him boil or roast the same fruit, and 11 in this way with other condiments 12 let him place it on those ulcers and they will be cured. 13 Namely, one-third of it is yarrow and one-third of the yarrow mallow, and these together he crushes, and 14 let him place it on the ulcers, because its heat overcomes the heat of the ulcers, and the juice of the yarrow by piercing it takes away their stench, while the mallow heals. III-5 / [III-5a → vor III-58] The peach tree / (Persicus) is warmer 2 than the cold one, but still it has something (…?) in it, and it has a resemblance to envy in it, and its juice is more useful for medicines than its fruit. For whoever has various spots on his body from various infirmities, like a thorn, should take the inner bark of the same tree, before its fruits ripen, and crush the same bark, and express its juice, and add to it a little vinegar, and as much cooked (that is, zu lazen) honey as there is of these two, and so put it in a new earthenware vessel, and where he has spots or ruselen on his body, he should frequently anoint himself until they diminish. 3 For the heat of ruselen arises from a certain heat of the liver, which the heat of the juice of this tree extinguishes, and the heat and bitterness of the vinegar make the same ruselen disappear, and the heat of the honey provides beauty there. 4 And he whose breath stinks, let him take peach leaves before the fruit is ripe and crush them, and then also take a handful of licorice and a little pepper and enough honey, and boil these in pure wine, and thus prepare a drink, and drink it often at lunch and at night, and it will make his breath smell good, 5 and it will remove putrefaction from the head and chest. 6 Because the heat of the leaves of this tree and the heat of licorice and the heat of pepper and the heat of honey tempered with the heat of wine have almost the power of spices, and they cannot tolerate any stench, 7 but they also reduce the putrefaction of the bad humors of the head and chest. 8 But also for whom worms grow in the stomach and in the belly, let him pulverize the root and leaves of the bathenia, and to this add twice as much of the powder of the leaves of the peach, taken when it is already sending forth flowers, and boil it in a new pot with good and pure wine, and fast and drink this strained wine at night, and the worms in it will die. 9 Since the worms in the stomach of man, born of the cold humors, are killed by the strength and heat of the bathenia and the strength of the peach leaves tempered with the heat of the wine. 10 A man also against pain in either side, whatever pain there may be there, and against chest pain and against paralysis, let him take peach leaves, and boil balsam according to their weight, and basil according to the third part of basil, plantain, and these herbs in a little water, and then let him cultivate them with the same water by wringing them vigorously through a cloth. Afterwards he should take laurel oil, and twice as much deer or goat's hide, and the second third of it old arvina, and heat all these with the aforesaid water in a pan a little, and then let it cool and thus make an ointment. And then he should anoint himself with it on the side where it hurts, 11 or around the chest or where paralysis rages in him, 12 and do this repeatedly, and he will feel better. 13 For unjust cold causes pain in the sides and sudden heat causes pain in the chest, and paralysis arises from sudden heat when the

humors in a man are lacking, from great cold. And the heat of peach and the cold of basil and the heat of plantain mixed together with the heat of laurel oil and the heat of deer or goat's hide and the heat of old arvina, tempered, mitigate these pains. Because the powers of these herbs soothe the same pains, but laurel oil and deer or goat's hide and old arvina heal them by their sweetness passing through them. 14 And the fruit of the same tree is generally lukewarm, and is not fit for eating by the healthy or the sick, 15 because it deprives the good humors in man and makes slimy in his stomach. 16 For as ice melts from the sun and from a warm breeze, so also this fruit, being unstable, has no stability of power in itself, and therefore it confers no power on the eater. 17 But he who wishes to eat the same fruit, let him throw away the outer rind, and also take away the kernel, and let him put what is left in wine, with salt and a little pepper added, and so boil and eat, and it does not do much harm to it prepared in this way, 18 but nevertheless it does not have a good taste in this way. 19 Take also the inner, raw kernels of the same fruit, and having thrown away the rind, crush them in milk, and squeeze them through a cloth to the measure of five spoons; and also take galangal to the weight of three coins, and licorice to the weight of two coins, and euphorbia to the weight of one egg, and pulverize these, and add them to the aforementioned milk of their kernels, 20 and then prepare a similar cake of the juice of the sprinkling and with flour, and dry it either in the sun or in a heated oven gradually and gently, and then mix the same cake with the weight of the egg from the weight of the aforementioned cake, and so before sunrise in a fire previously heated slightly, take to the weight of five coins with a spoonful of it, and put yourself in bed for a short hour, 21 and it will give you a feeling of calm, and will reduce the dampness of the chest, 22 and will take away the slime from your stomach, 23 and will gently cleanse you somewhat like a sweet drink. 24 For the heats of all the aforesaid, tempered with the cold of quickness, and with the heat of the sun or the furnace

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gently kindled, stir up the evil humors in man, but quickness leads them as if fetid. 25 And if you have need, take of the same twice a month, and on the day on which you take it, 26 keep yourself away from strong food and rye bread and peas and lentils, and 27 eat soft foods and drink wine. 28 But he who also has pain in the throat, so that his throat is somewhat constricted, that is, is stuffy, or that something bad grows in it, or that there is some bad vapor in it, that is, damp / (dempich), without ulceration and without swelling, should take wheat decoction, and the sap that flows from a peach from above, and put it thus hot on his throat for a short hour, and do this often and he will be better. 29 For when a sore throat arises from bad humors without an ulcer or a tumor, a paste of sweet bruised peach gum with the heat of wheat flour will drive it away, because the same paste preserves the virtue of the same gum for a whole hour. 30 But if the throat hurts from an ulcer or a tumor, then he should not apply the aforementioned plaster to it, because it would cause pain. 31 Because the same gum, like a bruise from the same tree, would increase the ulcer or tumor in the throat. 32 But if a man also hurts in the halsadern / halsedrußen, so that they are excessively contracted or distended, he should apply the same ointment, as aforesaid, prepared on them, if there is no ulcer or tumor there, and it will be cured. 33 Because if his halsadern were either ulcerated or swollen, and if he then applied this ointment to them, he would have a worse condition, 34 and this is due to the same virtue of the same paste, as aforesaid. 35 But he who has a headache should take wheat bran and peach pulp, as aforesaid, and apply it hot to his head, that is, to the schiedelen for some hour, and he will be better. 36 And he who has eyes that are moist, should press the gum of a peach or a plum into a walnut shell, and place it around his eyes to a burning stone or to a burning and closed furnace moderately heated, while they are warmed by it, and he should always do this on the fourth day and once a day, lest if he does too much, he injures them 37 with the heat which he receives either from the side or from the furnace. Because that heat should be gentle and not sharp, and it resists the same humidity, lest it flow out excessively. For in moist eyes there is a certain eruption of superfluous moisture, so that the same moisture flows out of the eyes, which, as aforesaid, are relieved, and thus their moisture will cease. 38 (For the gum

of the peach and the plum, by virtue of their wood, has in itself moisture, and nature draws moisture into itself.) III-6 The cherry is more hot than cold, 2 and to the full (….?), and has the likeness of a joke, which shows joy, and which is also harmful. And its juice and its leaves are not of much use in medicine, because they contain weakness. 3 And its fruit is moderately hot, and is neither very useful, 4 nor very harmful, 5 and does not harm a healthy person when eaten.

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However, it causes a sick person and one who has bad humors in him to feel some pain if he eats much of it. 6 For cherries grow when there is neither full heat nor full cold in the air; so they grow because they do not have full heat in themselves, 7 and they are like a weak person who has a defect in his strength, from which they neither harm a healthy person much, nor strengthen a sick person. 8 But also take the inner kernels of the same fruit when they are raw, and crush them strongly, and put the bear's arvine in a pan over the fire and mix them together, that is, knit, and thus make an ointment. 9 And he who has such bad ulcers in his body, that they are almost likened to leprosy, 10 but yet they are not leprosy, 11 anoint him with it often near the fire and he will be healed. 12 Because the heat of those kernels pierces the ulcers, and the strength of the bear's arvine unstable humors are born from unstable heat and cold and from melancholy in man, and they cause ulcers in him, and these at the same time moderate the pain of those ulcers. 13 And he who has a boil in his stomach, which however is not prepared by worms, let him often eat the same raw kernels 14 from their good heat and good strength 15 and he will be better. 16 But he who has worms in his stomach, let him put these kernels in vinegar, and so eat them often on an empty stomach, 17 and from the heat of the kernels and the bitterness of the vinegar when they are mixed together, 18 and the worms in him will die. 19 And he who has pain in his eyes so that they are red from the pain and that they are ulcerated, that is, macerechte, let him take warm crumbs of rye bread, and put cherry pulp on them 20 dissolved in fire, and at night when he goes to sleep, let him put it over his eyes, 21 so that the pulp is placed on the skin of the eyes, and bind it with a bandage, and do this often, and the drops will be drawn out of his eyes and he will be cured. 22 Because the strength of the bread and its heat with the heat of the excited fire and the sweet heat of this gum, joined together, heals sore eyes, because the crumbs of that bread extract bruises, and the gum of the same tree heals. 23 But also to whom some plague and evil humors fall into the ears, so that he becomes as if deaf and that his ears ring / (duzzent), let him take the aforementioned flins, and dissolve it in a pan over the fire, and spread it on rye crumbs so hot, and then at night put the same flins with the crumbs in the holes of the ears, and also surround his entire ears and temples with the same crumbs of the aforementioned flins / without gum, and bind it with a linen cloth on top, and make this a hedge, and the plague and evil humors and dizedo / (duzzen) / tinnitus will be driven away from his ears, and he will be cured in this way. III-7 Prunus / (Prunellus) is more warm 2 than cold, and it is also dry, and prickly like a thorn, and indicates anger. 3 And if some worms eat the flesh of a man, let him take the upper bark of the same tree down to its sap and leaves, and let him dry it in the sun or by the fire, near a pot, or in a pot that is hot from the fire, and let him pulverize it, and let him put this powder

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in the place where the worms eat the man. And when the worms begin to move from there, so that the man feels this, let him take vinegar and a little honey, and mix them together, and pour it into the same place of the worms, and they will die. 4 And when the same worms have fallen dead from those wounds, let him dip a linen cloth in wine, and so put it soaked on the ulcers, and draw out the putrefaction, and thus the man will be healed. 5 Because the good heat of the plums stirs up those worms, and the bitterness of the vinegar kills them, and the good heat of the honey heals the same ulcers, because even a linen cloth with the heat of the wine takes away their putrefaction. 6 But also make ashes from the bark and leaves of the same tree, and prepare a laxative from those ashes, 7 and if your head is either scaly or scaly, wash it with the same

laxative, and your head will be healed and beautiful, 8 and it will produce many and beautiful hairs. 9 For the heat of the same laxative is sharp and healthy because of the strength of those ashes, and therefore it removes what is foul in a man's head, whence, when the scalp is beautiful, it nourishes beautiful hairs. 10 And if someone is made insane by magic or by curses, take the earth that is around the roots of that tree, 11 and heat it strongly on the fire, so that it burns somewhat 12 ; and when it has been kindled by the fire, immediately place a sufficient amount of ruta and a little less of poleia on it, and let it absorb their juice and odor into itself. 13 Or if you do not have a pole, put green fenugreek on it, or if it is winter, put the seeds of these herbs on the same earth, 14 and after he has eaten, put the same moderately warm earth, with the same herbs, around the head and bare belly and bare sides of the man, and tie a cloth over it, and put him on a bed and cover him with clothes, so that he sweats a little with that earth. And do this for three or five days, and he will get better. 15 For the earth which is around the roots of this tree takes some of the sap of the same tree into itself, and also has some of its strength in itself; but for this reason it is set on fire, that all the harmful moisture in it may be dried up, and from there its ghostly strength may be uprooted; Ruth also does not tolerate ghostly dreams, but poleium clarifies or purifies all turbid things, and fenugreek inclines all unclean things, and these mixed together, as has been foretold, bring back a man who is insane from magical illusions to himself. 16 For when the ancient serpent hears magical and cursed words, it takes them up and lays a trap for him over whom they are spoken, unless God forbids him. 17 Therefore take the sap of the same tree, 18 and if any man's lips swell or inflate themselves, that is, they swell, or if a snake crawls on them by jumping, then at night, when he goes to sleep, bind the same sap slightly heated on the lips where it hurts with a cloth, and do this repeatedly, and that pain will cease. 19 Because the harsh heat of this tree produces gum as if through rabies, and therefore also the heat of the same gum, excited with the heat of fire, stops rabies with paralysis. 20 But also to whom the fingers and hands are always moving from a trembling hand, let him bind the same hot cloth over his whole hand, and that trembling will cease. 21 For the harsh heat of the same gum causes the paralysis to cease there. 22 But the fruit of this tree is lukewarm, and is harmful and dangerous to eat for both healthy and sick people, 23 because it excites melancholy in man and increases the bitter humors in him, and causes all the plagues that are in him to boil. 24 And therefore it is as dangerous to eat for man as unkrut; wherefore he who wishes to eat it should eat it in moderation. For he who is healthy will indeed be able to overcome it after eating, but it harms the sick. 25 But nevertheless, he who has a dry cough, let him take the inner kernels of the same fruit, and, having thrown away the bark, let him put them in wine so that they are soaked in wine until they swell somewhat, and so eat them often, and then also with this wine prepare a sufen, and take it by sipping and he will be quickly cured. 26 Because the moderate heat in these kernels is greater than in plums, whence also their powers with the heat of the moderate wine calm those humors from which the cough arises. 27 But every kind of plum tree, whether they be roseprum or gartslehen or krichen and the like kind, has the aforesaid powers in its bark and in its leaves and the same nature in its fruit, as aforesaid, except that those trees which produce larger fruits of this kind have also stronger powers of this kind in themselves. III-8 The plum tree / (Esculus) is hot and dry, 2 but its heat is not very useful, and it indicates a pretense in its splendor. But the bark and leaves and juice thereof are not of much use in medicine. 3 But nevertheless throw and scatter the earth which is under that tree and around its roots into the gardens, where the rupen and pifholdren / zwifoldern eat and devastate the vegetables and they, because of the annoyance of it, leave and cannot prosper there. 4 Because the earth which is around the same tree, being hot and dry, is harmful to the aforesaid worms. 5 And the fruit of the same tree, moderately hot, as if by a certain weight, weighs down the man, and stirs up his humors, but is easily digested and does not prepare slime in the man. 6 Because the heat of the same fruit is dry, and thus stirs up the humors in the man to a light digestion, which however is neither very harmful nor very profitable to the man. 7 And thus to a healthy man it neither benefits nor hinders much when eaten, but to a sick man it is of no use. III-9 Mulboum / (Morus) is cold in good, but the same is (….?), that is, quek . 2 And he who has scabies, let him boil the leaves of this tree in water, and bathe in that water, 3 or

let him wash himself vigorously in a hot bath with the same water, and do this frequently, and his skin will be healed. 4 For the coldness of the leaves themselves, with the sweetness of the heated water, diminishes the hot fluids from which scabies arises. 5 But he who has taken poison either by eating or drinking, let him crush the same leaves and

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express their juice, and to this add a little less wormwood / of the juice of wormwood, 6 and also mix twice as much pure and good wine, 7 and then boil together until it boils, and when it has then cooled, let him drink it moderately after dinner, but frequently, 8 and that poison will either be spat out through nausea, or will pass through him through the bowels. 9 For the coldness of the juice of the same leaves, tempered with the heat and bitterness of wormwood and with the heat of wine, expels the dangers of poison prepared from both bad heat and bad cold. 10 And there is abundance in its fruit, and that fruit does not harm the sick or the healthy, 11 but rather helps a man than harms him. III-10 The almond is very hot, 2 and has a little moisture in it, and its bark and leaves and juice are not very effective as medicines, because all its power is in the fruit. 3 And he who has an empty brain and a bad complexion, and from that he has pain in the head, should often eat the inner kernels of the same fruit, and it fills the brain and makes it moist, and gives it a right complexion. 4 Because the good juice and good heat of those kernels confer health on the brain and a beautiful complexion on the face. 5 But he who is weak in the lungs, and has a defect in the liver, should often eat the same kernels, whether raw or cooked, and they give strength to the lungs and 6 prepare the liver, and give the right color to their blood, and take away the disease from them, because they tighten the man's 8 chest, nor otherwise oppress him, 9 in no way bloat / depht , nor make him dry, but make him strong. III-11 Hazel / (Corilus / Avellana) is more cold 2 than hot, and is not very useful for medicine, and indicates lasciviousness. 3 But still take its bunches / coppini, that is, where the flowers should first burst forth, and dry them in the sun, 4 and reduce them to powder, 5 and where * orphans are in the man, apply this powder and he will be cured. 6 But its fruits, namely nuts, are not much good for a healthy man to eat, nor do they do him much harm, but nevertheless they harm a sick man, because they fill him up in the chest. 7 A male also who has a flowing nature of his seed, so that it does not germinate to progeny, let him take the same coarse coruli / [hasenzeppun], and a third part of them ertpeffer, and as much of the ertpeffers as there is of winda, and a little of the usual pepper, and let him cook this with the liver of a young goat, which is already ripe for procreation, adding also a little raw and fatty pork meat; and having thrown away these herbs, let the same man eat these meats, and also bread in the water in which such

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meats are cooked, let him dip and eat them, and if he does this repeatedly, he will flourish to progeny, if the judgment of God does not forbid this to be done. III-12 Kestenenboum / (Chestnut) is very hot, 2 but yet it has a certain temperament of great virtue, which is mixed with heat itself, and signifies discretion. And everything that is in it is useful, and also its fruit is useful against every infirmity that is in man. 3 But a man who is virgichtiget, 4 and from that is angry, because giht is always with anger, 5 boils its leaves and its fruit in water, and with that water he often makes himself a hot bath, and giht will cease in it, 6 and he will have a sweet mind. 7 Because its good heat and good powers calm the storm of paralysis and heaviness of mind, and the hot bath reduces its humors, because the humidity that is naturally in the stone, dried up by fire and superseded by other sweet water, expels the harmful humors. 8 And if a scoundrel kills cattle, crush its bark and put it in water so that it has a taste from it, and give it to horses and donkeys, oxen and sheep and pigs, and all other cattle, 10 and the scoundrel will cease from them and they will be cured. 11 Because the good powers of the juice of the same tree drive away the disease of plague in cattle. 12 But if also a horse or ox or donkey or anything else that cattle eats 13 is a verhewet or a virfangen, give it the

leaves to eat if you can, 14 or if it refuses to eat, pulverize the leaves themselves, and throw that powder into water, and give it to it to drink 15 and it will be cured. 16 Because because of the good heat and good powers of the same tree, that evil will cease in the same cattle. 17 But a man who makes a staff from its wood, and carries it in his hand, so that his hand becomes warm from it, receives moisture from it, and all the forces of his body are strengthened from it. 18 For it has such a power of good heat in it, that it drives away evil fluids from a man, if he is warmed by it. 19 And take the smell of the same wood often in your nostrils, and it will bring health to your head. 20 But a man whose brain is empty from dryness, and from that he is weak in the head, should boil the inner kernels of the fruit of the same tree in water, and add nothing else, and having poured out the water, should eat it often on an empty stomach and with a meal, and his brain will grow and be filled, his nerves will be strong, and thus the pain in the head will cease. 21 For the kernels are warm, and when they are boiled in water, they receive gentle forces from the heat and water and are strengthened from it, and thus their juice fills and heals the brain of the eater. 22 And he who is in pain in the heart, so that his heart does not progress in strength, and thus becomes sad, should often eat the same kernels raw, and pour the juice into his heart like ointment, and thus he will progress in strength, and will receive joy. 23 Because its good virtue removes the defect of the heart, and strengthens a man in the heart. 24 But he who is in pain in the liver, should also crush the same kernels a little, and put them thus crushed in honey, and with the same honey often eat them, and his liver will be healed. 25

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Because their heat, tempered with the heat of honey, mitigates the coldness from which the liver is weakened. 26 But he who suffers pain in the spleen, should put these kernels a little to the fire, and then often eat them moderately warm, and the spleen will be warm 27 and tend to healthy progress. 28 Because the good heat of them, excited with the heat of fire, soothes that pain. 29 But he who has stomach pains, let him boil the same kernels strongly in water, and crush the cooked ones in the same water, namely to a drab, and then let him temper a little flour of semolina in a dish with water, that is, let him cloppe, and add liquorice powder and a little less powder from the root of steinfarn to the flour, and thus with the aforementioned kernels boil again, and let him prepare as a mouse, and then let him eat it, and it will cleanse his stomach, 30 and make him warm and strong. III-13 The nespelboum is very hot, 2 and it indicates sweetness. 3 But its bark and leaves are not very useful for medicine, 4 because their power is entirely in its fruit. 5 But nevertheless he who suffers from ridden, let him pulverize its root and drink this powder in hot wine at breakfast and dinner and at night, 6 and also in the very attack of the same illness, and do this often, 7 and he will be cured. 8 Because the heat of the same tree, tempered with the heat of wine, expels the unjust heat and unjust cold of the aforementioned fevers. 9 But the fruit of this tree is useful and good for healthy and sick people, no matter how much they eat of it, 10 because it makes their flesh grow and purifies their blood 11 with its good powers. III-14 The fig tree is warmer 2 than the cold, and will always have heat, and cold has no effect on it, and it denotes fear. 3 For when the sun begins to rise to the heat of summer, this tree rejoices in its greenness to the heat, and expands itself to the leaves and flowers, because that air is still then more cold than hot, and therefore the same tree will always have heat, otherwise it goes to destruction in the cold. 4 Take the leaves and bark of the same tree, and crush them a little, and boil them in water, and then also bear's gall and a little less of anxsmero, and thus make an ointment. 5 And if you have pain in your head, anoint your head with it; or if your eyes are swollen, anoint your temples with it and around your eyes, so that it does not touch your eyes inside; or if you have pain in your chest, anoint your chest; or if you have pain in your spleen, anoint them with it and you will get better. 6 And therefore the bark and leaves of the same tree are boiled in water, so that by the heat of the fire the stench that is in them is taken away, and thus their juice, with the heat and virtue of bear's gall, and with the mild sweetness of butter, expels the hot and cold humors of pain. 7 But if anyone has moist eyes that seem to be tearing, let him take a fig leaf that has been soaked in dew at night, when the sun has already warmed it on its branch, and put

it so warm on his eyes to absorb the moisture, until they become moderately warm from them; and do not do this every day, but every third day, and only once a day, lest if he does it excessively, he injure the moist eyes more than he helps them. 8 For the heat of the fig tree is naturally bitter, which attracts moisture to itself. But it is soaked in dew, so that the greenness of the same leaf is tempered by its sweetness, and also by the heat of the sun, which draws its juice to softness, lest it injure the eyes, and so as has been foretold, the moisture in the eyes will cease. 9 But if its wood is lit on fire, and if its smoke touches a man, it injures him somewhat, so that it makes him wet. Or if someone carries a stick from the same wood in his hand, 10 he also in the same way makes him weak in his strength, namely in vnmechte . 11 For because the cold damages the same tree, therefore it also has weak strength in itself, and therefore it also brings weakness to the man. 12 But the fruit of the same tree is not fit for a man who is healthy in body to eat, because it makes him have pleasure and a swollen mind, 13 and to desire honors and to be inclined to avarice, and which will be cirgerne (and glustlich), 14 and that he will have changeable manners, 15 so that he will not remain in one state of mind. But also it is not fit for the body of man to eat, 16 because it prepares his flesh zufloßlich, and because it resists all the humors of man, so that it irritates them to evil as if it were their enemy. 17 For if a man is healthy, he has good and stable humors in him, and therefore that which deprives him of humors is of no use to him in eating. 18 But to a sick man who is deficient in body, 19 it is good to eat, 20 because he is deficient in mind and body, 21 and he should eat it 22 until he is better, 23 and afterwards avoid it. 24 Because the strength of the fruit of the same quenches its heat. 25 But if a healthy man wishes to eat it, he should first steep it in wine or vinegar, 26 so that the harmful things in it may be taken away by the heat and strength of the wine and by the harshness of the vinegar, 27 so that his fragility may be tempered, and then he should eat it, but yet in moderation. 28 But it is not necessary that the sick person temper it in this way, that is, with a beize , 29 and season it, 30 if he wishes to eat it, 31 but that he should eat it as it is, lest, if he has changed it into heat or into cold taken from somewhere else, it should be worse. III-15 Laurel is more hot than cold, 2 and it has a little dryness, and it marks consistency. 3 Take therefore the bark and leaves of the laurel and crush them, and squeeze out their juice, and then prepare it with the same juice and a little wheat flour, and grind them and reduce them to powder, and then make it with honey and water honichwirz, and put a little of this powder into it and drink it, 4 as another powder which you drink in wine, 5 and do so as often as you wish, and

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it will cleanse your stomach from all filth, and will not injure it much. 6 For the hot juice of laurel, and the heat and strength of flour, and the heat of honey, tempered with water, soothe stomachaches, 7 but afterwards eat soft and sweet foods. 8 But also boil the root, bark, and leaves of the same tree in water, and make an ointment of that beam and goat's-hair, and if you have pain in the head, or in the chest, or in the side, or in the back, or in the loins, anoint yourself there with it and you will feel better. 9 Because the heat of the juice of the same tree, added to the sweetness of heated water and the heat of goat's-hair, stops the unjustly hot and unjustly cold humors that cause pain in a person. 10 And the fruit of the same tree is very hot and somewhat dry, and is useful for medicines. 11 For if anyone eats it raw frequently, it stops all fevers from it, 12 because of its good heat and good strength. 13 And if someone's brain is chilled, so that he becomes insane, let him take bay berries and reduce them to powder, and then also take flour-like matter, and add this powder of the berries to it and mix it, and thus with water make a paste / [cnith], and with the hair of his head shaved, let him put that paste / [deich] over his whole head, and on top of it tighten it with a cap made of filter, so that his head becomes warm inside, and so that he falls asleep, and brings heat to the brain. 14 But when this paste / [deich] dries, he again prepares another in the same way, and puts it on his head, and so he makes a hedge, and he recovers his senses. 15 For the heat of bay berries, tempered with heat-like matter, drives away the cold humors which injure the brain of man; for the berries warm it, and flour-like matter fattens it. 16 But he who is tired of gout and fevers, let him reduce the same berries

to powder, and add half as much of the powder of the fruit that grows on the pine, pineapple. Or if you do not have pineapple, let him mix powdered fenugreek to half of it, and thus heat it in wine, that is, welle, and drink it hot, and the gout and fever will cease from it. 17 Because the heat of the same berries, tempered with the virtue of pineapple or with the sweet cold of fenugreek and warmed wine, will alleviate those pains. 18 But also express oil from the same berries, and wherever in your body the gout tires you, there anoint yourself with it, and you will feel better. But if you add to this oil a third part of the juice of siuenboum, or a third part of the juice of boxwood, this oil will be that much stronger, and it will pass through your skin so much more quickly to heal you, 19 and so the gout will cease from you. 20 Because the heat that is in the same berries is stronger than other heat, and the heat that is in them is less harmful, and therefore it expels harmful heat and harmful cold, if their heat is tempered with the powers of savin and the powers of boxwood. 21 And if you have pain in the head, crush the same berries in a mortar with a little wine poured in, and thus anoint the top and forehead and temples of your head and your whole head with the same wine, that is, bestrich, and having done this, cover your head so that it becomes warm, and lay you down on your bed; however much you may be in pain, the pain will cease. 22 Because the migraine arising from the cold, the heat of these berries, tempered with the altered heat of the wine, destroys. 23 But if you are also weak in the lungs, so that they also rot, powder the same berries, and eat the powder frequently with bread and you will be cured. 24 Because the cold that damages the lungs, through their heat and

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it is taken away by the strength of the tempered bread. 25 And if you have pain in your stomach, boil the same berries in wine, and drink the same hot wine, and it takes away the slime from your stomach and cleanses it, and also expels the fiber from it 26 with good heat and strong heat of tempered wine. 27 But he who is moved by anger, because he is weakened by pain, should take bay berries and dry them on a hot brick, and reduce them to powder, and then take bittersweet and sage, and pulverize them dried in the sun, and put this powder and another powder made from bay berries together in a box, so that the powder of bay berries exceeds the powder of sage, and the powder of sage exceeds the powder of bittersweet, and so apply it to his nostrils for the sake of a good smell. Then let him also put a part of the same powder in a little cold wine, and mix it thus, and anoint his forehead, temples, and chest with it, and he will be healed. 28 For bay leaves have a hot and dry dryness, and they moisten the humors which anger has dried up in man, and the heat of bittersweet soothes the brain agitated by anger, and the dry heat of sage gathers the humors which anger has destroyed. And with bay leaves they are dried on a heated brick because of the health which is in them, and with bittersweet and sage they are placed in the sun because of its strength, as has been said above, and when they are thus tempered, they mitigate the aforesaid weakness by their good heat, and also their powder, tempered with unheated wine because of its natural sweetness, soothes the veins of the forehead and the veins of the temples and the veins of the chest which are agitated by anger, as has been said. 29 But when the same berries are raw, squeeze the oil from them, and anoint your eyes with it, yet so that it does not touch the inside of the eyes, and takes away the darkness from them. 30 For when darkness seizes the eyes, 31 this is sometimes from a cold that comes from the emigration. And therefore they should be anointed with the warm 32 oil of these berries, 33 so that their veins, touching the same oil, may carry heat to the inside of the head, and thus stop the cold that comes from the emigration. 34 But if it touches the inside of the eyes, the eyes are injured because of its strong heat. 35 Or if you are in pain in the heart, anoint yourself there with it, or if you are in pain in the side or back, anoint yourself there with it, and you will get better. 36 But if you also have a foul stomach, so that you also expel unclean saliva, prepare a spoonful with the same oil and a little flour and eat it, and it will cleanse your stomach, 37 and overcome the foul humors, 38 and prepare the right and good humors in you. III-16 Oleyboum / (Olive) is more hot than cold and dry, and signifies mercy. But boil the outer bark and leaves of this tree in water, and then make an ointment with the water and with old arvina. 2 And if anyone in the heart or in the back

or in the side or in the kidneys / tendon from paralysis / gout hurts, anoint him there with this ointment, 3 and it will pass through his skin like a new pot of smalz, if it is placed in it to the fire, 4 and he will get better. 5 And for one whose stomach is cold, let him boil the bark and leaves of the same tree in water, and let him strain that water through a cloth, and then let him dissolve less of the resin, and also less of the myrrh than there is of the resin in a pan over the fire, that is, let him add zelaz , and

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let him add the aforementioned juice, and thus make a plaster / (ey plaester), and let him dip a hemp cloth in it, and place it over his stomach, and his stomach will warm up, and it will provide him with good digestion. 6 But the oil from the fruit of this tree is not very good for eating, because if it is eaten, it provokes nausea 7 and also makes other foods unpleasant to the eater. 8 But it is good for many medicines. For when its oil is first prepared, it is boiled over the fire, and then rose or violet are placed on it, and thus it is good against various fevers; 9 and because it has been cooked on fire, it is not necessary to put it in the sun any longer. 10 If someone has a headache, let him take olive oil, and a little less rose water, and let this boil in a frying pan, and in the meantime let him take a little less than the amount of olive oil, and more of stinging nettle than the amount of the fruit of the nettle, and let him grind these together in a mortar and strain through a cloth, and pour this juice into a frying pan to the aforesaid oil and rose water, and let him boil again at the same time. When he has done this, let him strain again through a cloth, and pour it into a new earthen vessel. Then let him anoint himself with this ointment on the crown of his head and on his forehead and on his temples, when he has a headache, and let him bind his forehead and temples with a waxed linen bandage, so that the same ointment may not be removed. 11 For the good heat of olive oil resists the weak humors of the head, and the coolness of rose water restrains the unjust hot humors of the head, and the heat and power of solatri soothe the dry humors from which the head aches, and the heat of stinging nettle diminishes the migraine of the head. The vertex is therefore anointed with the same ointment, that it may resist the coldness of the brain, the forehead, that the emptiness of the brain may be filled, and the forehead, that the strokes and agitations of the veins may be calmed, and thus the pain of the head will cease. 12 But if any ulcer or pustule causes a man to suffer bitterly before it bursts, they are anointed with olive oil. 13 For he who suffers in this way should take a linen cloth, and pour fresh wax over it, and anoint it with olive oil, and in this way place it on the same ulcer, and after the ulcer is more gently softened, and more gently bursts, and the fluids are drawn out, and it is more gently healed, 14 because the sharp heat of the wax weakens the skin of the same ulcer, and olive oil bursts the same ulcer and heals it. But he who has broken ulcers on his body and a bruise pouring out, he should bind the aforementioned cloth with olive oil and fresh wax, prepared as aforesaid, over the ulcers, and the wax draws out those bruises with its good powers, since it is collected from many flowers, while the oil heals. 15 But if it is that pustule which is called segena, he should not put what was aforesaid on it, because the same pustule is dangerous 16 and thus should not be burst. For if the same oil were to be anointed on a swelling, it would attract the fluids to itself, and thus the swelling would grow more, but if it is anointed around the swelling, it would not so much diminish the swelling, since it attracts bad fluids to itself. 17 But if a man is also injured by a cramp somewhere in his body, he should take olive oil / [boumoleum], and in the same place where he hurts, he should anoint himself strongly with it, 18 or if he does not have olive oil / [boumoleum], he should anoint himself there with some other precious ointment. But if he cannot have olive oil / [boumoleum] or any other ointment, then he should move his hands strongly here and there over the same place where he is suffering from the cramp, and draw that pain away. For the heat and power of olive oil / [boumoleum] or the power of other ointments drive away the smoke of melancholy, and when the place of the same pain is also gently rubbed with the hand, the same pain

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is driven away. 19 For if anyone is tired of gout, let him apply roses to the same oil, and where the gout is tiring him in the body, let him anoint himself there and he will be better. 20 But if anyone, without paralysis, has pain in the head, in the eyes or in the spleen, or if somewhere in his body a swelling arises of itself without an accident or a blow, then let him apply violets with the aforementioned oil, and anoint himself where he hurts, but if there is a swelling, anoint around the swelling, not over the swelling. III-17 The date palm / (Palm) is warm and also has humidity 2 in it, and the same is tenacious like a bruise, and signifies happiness. 3 And whoever has pleurisy (vnsynnich) should crush the bark and the wood and the spatulas, that is, the leaves of the same tree, 4 and express the juice from them, and drink the juice in warm wine frequently and he will be cured. But let him also eat the fruit of the same tree often and it will often stop, 5 because the heat of the juice of the same tree often stops the rising of melancholy and of evil humors. 6 But if anyone is frenzied, boil the wood and leaves of the same tree 7 in water, and with the water expressed, place the same wood and leaves so hot around his head, and do this often, and he will recover his senses. 8 Because the good heat of this tree stops the unjust coldness of the brain and the sinaderen from which frenzy is born. 9 And when the leaves themselves are green, dry them in the sun, 10 or if you have no sun, then in a heated oven, namely in a kachelen, dry them, 11 and then crush them and reduce them to powder, and add a little light salt to this powder, and thus eat the same powder often with your bread, and it will prevent you from rotting inside and from having bad or much phlegm growing in you. 12 Because its heat is tempered with the heat of clear salt, because the same salt gives it good juice and good flavor, and reduces the internal putrefaction arising from bad humors and the phlegm rising from bad cold. 13 But if anyone cooks the fruit of this tree and eats it in this way, it gives his body almost as much strength as bread, but nevertheless it easily suffocates and weighs him down, 14 if he eats too much of it. 15 Because its heat and strength are so strong that a person who eats a lot of it would feel heavy in the chest, and therefore if anyone eats of it, he should eat moderately. III-18 The bonciderboum , namely in which bonciteren grow, is more hot 2 than cold and signifies chastity. 3 And a person who has daily fevers, that is, fever, cooks the leaves of the same tree in wine, and should strain the wine through a cloth, and drink it frequently and be cured. But the fruits of the same tree, when eaten, are astringent in man 4 from their good heat and good powers. Because its heat, tempered with the altered heat (of wine), quenches the various humors of fever.

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III-19 The cedar is hot and somewhat dry, and signifies confirmation. 2 But a man who is splenic, while it is green and has juice, should crush its branches and wood, and grind them to powder, that is, mulwe, and thus make an emetic from it with boiled honey, and eat it moderately with meals, and the spleen will recover to health. And while he is healthy, he should not eat any more of this emetic. 3 For from all the weak and feeble and bad humors that are in man, the spleen is softened and loosened. But by the heat and good powers of the cedar, made sweet by the heat of honey, the spleen is restored to its vigor. And having done this, the heat and strength of the same tree must be avoided, lest by its strength they contract and constrict the whole spleen. 4 And he who is internally weak in body and who is internally rotten, let him put some of the same green wood into pure wine overnight, so that he may have a taste from it, and at dinner let him drink a little of that wine, 5 and the weakness and rottenness that is internally in his body will be cleansed 6 and he will be healed. 7 Because the heat and strength of the impure wood take away the rottenness within from a man. 8 And after he has felt health within, let him no longer drink the same wine. 9 For a man who is healthy, if he were to eat of this elixir, or drink of this wine, would become hard and rigid in his body internally like wood and would become bitter and so perish, because the power of this tree is so great that it would harm a man internally 10 with its excessive heat and its great strength. 11 If anyone is a leper and has an ulcer in his body in any other way, let him take the bark of a cedar tree and its leaves, and add fresh arvin to them, and crush them together in a mortar, and with this condiment often anoint the leprosy, 12 and by the virtue of the juice of the cedar tree with fresh arvin, the juice of which is

new and tempered, (leprosy) will be driven away from him, and all other ulcers in him will be healed. 13 And whoever is tired of gout, let him eat the green fruit of the cedar tree, and gout will cease and perish. 14 Or if you cannot keep the same fruit for a year, grind the same fruit, and put some of that powder in water, and drink it often on an empty stomach, and gout will cease. III-20 The press is very hot and signifies the secret of God. 2 And he who has pain in the stomach, let him take of its wood, whether it be green or dry, and let him cut it into a little wine and boil it, and thus drink it often on an empty stomach and he will feel better. 3 Because the good heat of the same tree, tempered with the altered heat of the wine, takes away the coldness of the stomach which arises from the noxious humors. 4 But he who is weak, or even who is weak in his whole body, let him boil its branches with the leaves in water, and bathe in the same water, and let him take it often and he will be healed, 5 and he will recover his strength. 6 Because the juice of the same tree has such strength with its heat, that with the heat and sweetened water it restores the defect of the man's weakness to health. 7 And take of the wood that is

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in the middle of the tree itself, which is called the heart of the tree, and always carry it with you, and the devil will avoid you all the more, 8 because the same tree, because of its strong nature, has a certain prosperity among other trees, since the devil despises and flees from all that is virtuous, because he himself has no virtue. 9 But if any man is ensnared by the devil or by magic, take from the same wood, which is in the middle of the same tree, and with a chisel pierce it, and then with an earthen vessel take the water of the living spring, and pour it through the same hole and collect it in another earthen vessel, and as you pour it say: 10 "I pour you, water, through this hole in that virtuous power which is God, so that with that strength which is present to you in your nature, you flow into this man who is ensnared in his sense, and so that you displace in him all the contraries which are in him, and so that you restore him to that rectitude in which God placed him in right sense and right knowledge." 11 And then this water is to be given to a fasting person to drink for nine days, 12 who has been fatigued or ensnared by the devil or by phantoms or by magic, 13 and he will be better, and also blessed in the same way for nine days. 14 For this reason, however, the water of a living spring is to be taken against diabolical illusions and against sorceries, because the same water is stronger than other waters, since it is gathered from different waters. And therefore it is to be poured as it were through the aforesaid pierced heart of the tree, so that its strength is strengthened by the strength of the same wood, and those sorceries which the devil finds through the cavern of his eyes of deception and through serpentine eyes are detested. And therefore also in an earthen vessel because man is of the earth, and also for nine days it is to be blessed and drunk because of the strength of the nine orders of angels, so that by these holy fortities the strength of diabolical sorceries may be diminished. III-21 Syuenboum / (Savina) is more hot 2 than cold, and the same heat is so strong, that is, quek , that it preserves its greenness throughout the year and marks its roughness. 3 For the heat of this tree is so sharp and so strong, that it neither hurts it in winter nor dries it in summer. 4 And if worms eat a man anywhere, crush a si-wenboum and squeeze out its juice, and add a little vinegar to this juice, and wherever worms eat a man in his body, pour the same juice into the same ulcers, and the worms will die and cannot live. 5 Because the sharp heat of the juice of this tree tempered with the sharp heat of vinegar kills the worms. 6 But also he who has pain in the lungs, 7 so that his lungs are poisonous and putrefying, 8 take the juice of the same savina, and add half the weight of the same juice of liquorice powder to the juice itself, 9 and boil it in wine, adding a little fat, and drink it thus often. 10 And after he has drunk it, because it is bitter, he immediately drinks honeysuckle on top, and it takes away the poison and putrefaction from the lungs 11 and he will be healed. 12 For the sharp heat of the juice of savin with the heat

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of liquorice and the altered heat of wine, purifies the putrefaction of the lungs arising from hot fluids, but

the heat of the fat heals it, and the sweetness of the honeyed cup refreshes the same suffering person. 13 But if anyone is in pain from a drop of paralysis in any part of his body, let him pound savin and a third part of sage and a third of sage storksnauel into juice, and add butter to this juice, and make an ointment from it, and where he is in pain let him anoint himself with fire and he will be healed. 14 For savin is hot and dry, sage is also hot and dry, but storksnauel has a sharp moisture in it. Butter is also drier in its juice than fat, wherefore when these are tempered with each other, as was foretold, it drives away the drop of paralysis which is cold. III-22 Boxwood is a warm tree 2 which is so strong that it also retains its greenness throughout the year, and its heat exceeds the heat of the wild; and it is also dry, and the very dryness in it overcomes the humidity, and indicates generosity. 3 And a man who has urslechte in his body, crushes its bark and leaves and expresses their juice, and adds to this a little licorice, and heats it in pure wine, and drinks it hot often, and expels the pain and poison of urslechte out of the body, 4 so that they do not enter the body. 5 For urslechte is born from the burning of superabundant blood and from melancholy and from unjustly hot and unjustly cold humors, and the strong heat of the boxwood, tempered with the heat of licorice and with the altered heat of the wine, expels this. 6 And soon to the aforesaid juice of the same tree let him mix a little more of the oil of the box, and dip his feather in it, and with it gently anoint himself about the larynx and about his rufa, and do this often and he will be healed. 7 Because the juice of the boxwood reduces the internal fluids, while the oil of the olive slightly heals ulcers externally. 8 But nevertheless, before anointing himself in this way, let him always drink first of the same juice, with the addition of licorice and heated in wine, as aforesaid, lest this anointing send an external stench into the body, but that this drink expels the internal stench, and thus that man will be healed. 9 For the juice of the same tree is healthy and strong, and therefore its wood is also healthy and strong. 10 And he who prepares a cup or a pitcher from the same wood, and pours wine into it, so that he may take in the taste of the same wood, and thus drinks often, removes the fiber from his stomach and brightens his eyes. 11 For the strong heat of the same tree, which is neither damaged in winter nor withered in summer, removes the evil humors of the stomach, and when they are removed from the stomach, the eyes, which were dimmed by the same humors, are also enlightened. 12 But he who makes a staff of the same wood 13 and carries it frequently in his hand, so that his flesh becomes warm from it, and he who frequently puts the same wood to his nostrils, so that he may catch its scent, and he who frequently touches his eyes 14 with the same wood, then his flesh and his head and his eyes become so much healthier. 15 Because its good virtue passes through the flesh of man and makes him strong, and drives away the evil humors from his eyes.

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III-23 The fir (danne) is hotter than the cold, and has many powers in itself and signifies strength. For in whatever place there is fir wood, the airy spirits hate those places more and avoid them more than in other places, and witchcraft and magic are less prevalent there and less prevalent than in other places. 2 Because this wood is clean and not harmful. 3 Take, however, some of the bark and leaves of the same tree, and also cut some very small pieces from its wood itself, when the tree itself is green, so that it has not yet lost its juice, as is the case in March and May, and add sage to half the weight of these, and then boil these together strongly in water until it becomes thick; and also add the butter that is prepared from the ox in May, and then strain it through a cloth and thus make an ointment. 4 And if anyone has pain in the head so that he is gouty, or hysterical, or frenetic, 5 then first anoint his heart with the same ointment, lest his strength in the heart fail, and immediately after shaving his hair, anoint his head with the same ointment, and do this again on the second or third day, and his head will recover health and return to his senses. 6 Because the heat of the juice of the same tree and the heat of sage, tempered with the sweetness of warm water and the sweetness of butter, calm the storms that shake a person's brain to paralysis and frenzy. 7 But also if anyone has pain in the stomach or spleen, first anoint him with the same ointment because of the heart defect, and then anoint above the stomach, if it hurts in the stomach, or above the spleen, if it hurts in it, with the same

ointment, and with its strength it will pass through his entire skin, which will quickly be cured. 8 And he who has a lump in his chest and coughs, and who also has pain in his lungs, so that it swells and is already beginning to rot, let him burn some fir wood when it is fresh and when its juice is still in it, into ashes, so that no other ashes are added, and to these ashes let him add twice as much biuenelle, 9 and fennel as much as biuenelle, 10 and licorice as much as half a biuenelle, 11 and cinnamon as much as a third of a biuenelle, 12 and boil these together in good wine, with a little honey added, and thus let him cultivate through a bag and make a decoction, and thus let him drink often and 13 he will cleanse his chest, and restore his lungs to health, and thus he 14 will be cured. 15 For the good heat of the fir tree, tempered with the coolness and the heat of fennel and the heat of licorice and cinnamon, with the altered heat of honey and wine, removes the evil humors by which the chest and lungs are injured. 16 But if crabs eat a man, he should reduce the seed that grows at the top of the fir tree to powder on a burning brick, and on the wound 17 where the crabs eat the man, he should throw the same powder 18 and the crabs will die. 19 For on a burning brick it is reduced to powder so that, if there is any harmful bruise in it, it may dry out and, also, so that it may be lightly powdered so that it does not dry out too much in the blazing sun, and thus the good heat of the same powder kills the worms by its strength. 20 But let him also heat the same brick upon which that seed was powdered with another heated stone again strongly, and let him place it upon

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that wound where the cankers eat the flesh of a man, so hot that the cankers will crackle and die. 21 Because the good juice of the same powder has passed through the same brick, and therefore with another heated stone it is slightly heated, lest if it were placed upon the fire, the powers of the aforesaid powder which it carried within it should evaporate, and thus it kills those worms. 22 And if your mouth and lips swell and inflate from some infirmity, place the seed or fruit of the fir tree upon the brick upon the heated fire, that it may become warm from it, but not reduced to dust, and so hot place it upon your mouth, and the swelling and inflating will cease. 23 For the good heat of these takes away the evil humors from which the swelling arises. But it is placed on a heated brick for this reason, because it receives greater heat from the same side without injury to itself, than if the same seed or fruit were heated by someone with his bare hand over a fire. 24 But fir has a strong odor, and its odor terrifies the humors that are in man, so that they go into a kind of flooding. And therefore a man does not perceive the odor of fir unless some pigments and other fragrant herbs are added to it, of whatever kind, lest the humors that are in him flood beyond their limits, and thus they are retained and strengthened, lest they be stirred up as if into a storm of flooding. 25 If rheumatism flows excessively through the nostrils, smoke from fir wood should be inhaled through the nostrils, and that flow will be more pleasantly dissolved and will cease. Ashes should also be made from fir wood, and a laxative prepared with them and the head washed: it heals the head, and brightens the eyes. 26 For the humors in man have a certain foam in them, which that odor dissolves in commotion, for as if it wishes to expel, and thus the humors give an inundation. III-24 The lime tree (linde) has great heat, 2 and that heat is all in the root, and it ascends into the branches and leaves, and signifies fragility. 3 And let a man who is in pain in his heart take the inner root, that is, that which is in the middle of the lime tree root, and reduce it to dust, and eat this dust with bread, and he will have better health in his heart. 4 Because its heat, being strong and acrid, mitigates the harmful humors which injure the heart of man. 5 But also in the stem, but not in the branches, 6 remove the bark of the same tree up to the white wood 7 when it is green in summer, and then cut off a spenechin from the wood, and place it in a golden ring pierced with holes, and on the spenechin a green glass span, and not another stone, so that between the span and the glass you place a spider's web or a bamboo, so that the force of the same span does not pass through the glass, and always wear that ring on your finger, 8 so that the heat of your finger may rise to that span, and the force of that span may touch your finger and its veins. 9 And this is a very strong virtue against all dangerous plagues of man, 10 and it prevents them from man, just as some cow forbids the coming flood of

waters from making an unjust course, even if the plagues themselves are only slightly flooded in man. 11 For the power of this tree increases and multiplies itself, just as the same tree

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spreads its branches, just as a strong warrior is stronger and bolder than another man. 12 Hence, because of its strength, a spear is taken from its trunk, and its nature also mitigates pests in gold, and by placing glass, which by its nature harms pests, it places spider's web or cotton wool on it, which retains its same strength so much longer, and thus, as has been foretold, it makes pests flee from man. 13 And in the summer, when you go to sleep, place fresh lime leaves over your eyes, and cover your whole face with them, and it brightens and purifies your eyes, 14 it drives away evil humors by its good greenness. 15 And he who is paralytic / virgichtiget, let him take of the earth that lies about the roots of the lime tree, and put it on fire, and pour water that has been set on fire in a hot bath over it, and let him bathe and do this for nine days, and he will be cured. 16 Because the earth, giving juice to those roots, and also drawing the juice of those same roots into itself, when it is set on fire, if there is any stench in it, loses, it mitigates the noxious humors from which the drop of paralysis arises. III-25 The oak (that is, the eyche) is more cold than hot, and is hard and bitter. 2 But yet a little in it is valid to the full, and archeit / designates wickedness, and it itself is hard and bitter, nor can there be any softness in it. And also its fruit is not fit for man to eat, nor do worms willingly eat the wood; but if they eat it, they quickly desist and fail. 3 But nevertheless, some crooked animals feed on its fruit and become fat, like pigs. But for medicines, neither its wood nor its fruit is of much use, 4 since they do not thrive in good heat. III-26 The beech (that is, boiche) is in the right and equal temper of heat and cold, 2 and both are good in it, and indicate discipline. 3 And when the leaves of the beech are already beginning to come out, that is, when they do not yet appear in full, go to the tree itself, and take hold of its branch with your left hand, and hold the knife in your right and say: "I am cutting off your greenness for this reason that you may correct all the humors of man, which turn into a strange and unjust way of yellow bile / (gelwe-sucht), and this may be done by the living word, which made man without his contrition." And hold the same branch with your left hand while you say all these words, and then cut it off with the iron in which the calibre is, and keep that branch for a year, that is, until the end of the year, 4 and do so every year. 5 And if any man has a cold in that year, cut off a small piece from the same branch, and put it in a small vessel, and then pour a little wine over it three times and say these words as often as you pour the wine: »By the holy girdle of the holy incarnation, by which God became man, remove from this man the pain of a cold.« And then heat that wine with those spears that you have cut off in a plate or in an earthenware vessel, namely a crucible / crucible, and give it to him on an empty stomach so hot to drink for three days, and he will be cured unless God wills. 6 For by the equal temper of the heat which is in the beech, and by holy words, and by the juice of a twig of the same tree, mixed with hot wine, the evil humors which prepare the cold are driven away. 7 But if any one has ridden or quartan, daily or tertian, take of the fruit of the beech, when it first proceeds, and crush it in pure water, namely, spring water, and say these words: »By the holy girdle of the holy incarnation, by which God became man, you riddo fail in cold and in your heat in this man N, 8 and this also by the five wounds of Christ conspire and convict you do.« 9 And then give him this water to drink for five days, and on each day you shall prepare it in the way that has been foretold. And if he has either daily or tertian or quartan, he will be quickly freed from them, or God will not want to free him. 10 For the good sap of the same tree has an equal temper of heat in it, and when tempered with the sharp water of a spring, it diminishes by holy words the wicked humors of unjust heat and cold, from which the aforesaid fever arises. 11 But go also to the root of the beech, which appears above the ground, and remove the upper bark of the same root, and there cut off from it as much as you can take in one cut, and say: "By the first manifestation in which God saw man in the root, break the waves of man's poison without his death." And again cut off as much as you can take in a second cut, and say the same words; and in like manner a third cut in the same root, and therefore cut off spears three times from

the same roots, lest you fail in a year. And then keep these pieces throughout the year, and do so every year. And when any man in that year has freislichez , which is selige , in his body, then cut off a little from one of the incisions of these spears and place it in a small vessel, and pour a little of pure spring water on top three times, and say these words as often as possible: »By the first manifestation, which Jesus was baptized in the Jordan, O water, pass through the poison without the death of this man N and take away from him all the illusion of this plague, and make him pure from it, just as Jesus was pure life«. And give him this water to drink on an empty stomach for three days, and on each day that he drinks it, you will prepare it in the same way as aforesaid, and he will be freed from freislich, unless God forbid. 12 For the equal temper of this wood calms bad humors, and the good strength of the springing spring diminishes all the dirty ones, and therefore when these are mixed together, they disperse the harmful humors gathered in one place. 13 And if a mouse prepares and eats beech leaves when they are new and fresh, it does not harm it; or if a mouse eats its fruit, it is not harmed by it, but becomes fat from it 14 because of its good temperament. 15 But if a donkey has pain in the head so that it coughs / [*hüset], let the man take beech ashes from which a laxative has been made, and when the same ashes are already warm

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let the smoke / [damp] coming out of them pass into the mouth and nostrils of the same donkey. 16 Because beech ashes, having an equal temperament of heat, with foreign heat reduce the bad humors of the donkey. III-27 Ash / (Ash) is hot more than cold, and signifies counsel. 3 And if anyone is so tired from gout in the back or in the side or in any other member of his body, as if all his limbs were broken and bruised, boil ash leaves in water, and lay the sick person naked in a linen cloth, 4 and that water, poured out, with the same leaves thus boiled and warm, place them everywhere around, and especially in that place where it hurts, and do this often, and he will get better. 5 And if you also want to prepare beer from oats, prepare it without hops, but only boil it with gruz and many ash leaves added, and that beer cleanses the stomach of the drinker, and makes his chest light and sweet 6 by its good and medicinal heat. 7 And if goats are in any way sick, ash leaves / [of ash] should be given to them often and sufficiently to eat and they will be cured; 8 because the sharp and strong heat of the leaves of the same tree checks the bad humors from which plague is born in this animal. III-28 Aspen / (Tremulus) is hot, 2 and indicates excess. 3 And when some infant lying in a cradle is often spilt with blood between the skin and the flesh and is wounded, so that it hurts greatly, 4 take new and fresh aspen leaves, and place them on a simple linen cloth, and thus wrap the same infant in the same leaves and the same cloth, and place him to sleep, and cover him with clothes so that he may sweat, and the power of these leaves will pass through his skin, and draw out his evil humors and he will be healed. 5 Because the weak heat of the infant through which the tender skin ulcerates due to the heat of the blood, the good heat of the juice of this tree soothes. 6 But if anyone is dizzy, or if anyone has a cold stomach, let him take the bark of the same tree when it is green, and its wood from the outside to the inside of its heart, and not the very thing that is called the heart of the tree, and cut it into small pieces, and boil it in water, 7 and then let him pour the same water with the wood itself into the sore, and bathe in it, and do this repeatedly, and the pain will cease from him, and even his cold stomach will be warm, and thus both will be better. 8 Because the good heat of the same wood, purified and aroused in the sweetness of water, calms the cold humors in paralysis, and takes away the cold humors of the stomach. 9 In May also take the bark of the same tree and its outer wood up to the heart, and cut these into small pieces, and crush them in a mortar, and squeeze the juice from them, and add the juice itself to other ointments that

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are prepared, and they are so much more effective 10 against all the pests that tire a man in the spleen, in the head, in the back, in the stomach and in his other members, and so much more they restrain evil humors. III-29 Alder / (Alnus) is cold 2 more than hot, and indicates uselessness, and is not very useful for

medicines. 3 But if anyone has a slight ulcer anywhere on his skin, let him place new and fresh leaves of the same tree on the ulcers themselves, and in the meantime he will have a lighter feeling. 4 Because the cold of these same leaves somewhat mitigates the unjust heat of those ulcers. III-30 Ahorn / (Platanus) is more cold than hot, 2 and is also dry, 3 but nevertheless it is temperate, 4 and designates all those who are frightened. 5 And he who has daily and prolonged fevers for a long time, should boil the branches of this tree with its leaves in water, and thus bathe frequently with this water, and as soon as he comes out of the bath, 6 let him crush the lower bark of the same tree and express the juice, and pour it into pure wine, and drink it thus cold after the aforesaid bath, 7 since he will recover health more quickly. 8 But after the aforesaid bath he should drink the aforesaid juice infused with wine, and since the suffering man is warmed externally in the body with the same juice, he should be refreshed internally with the same juice with the heat of the wine. 9 After a sharp fever has attacked a man, he should make this remedy, so that he may feel a little lighter, and suffer less with sweat. Let him therefore take of a dry plane tree / [ahorn], and twice as much of a dry willow but not green, and put a little schabe in cold water, and as much agrimony as there is in the willow in the same water, and drink it frequently, and the pain will be less severe. But if he postpones this remedy to the fifth or sixth day, then it will not benefit him. 10 For it should be dry plane tree / [ahorn] and dry willow, lest the fresh juice of these trees harm the sufferer more than the remedy brings him, and the lightness of the plane tree / [ahorn] juice tempers the bitterness of the willow juice. Therefore the coldness of these trees resists the unjust heat of acute fever in this way, and the sweet heat of agrimony retains the same heat of acute fever so that it does not increase; and this should be in cold water and not in hot water or in wine, lest either the hot water or the heat of wine turn the heat of acute fever into madness. This same man shall take this remedy from the first hour or from the first day of the onset of this fever until his sweat is gone, 11 and he shall do this often, and the fevers will cease in him for a long time, 12 and the stench and tempests of the same will disappear in him. 13 Because the moderate coldness of this juice, mixed with the heated water of the bath and with the heat of wine, diminishes the intemperate humors of fevers arising from unjust heat and unjust cold. 14 And if anyone in any part of his limbs is fatigued by gout, he shall heat some of the wood of the same tree very much on fire

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and thus place it hot on the place where it hurts, and the gout will be driven away. 15 Or if the same wood cannot be tolerated there whole, then he shall grind some of the same heated wood, and place it on the place where it hurts, and bind it with a bandage from above, and he shall get better. 16 Because by the moderate cold of the same tree those noxious humors are driven away, while if any fetid humors were in it, they have been taken away by fire. 17 But if any man's nostrils are swollen by some infirmity, that is, they are inflamed, let him very much heat the earth which is about the roots of the tree, and place it over his nostrils at night, and bind it there with a bandage, and let him lie thus for a short hour, 18 and do this often, and that swelling disappears, 19 and he will be better. 20 For swelling of the nostrils often arises from bad humors of the chest and from the smoke of the brain, and when this earth which takes in itself from the juice of the roots of this tree, is purified by fire from noxious humors, and when it is thus placed on the same swelling of the nostrils it diminishes the same humors. III-31 Yew tree / (Yew tree) is more cold 2 than hot, and it is also dry and signifies happiness. 3 And if its wood is set on fire, neither the steam nor the smoke that comes out of it harm anyone, 4 but because its cold does not do any harm to a person. 5 For if someone has gebrech in his nostrils and chest from bad humors, let him draw the smoke of the same wood into his nostrils and mouth by blowing and coughing, and thus those bad humors will be gently and pleasantly dissolved, 6 and they will disappear without danger to his body. 7 Because its sweet cold has a certain dryness in it, which gently dissolves the harmful humors. 8 But if anyone prepares a staff from the same wood and carries it in his hands, it is good and useful for him for the prosperity and health of his body. 9 Because the powers of the same wood are so strong that they confer health on a person; and the

devil disdains them to be so, wherefore also a person has good success in them. III-32 Birca / (Vibex) is hot 2 more than cold, and signifies unhappiness. 3 But if in the body of any man his skin begins to turn red and scaly, as if a swelling were to arise there or worms were to boil, let him take stumps / coppini , that is, uzbozzen / ußproßen , of the same tree, and heat them in the sun or by fire, 4 and let him lay them thus warm on the place where it hurts, and bind them with a cloth, and do this repeatedly, and that swelling will cease. 5 Because the heat of the same wood has a good temperature and good sap, and therefore, whether excited by the sun or by fire, by the same fire being cooked from the bad sap, it reduces the noxious humors of the rising swelling.

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III-33 Fornha / (Picea) is more hot than it is cold and humid, 2 and it signifies sorrow, and does not have happiness in its nature. But its juice is very useful for ointments and eye drops, so that if someone prepares an ointment from the juice of its branches, add it to the ointment itself, and it becomes stronger and better. 3 Because its heat has a moisturizing juice, and therefore without other pigments it is not useful for medicines. 4 Or if someone makes eye drops, let him add a little of the same juice to them, and it makes the eyes burn in the light and see more clearly; but simply and singularly it is not useful for any medicine by itself, because its juice by itself would be too strong unless it were tempered with other condiments. 5 But still, if a pestilence, that is, a plague, troubles and kills cattle, place fresh branches of the same tree before the cattle themselves, so that they may catch their scent; 6 or where the same trees grow, cause the cattle themselves to be led there, so that their smell passes through their nostrils, and from there they will begin to cough and expel the putrefactions 7 which are in their nostrils and on their heads, and thus the plague which troubles them will disappear. 8 For the strong smell of the same tree loosens the foul humors in the cattle to expel them. 9 But nevertheless care must be taken that the same cattle do not taste of those trees, lest they be injured and hurt thereby. 10 Because in the juice of the same tree there is a certain lividity which would injure them internally, and hence it is simply of no use by itself, unless seasoned with other condiments. III-34 Spilboum / (Fusarius) is more cold 2 than hot, and denotes generosity, and has a certain happiness in its nature. 3 And he who has a dropsical disease, let him throw away the bark of the same tree and burn its wood, which is inside, in a fire and make ashes from it, adding no other ashes, and let him put the same ashes tied in a cloth into pure and good wine, namely from morning until noon, and thus drink it often on an empty stomach, and that disease will be cured in it. 4 The bark should be thrown away, because there is a certain harmful bruise in it, but the inner wood should be taken; because its juice is good, and that reduced to powder, tempered with the heat of wine, since wine sometimes lacks bad humors, cures dropsy. 5 But also he who has pain in the spleen, let him boil the fruit that grows on the same tree in pure wine, and let him cultivate it through a cloth, and drink it often after dinner, and his spleen will be healed. 6 Because the virtuous cold of the same fruit, tempered with the altered heat of wine, restrains the bad humors of the liver and lungs, by which the spleen is injured. 7 And he who is eaten by worms in the stomach, and he who suffers from dysentery in the stomach, should drink the same drink often, and he will get better. 8 For worms are born from hot and cold humors, which the sharpness of this drink kills, and it calms the bad humors from which dysentery arises.

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III-35 Hagenbucha / (Carpenus) is more cold 2 than hot, and shows a certain prosperity in its nature. 3 But take its twigs with leaves when they are green, and boil them in the milk of cows or sheep and not in the milk of goats, and then, having thrown away the same twigs and leaves, prepare the same milk with flour or with eggs, so that it can be eaten. 4 And so those women in whom conception is wont to perish, who are nevertheless not sterile but fertile, should drink the same milk prepared in this way often, and it is of great benefit to them for fertility and for retaining the conception. 5 For the cold of the tree's bark, which is

joined together, does not separate or dissipate, and the milk of every animal retains in itself the vigor which the drink truly has in itself, however great or small, and makes the flesh of man grow, and does not dissolve it into deficiency, and therefore the cold of the juice of the aforesaid tree, with the vigor of the aforesaid milk and with the heat and strength of flour or the power of tempered eggs, assists the fertility and conception of women. 6 But also boil the twigs and leaves of the same tree in water, and thus make a bath, and put him who is insane and hysterical, and having shaved his hair, dip a linen cloth in the same water, and with the cloth thus soaked and warm, constantly warm his head in the same bath. And after he has come out of the bath, lay him on his bed, and then boil the fruit of the same tree in water, and having poured out the water, place the same boiled and warm fruit on his head, and tie the cloth together so that he may fall asleep, and do this often, and he will get better and regain his senses. 7 For when these are boiled in water, if they contain any noxious humor, they are drawn out by fire, and thus the good coolness of the aforesaid juice, with the sweetness of purified and tempered water, (drives away) the evil smoke of the evil humors, which injure the brain. 8 And if any one has bad spots on his body, cut off some of its wood, namely span , under the bark and heat it over the fire, and place it so hot over the same spots, namely flecken , and they will disappear. 9 For the coolness of the same wood, tempered by the heat of the fire, drives away the evil heat of the humors, from which the spot grows in a man. 10 But it is also good and useful for a man to always have some of the wood of the same with him. 11 For hagenbucha and other woods, in which certain prosperity is shown, as was said above, if they burn in a house on fire, there the airy spirits and diabolical illusions retreat and flee in disdain, because they feel some prosperity there. 12 And if any man spends the night in the forest or desires to rest in the forest at noon, let him lie down and sleep under the hagenbucha and under its shade, and the evil spirits will prepare their illusions and horrors, that is, gruwesal , around him all the less. 13 But also under other trees in whose nature there is shown to be some prosperity, a man can lie down and rest to avoid diabolical horrors, especially under the hagenbucha . 14 Because neither through the wood nor through the fruit of the same tree are there magic or witchcraft or ghosts, and therefore even the devil disdains and avoids the same tree. For God has established certain useful juices of trees and herbs in the likeness of the useful humors which are in

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man, and also caused certain (un)useful juices of trees and herbs to come forth in the likeness of the useless humors which are in man, wherefore the devil abhors and hates trees and herbs which have useful juices, and loves those which have useless juices. III-36 Wida / (Salix) is cold, and denotes vices, because it seems to be beautiful; and it is of little use to man, except that it serves him in certain external things. But it is also of no use as a medicine. For its juice and fruit are bitter, and are of no use to man, because if any one were to eat it, it would arouse and increase melancholy in him, and make him bitter inwardly, and diminish health and happiness in him. III-37 Salewida is cold, and has the same nature as wida, 2 except that salewida is weaker and more swish than wida, 3 and so it is effective and harmful for everything, just like wida. III-38 Fulbaum has neither right heat nor right cold, but torpor, 2 and it has a certain misfortune in its nature, 3 and is not useful for any medicine 4 nor for any benefit to man, 5 nor its fruit; but it is like a kind of vnkrut without benefit 6 due to its useless heat, since its heat is like a whirlwind, which is inflated or unstable. III-39 Melbaum is more cold than hot, and is not effective for medicine or for the benefit of man. And if any man eats of its fruit, it harms him, and diminishes his health, because it increases bad humors and cold in him 2 because of the uselessness that is in it.

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III-40 Erlizbaum / (Horn) is hotter than cold, 2 and that heat is sweet, and has a sweet moisture in it. 3 Take therefore of the bark and of the wood and of its leaves, and boil them in water, 4 and thus make a bath with them. 5 And he who is virgichtiget, whether he is an infant or a young man or an old man, should

bathe in it, and surround himself with the same leaves, and do this in the summer, when the tree itself is green, 6 and it will help the infant and the young man very well to health, but it will benefit the old quite enough, but still not as much as the infant and the young man, 7 and so they will have better. And the fruit of the tree itself eaten does not harm a man, but cleanses the stomach of both the sick and the healthy 8 and strengthens it, and is beneficial to a man to health. III-41 Masholtra / Mascel 2 has useless and harmful heat, and even the cold it has is useless, 3 and the wood and the juice and the fruit are useless for all human uses, 4 and all are harmful to his health and dangerous to lust, because they would excite lust in man. And if a man were to eat of its fruit, he would become weak from it 5 because of the uselessness of its heat, because it destroys the right humors in man. 6 But neither its fire nor its smoke is of any use to the health of man. III-42 Myrtle / (Myrtle) is more hot than cold. And if *orphans arise in a man before they are torn, boil its leaves in water, and so place them on top of them while they are hot and they will disappear. 2 Because the good heat of the same tree, aroused by the sweetness of heated water, weakens the bad humors gathered together in one place. 3 But if they* want to break up the orphans, heat some of the wood of the same tree on the fire, and so place it hot over them in the form of a cross, and they will disappear. 4 Because the hot juice of this tree, purified and stirred up by the fire, disturbs the noxious humors. 5 But if they *want to break up the orphans, powder the twigs and leaves of it, and place the powder itself on them, and they will dry up. 6 And if anyone wants to prepare beer, boil the leaves and fruit of the same tree with the beer and it will be healthy, 7 and it does not harm the drinker.

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III-43 Wacholterboum / (Juniperus) is more hot 2 than cold, and it signifies excess. 3 Therefore take its fruit and boil it in water, and strain the water itself through a cloth, and then add to the same water and honey and a little vinegar and licorice, and less ginger than there is of licorice, and boil it again, and then put it in a small bag and make a decoction, and drink it often both with and without food, and it soothes and diminishes pain in the chest, lungs, and liver. 4 For the good heat of juniper berries, purified and aroused by heated water, and tempered by the virtue of honey and vinegar and licorice and ginger, calms the evil humors of the aforesaid pains. 5 But also take its green twigs themselves and boil them in water, and make a bath with that water or a roasted bath, and bathe frequently in it, and it diminishes various and bad fevers, that is, fevers, in you. 6 But a man who is so strong and so healthy in the head that the evil humors are not able to injure his brain, but nevertheless lie in his throat, and infect his lungs with filth and putrefaction, 7 should boil juniper berries / [wakalder] and twice as much wool / [uullene] and pyrethrum / [bertram] twice as much wool / [uullene] in pure and good wine, and let him put it in a pot, and put raw fennel / [alant] cut into small pieces on it, and drink this wine in moderation both on an empty stomach and with food for two or three weeks until he is cured. 8 For the heat and bitterness of the juniper juice loosens obstructed humors, and the heat and moisture of the wool reduces swollen humors. Now the heat of pyrethrum heals a man well, and the heat and juice of wine cleanses the humors when this herb is tempered with it. But raw yarrow is added to the same wine, so that the power of its heat may last that much longer, and it also attracts the foaming of the humors to itself and thus disperses them. 9 But let the same man take dill / [dille], and lovage / [libestichil] three times as much as dill / [dille] and stinging nettle / [heiternezzele] three times as much as lovage, and let him boil these herbs in a pot in pure and good wine, and let him leave them in the same pot as long as they retain their flavor, and let him drink the same wine through a strained cloth both with and without food, but still moderately and discreetly. 10 For the dryness and heat of the dill calm the evil humors of melancholy, which thus tire the man, and the sweet heat of the lovage reduces the difficulty of feeding and makes the man happy. But the heat of the stinging nettle tames and purifies the evil humors that are raised, and thus by the moderation of these the same man is healed. III-44 Holderboum (i.e. elderberry) is more hot than cold, 2 and is of little use to man, and also its fruit, except that only the leaves serve man. 3 But nevertheless he who has gelewesocht, let him enter a hot bath, and let him place the

leaves of this tree on hot stones, and pour water over it, and then let him also put its cickun / cyclin into pure wine, that he may take the flavor from it, and thus drink it moderately in the same bath. And after-

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After the same bath has been taken, let him lie down on his bed so that he may sweat, and do this frequently and he will be cured. 4 For the heat of the juice of this tree is useful for health like a thick ointment, and its leaves should be placed on heated bricks or uncooked stones, so that they retain their strong strength all the more strongly. Quatinus also passes through the sick person all the more quickly, and its fruit, warmed and tempered with the heat of wine, and taken in hot wine, so that just as the person was then warmed externally, he is also warmed internally by that drink, and thus the bad humors rising from the excess of bile are diminished. III-45 Belzboim / Gelbaum It is more cold 2 than hot, and has a lot of greenness, and signifies agony, and is contrary to the nature of man, so that if a man were to taste either its juice or its fruit in any way, it would cause many contrariety in him, so that it would also overturn the heat of his stomach, so that he would spit out his food or vomit it, 3 and because of the coldness of this juice 4 it is neither useful to man nor to cattle; nor is it of much use as a medicine, but only for the combustion of fire. 5 But nevertheless, whoever has *orphans in his body, let him take the ceppen / coppini, that is, the first bursting fruit of belzboim / gelbaum, and crush them in a little wine, 6 and add to these twice as much arvine porci, 7 and reduce the third part of its powder with mole into powder, and mix all this together, and cook it in a pan, and thus make an ointment, and with it anoint the* orphans 8 often before they burst, and disappear. 9 Because the coldness of the juice of the same tree and the coldness of mole, tempered with the heat of wine and the heat of arvine porci, dissipate those harmful hot and cold humors. 10 But if the *orphans have burst, let him ceppen / coppini belzboim / gelbaum pulverize, and let him pour that powder into the broken* orphans and they will dry up. 11 Because the cold juice in these same thick ones, diluted into powder, takes away those bad humors. III-46 Hartdrugelenboim is more cold than hot, and designates a short art, and is of little use to man, because neither man grows from it nor is strengthened nor fed, nor is it of any use as a medicine.

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III-47 Iffa has a summer heat, 2 which is neither very hot nor very cold, but temperate. 3 And he who is tired from giht, let him light a fire with its wood alone, and soon warm himself at that fire, and giht will cease at that hour. 4 Because the sweet heat of the same wood, tempered with another fire, calms the humors that excite paralysis. 5 But because the sweet power of the juice of this tree, naturally well tempered, is excited with cold and water to a gentle coolness, the unjust and storm-like cold raging, which also has harmful heat in it, whence it dissipates the wicked and poisonous humors that gather in one place. 6 And he who is afflicted with gout, because his tongue fails in speaking, put the new and fresh leaves of the same tree in cold water, and give him to drink, and the gout in his tongue will cease, and he will regain speech. 7 Because the juice of these same trees, infused with the right temper of air, and also tempered with cold water, stops the unjust cold, which has in it the harmful heat of gout paralysis. 8 And he who has freislichez in his body, that is, seliga , often drinks the same water so tempered with the same leaves, and the freislichez will disappear. 9 But also he who lights a fire from its wood alone and heats water with it, and takes a bath in that water, 10 takes away malignity and evil will (that is, vbelwillekeit) from him, and gives him benevolence, 11 and makes his mind happy. 12 Because the good temperature of its power in heated water, well purified and stirred, diminishes the humors that excite melancholy and anger and heaviness in the mind of man. 13 But the tree itself also has a certain prosperity in its nature, so that the airy spirits through it will not be able to advance their phantoms and injuries and illusions in anger and in many conflicts. 14 Because magic and fantasy cannot be done through it, evil spirits decline (through) it. III-48 Harboum has summer heat in it 2 and designates boldness. 3 And a man who has a small or large scab, crushes the leaves of the same

tree with fresh pig's rind, and then melts it together in a pan, and anoints himself with it, and the scab will diminish and be cured. 4 Because the summer heat of the juice of this tree with the heat of fresh pig's rind, which is more abundant in fresh than in old rind, moderates the wicked bruises of noxious humors. 5 But if anyone boils its twigs with its leaves in water, and adds ruta, and more sage than ruta and more fennel than sage, 6 and filters it through a cloth 7 and drinks it frequently, it cleanses fevers and depravities of the filth in him and makes him healthy. 8 Because the summer heat of the sap of the same tree, tempered with the heat of heated water, and with the heat of ruta and sage and fennel, calms the harmful fluids from which the flood of fevers is raised.

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III-49 Sculboum is cold 2 and is like a vnkrut , 3 nor is it good for medicines, but is useless for human use. For if a man were to eat of its seed or fruit, it would be as if it were poison to him. III-50 Prima / (Mirica) is very hot. And he who is a leper, let him rub the primmin in his hands and express the juice, 2 and with that juice he often lines the leper's area, and it softens the leprosy and makes it milder (that is, it is fragrant); 3 because the heat of the sun, which rises in summer, generates greenness like a mirage, and therefore its juice softens leprosy. 4 But also let him boil its flowers in cow's butter, and thus make an ointment, and let him often anoint himself with it, and the leprosy will be diminished. 5 Because these flowers, which rise at the beginning of summer, have a sweet juice, and the sweet butter is a medicine for pains, and these, mixed together with their powers, diminish the leprosy. 6 But also he whose eyes are dim and weak, let him look at the primmin flowers for so long, until his very eyes become wet, namely, wezzeren, and then let him also place the same flowers over his eyes, so that he falls asleep, and he does this often and brightens his eyes. 7 And if they are healthy, it is good and healthy, or if they are sick, it is good and useful and they will be healthy. III-51 Hagenboum 2 has neither right heat nor right cold but torpor, 3 and it is as vnkrut , 4 so that neither the fruit nor its juice is valid for medicines, 5 nor is it valid for any other benefit to man. III-52 Hifa / (Tribulus) is very hot 2 and signifies affection. 3 And he who has pain in the lungs, 4 so that his lungs are putrefying, let him take wippele 5 hiffen with the leaves and crush them, and then add uncooked honey to them and boil them together, and often remove the foam, that is, feime / (seym), and so let him cultivate through a cloth, and make a decoction from it and drink it often, and it takes away the putrefaction from his lungs, and purifies and heals him. 6 Because the good heat of its juice, tempered with the fresh heat of honey, which has not yet been boiled, removes the foul and fetid fluids that harm the lungs. 7 But also he who lights a fire from its wood alone and makes ashes from it, and then prepares a laxative from those ashes, 8 and washes his head with it, 9 then if his head is healthy, 10 he will be healthier and stronger, or if he is weak, he will be healthy. 11 And if anyone is healthy in body, and is only weak in the stomach, let him boil and eat the fruit of thistles, namely hagebutten / hanehieffe , and cleanse his stomach, 12 and take away the slime from him. 13 But he who is weak throughout his body, boiled food is not good for him to eat, 14 because it would hurt him in the stomach, because his stomach is like a welch in him; But if he wishes to eat often, let him eat raw and dry food in moderation, and this is better for him than cooked or hard or raw food. But he who is healthy in his whole body, neither raw nor cooked food harms him in eating. III-53 Spine / (sledorn) are more hot than cold, 2 and they are also dry, 3 and are similar to vreuelicheye. 4 And a man who is virgichtig, 5 so that his senses fail in him 6 and from that he becomes insane, or who licks his limbs, should take green or old thorns, and burn them alone on the fire, and then mix with their ashes some of the powder of gariofiles, that is, negelchen, and twice as much of the powder of cinnamon as the powder of gariofiles is, boiled and pure honey added with wine, so 7 that these ashes exceed the powder of gariofiles by a third, and in a similar way the powder of cinnamon, 8 and thus prepare a luterdranc, 9 and on an empty stomach he should drink moderately, but at mealtime he should take enough, and do this often, and he will cease from it, 10 so that he will also regain his senses, and will recover the health of his limbs, because this drink is better than gold. 11 For the thorns have a sharp and sharp heat, and therefore they are dissolved

into ashes, that their taste may be freed from all harmful bitterness, and that it may become milder. Since their juice would be too sharp to consume, and the heat of their ashes tempered with the heat of caraway and cinnamon and honey and with the heat of wine, it restrains the unjustly hot and unjustly cold humors which excite the drop of paralysis, and opens the sensuality of man to the understanding and makes him healthy. 12 But also its fruit, namely, slein, with honey, and thus eat often, and the giht 13 will cease in you 14 because of its good heat tempered with the heat of honey. 15 And he who is sick in the stomach, slein in the flame of the fire, that is, bruwe , or boil them in water and eat often, and 16 it removes dirt and slime from his stomach. 17 For when the same fruit is roasted on fire or boiled in water, its juice is so much the better purified from the harmful bruise, and so much the more wholesome it will be for health. 18 And if he eats their kernels, it does not harm him, 19 or if he does not eat the kernels at all, it will not harm him. 20 And if crabs, and no other worms, eat a man anywhere in his body, let him take the inner kernels of the thorns 21 and dry them in a pan over the fire, and then 22 reduce them to powder, and cast that powder where the crabs, and 23 not other worms, eat him, and afterwards pour a few drops of wine on top, and thus

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the crabs 24 will die. 25 Because the sharp and acute heat of the kernels of the thorns and the strong heat of the wine kill the same crabs, but for this reason the kernels themselves will be reduced to powder, so that if there is any bruise in them, it will be completely dried up. III-54 The vine has fiery heat 2 and humidity. But that fire is so strong that it turns its juice into a different kind of flavor than other trees or other herbs have. Whence also that great fire makes its wood so dry that it is almost unlike other woods. And the vine is a tree from the earth and more in the likeness of trees 3 than of herbs, because herbs produce seed as soon as they grow, while the vine does not produce fruit immediately but in the second or third year, according to the likeness of trees. 4 And since the earth before the flood was fragile and melmechte, it did not produce wine. But when it was perfused and strengthened by the flood, it produced wine, because the earth is now to the earth that was before the flood, as grizstein is to the earth that is now. 5 And if anyone has a cloud in his eyes, let him anoint his eyelids with the drops that first flow from the vine when the branches are cut off and allow a little to enter his eyes. And he should do this often, and make his eyes clear. 6 For the fiery heat of the vine has a very strong humidity which penetrates everything. But the moisture of the drops flowing out when the branches are cut is somewhat milder than the moisture of the bunch, 7 and therefore the eyes should be lubricated with it, and it drives away the harmful moistures which injure the eyes. 8 For after the branches are first cut off from the vine, the drops which then flow from the vine from morning until noon in that cut are good and useful for the clarity of the eyes. 9 Since the drops which flow out afterwards from the vine are of no use for brightening the eyes, since they are water, and tend to the fruit like a wound which, when first cut, is wounded, bleeds and then decay follows. 10 But the drops which flow out first when the branches are cut off, take them into a small vessel and add ointment to them, but with that oil exceeding the measure of those drops, and then, if you have pain in your ears, anoint yourself with it around your ears. Or if you have a headache, anoint your head with it and you will feel better. 11 Because the fiery heat of these drops, tempered with the heat of olive oil, soothes the harmful fluids that cause pain in the ears and head. 12 And whoever has a chest pain and a cough, or whoever is sick in the stomach or in the belly, let him cut off the wippel of the branch (that is, somerladen) at the node, when the flowers first burst forth, and do this until the grains of the cluster are the size of a pea. And then let him cut off the wippel that is in front of the cluster with the leaves and boil it strongly in water and then strain it through a cloth. And then, fasting and after eating, he drinks it often and cleanses the chest, 13 and it reduces the cough and removes slime from the stomach and belly, and cleanses all the putrefaction that is in the man. 14 But also for him whose flesh is rotting around his teeth and whose teeth are weak, let him put hot ashes of the vine in wine, as if he wanted to make a laxative, and then with that wine he should wash his teeth and the flesh that is around his teeth. And do this often, and that flesh will be healed, 15 and his teeth will be strong.

For even if his teeth are healthy,

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this washing will be beneficial and will become beautiful. 16 Because the heat of the same ashes and the heat of wine mixed together and prepared as a laxative because of its sharpness, soothe the rot and pain of the teeth. 17 And if anyone has ulcers in his body or has been struck by a wound, then let him add a third part of oil to pure and good wine, and when the ulcer or wound already shows rot or blackness on the second or third day, then if the ulcer or wound is large, let him heat the aforementioned oiled wine a little, and dip a linen cloth in it. And thus dipped, the ulcer or wound is washed until that putrefaction is diminished. 18 For the acridity of the wine takes away that putrefaction, but the oil heals; and these together warm, so that their heat, increased with the heat of the fire, takes away the stench of the same putrefaction all the more. 19 But if the ulcer or wound is small, then he should dip a feather in the aforementioned oiled wine, so cold and unheated, and with that feather he should cleanse that ulcer or wound a little, until that putrefaction is diminished, 20 since it has sufficient strength for these small ulcers when not heated. 21 But so that a drunken man may come to himself, if it is in autumn, he should place a branch of green vine with fresh leaves around his forehead, temples, and throat, and he will be refreshed. 22 For the smoke of melancholy, which has risen in him to anger, is mitigated by the altered heat of the wine and by the sweetness of the water, when they are thus tempered in turn. 23 For at that time there is greater power in the branches than at any other time, and therefore then, because of the nature and affinity of wine, it mitigates the storm and the flood of wine, which are in the harmful effects of the forehead and temples and eyes of man. 24 Now the wine which is born of the vine, if it be pure, prepares the drinker with good and healthy blood; but if it is turbid, it makes it bad and as if sprinkled with ashes. 25 Franconian and perhaps wine prepares storms in the blood, and therefore whoever wishes to drink it should temper it with water. But it is not necessary that Humonian wine be tempered with water, since it is naturally watery. 26 And when a man lies down in bed, he should moisten his eyelids with pure Franconian wine, being careful not to touch the inside of his eyes. But if he does not touch them, they will not be injured, and it removes the putrefaction which adheres to the eyes of those who sleep and makes them dim. 27 But when a man is provoked to anger or sadness, let him immediately heat wine on fire and mix it with cold water a little and drink it, 28 and he will have a lighter feeling. If a man cannot retain urine because of coldness of the stomach, let him drink wine heated on fire frequently, and mix all his food with vinegar, and drink vinegar frequently in any way he can, 29 and in this way he will be warm inside in the stomach and bladder. For the heat of wine, altered to fire and thus taken in drink, warms the stomach and bladder of a man, and retains urine for proper digestion. But vinegar brings proper digestion and heat. III-55 Gihtboum is very hot, and its greenness and juice are of no use by themselves, unless it is added to other herbs or other condiments, 2 because if it is added to other herbs or other condiments, 3 they will be so much more powerful and useful as medicines. 4

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For the greenness of githboumes is weak, and there is a certain bruise in the juice, and therefore they should be helped with other herbs and condiments. 5 Trees grow green and grow from their pith, just as a man from his pith, and if the pith of a tree is injured, the tree will feel its loss. (III-56) The smoke of wood is their moisture, because when wood is burned in a fire, the moisture that is in them goes out through the smoke. And any wood smoke is harmful and harms a man, and makes his eyes ulcerated in the flesh, but yet it does not introduce much darkness into them. 2 For the smoke that rises from an oak, demphet / dumphet a man's chest, and makes him dry inside. But the smoke of a beech does not harm a man 3 as much as the smoke of an oak, although that smoke 4 is harmful. The smoke of an aspen also burns the flesh around a man's eyes and makes his head ache. (III-57) Of moss. When trees grow old, so that they begin to lose their inner greenness, or if they are young, but nevertheless by some fortuitous accident become weakened inside,

they emit the greenness and health that they should have inside to the bark outwardly, and so mold grows in their barks, because they have no inner greenness. And a certain mold that grows on certain trees has medicine in itself, and a certain husmos 2 that grows on roofs, and a certain husmos 3 that grows on rotten wood, 4 and a husmos that grows on stones, 5 has almost no medicinal power, because the putrefaction that is in the fetid moistures of roofs or rotten wood or stones, breaks out and grows into mold, and therefore is almost without benefit, 6 except that husmos that is from the fetid moistures of roofs, tempered with sweetness by heating and water, sometimes dissipates the bad humors that have accumulated somewhere in the human body. 7 But if any man is afflicted with gout in any of his limbs, let him take a bark that grows on a pear or a poplar or a peach or a beech, and add to it a third of its weight, and boil this together in a little water, and then let him place the same water, thus expressed, hot, on the limb in which the gout rages, and do this repeatedly, and the gout will cease there. 8 Because gout paralysis arising from hot and cold humors, is driven away by the heat and coldness of the bark of the aforesaid trees, together with the heat of the bark and the sweetness of heated and temperate water. 9 But also when someone suffers from the burning sensation of ridden, if he puts on himself the bark of either roofs or rotten wood, he will feel that burning sensation somewhat milder in the meantime, but nevertheless he will not be cured of that fever, namely ridden, 10 because the aforesaid bark, by its weak nature, only diminishes the burning sensation and does not alleviate the fever. 11 Against stomach pain take ginger and twice as much galgan and cidewar to half part galgan, and pulverize this and after food put this powder in hot wine and drink it like this, and likewise at night when you go to sleep, and do it like this often and you will have better stomach. III-5a 10 An ointment that Hilarius the Egyptian shows against pain in both sides, in whatever way a person may be in pain there, and against chest pain and against gout. Take peach leaves and to its weight sisimeram, and to a third part sisimere take basil, and according to the weight of basil take plantain, and boil this in a little water, and then strain the same herbs with the same water through a cloth by twisting it strongly. Afterwards take laurel oil and twice as much deer or goat hedge and to its third part old arvina, and sweize all this with the aforesaid water a little in a pan, and then allow it to cool, and make this ointment. 10a And then anoint with it him who is in pain on any side, 11 or around the chest that is in pain or where the qi is raging in a man, 12 there anoint with it, and he will be better. (III-58) 11-13 = VII-10,10-12 Of that which is called sumera. 2 When the sun rises in spring to summer and when it inclines to winter, the air is as clear as wine and emits a certain whiteness. 3 This whiteness has the resemblance to a long spider's web, 4 which falls as if flying over the ground. 5 Therefore take as much of that sumera as you can, and bind it tightly over the same place where it is already growing in the eye of a weed or herb, and it will be cured. 6 And since the same whiteness is from the foaming of the air, it also banishes the evil foaming of the humors. 7 And where a worm eats the flesh of a man or is already beginning to eat, there place some of the same whiteness of the air on top, and the worm does not proceed further but will die, 8 because the aforementioned foaming of the air kills the worm proceeding from the foaming of the man's fluids. 9 Now the smoke and sweat of a man are likened to the smoke of the air, and the smoke of water and the smoke of dew and the smoke of the air sometimes ascend upwards and thicken in one place. But before that thickening is dissolved, the heat of the stars burns through the same thickening, and thus the same thickening falls on the earth as a kind of impurity and purgation of the air. But a man should take the same thickening and purgation of the air in summer and not in winter, and to this he should add only twice as much of the old arvina, because it has also been sprinkled with salt and purified, and mixing it in a pan over the fire, he should heat it, and thus prepare an ointment, and where a drop of paralysis rages in a man, he should anoint that place with it. Or if a man has ulcers in his flesh, let him anoint the same ulcers with it until he is healed. 10 Since this foaming of the air is unclean, it reduces the unclean drop of paralysis and the unclean healing of ulcers, but the arvina heals. But in summer, the aforementioned foaming, because of the purity of the air, is effective against this infirmity, just as you find a man is strong when he is found. But in winter, because the winter is turbid and weak and feeble, it is not effective against these infirmities. 11 And if any

one is afflicted with goiter in any limb, let him take deer's hair and half of it goat's hair, and add to these a little powdered myrrh, and dissolve it in a pan over the fire, and then dip a linen cloth in them and make a blessing, and bind it thus hot over the limb in which the goiter rages, 12 and after the same blessing has cooled, let him heat it and bind it again over the limb, 13 and make a blessing and the goiter will cease. 14 Against * orphans that have not yet broken, take a little dry and hard dung, which comes out through the excrement of a man who is healthy and strong, whether he be male or female; and on the linen cloth, dye it, and so place it on the * orphan, and then on the same linen cloth, tie a bond with a goat's hair anointed with oil, and so bind it for three days or for two and as many nights, and then renew it again with human dung, and so make a hedge, and the * orphan will disappear. 15 But also put the dry blood of swallows or the dry liver of vultures on the * orphan hedge, and they will disappear. WPV: Explicit liber de arboribus

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(Liber quartus) W: liber tercius. prologus f: Lapidarius ysydori PV: Incipit tercius Liber de lapidibus (Preface) 1 Omnis stone has fire and humidity in it. But the devil abhors, hates, and despises precious stones, because he remembers that their beauty appeared in him before he fell from the glory given to him by God, and because some precious stones are also produced by fire, in which he himself suffers his punishments. For by the will of God he was overcome by fire and fell into fire, just as he is also overcome by the fire of the Holy Ghost, when men are delivered from his jaws by the penance of the inspiration of the Holy Ghost, 2 whom he had swallowed up by evil works. 3 But in the eastern part and in those parts where there is excessive heat of the sun, precious stones and gems grow. For the mountains which are in those parts have great heat from the heat of the sun, 4 and burn like fire. But also the rivers which flow in the same parts are always boiling there because of the excessive heat of the sun; Whence, when the inundation of those rivers sometimes breaks out and rises to the same burning mountains, then the mountains themselves, burning with the heat of the sun, touched by those rivers, in some places where the water touches fire, emit a certain foam, that is, they ooze, as if they were made of fiery iron or fiery stone, if water is poured upon it. And thus in that place the same foam adheres like glue, and hardens into stone either for three or four days. But when the inundation of those waters has then ceased, so that those waters return again to their channel, that foam which has adhered to those mountains in different places is dried up by the heat of the sun, according to the different hours of the day and according to the temperature of those hours. 6 Whence also according to the temperature of those hours of the day, 7 they receive their colors and their strength, and having hardened into precious stones from dryness, they are largely dissolved from their places like scales and fall into the sand. But when then

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the flooding of those rivers has increased again, those rivers lift up many of those stones and carry them to other provinces, where they are later found by men. 8 But the aforementioned mountains, with so many and so great gems innate in them in this way, shine there like a kind of light of day. And thus precious stones are produced from fire and water; whence they also have fire and moisture in themselves, and also hold many powers and many effects of works, so that many operations can be done with them, however those operations which are good and honorable and useful to man, 9 but not the operations of seduction, fornication, adultery, enmity, murder, and the like, which tend to vices and which are contrary to man, 10 because the nature of those same precious stones seeks all that is honorable and useful, and rejects all that is depraved and evil to man, 11 just as virtues cast away vices, and as vices cannot work with virtues. 12 But there are other stones which are not born from 13 the same mountains and from the same aforesaid nature, but arise from other 14 certain useful and useless things, and through these, good and evil can be done from their nature, with God's permission. For God adorned the first angel with, as it were, precious stones, which the same Lucifer saw shining in the mirror of the divinity, and from there he received knowledge, and in

them he knew that God wished to do many wonders. Then his mind was lifted up, because the beauty of the stones which was in him shone in God, thinking that he could do equal and greater things than God, and therefore his splendor was extinguished, 15 and he lost the beauty of the stones, just as Adam also was extinguished from his beauty. 16 But just as God restored Adam to a better part, so God neither allowed the beauty nor the power of these precious stones to perish, but wanted them to be on earth in honor and blessing and medicine, 17 just as man also has beauty in them. (Register) B: The following table of stones: 1. Emerald WfBPV, ( )emerald F 2. Jacinctus FWfBPV 3. Onichinus WfBPV (3rd and 4th interchanged W), Onichilus F 4. Beryl FWfBPV 5. Sardonix FWfB, Cardonix PV 6. Sapphire FfBPV, Saphyrus W 7. Sardius FWfBPV (7th and 8th interchanged W)

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8. Topazius FWPV, Topasius f, Thopasius B
9. Chrysolitus FfBPV, Crisolirus W
10. Jaspis FWBPV, Yaspis f
11. Prasius FWfBPV [B: Propandicum lapis pretiosus bufonis]
12. Chalcedonius WPV, Caldedonius F, Calcidonius f, Celcidonius B
13. Chrysoprasus FWf, Cyropassus B, Chrysopassus PV
14. Carbuncle FWfBPV
15. Amethyst FWfBPV
16. Agates FWfBP, Agates V
17. Adamas WBPV, Adamans Ff
18. Magnes FWfPV (fehlt in B)
19. Ligurius FWfBPV
20. Crystal FWfBPV [B: Chorallus, Cerannus, Alabaster]
21. Margarite FWfPV, of margarites B
22. Perlin FWB, Perlun f, Berlen PV [B: Elitropia]
23. Cornelius FWfPV, Cornelius B
24. Alabaster FWBPV (25.) Calx FWBPV (26.) Glass) FW (nur im Textteil) (27.) Of the other stones, such as Marble FWPV; Grizstein F, Gristein W, Gryeßstein PV; Calgstein PV, () FW; Duchstein F, ducstein W, duckstein P(D-)V; Wacken FPV, wacstein W and (of) similar (of only in PV) FWPV [B: Marble, Alectorius, Celidonius, Yris, Gagathas, Dyamas, Dionisius, Cocis, Quirin, Jaspis; Writing variants in the text part: Allectorius, Iris, Gagates]

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IV-1 W: The first chapter begins. The emerald grows in the morning, that is, at the rising of the day, when the sun is powerfully positioned in its circle to complete its journey. And then the greenness of the earth and the grasses are most vigorous, because the air is then still cold and the sun is already hot, and then the grasses suck up the greenness so strongly, like a lamb that sucks milk, so that the heat of the day is scarcely sufficient to cook and nourish the greenness of that day, so that it becomes fertile to produce fruit. And therefore the emerald is strong against all the weaknesses and infirmities of man, because the sun gives birth

to it, and because all its matter is of the greenness of the air. 2 And it has a moderate heat, and a good greenness of cold, and a goodness that makes death look upon it. 3 Wherefore he who is in pain in the heart or in the stomach or in the side or in any part of his body, should have an emerald with him, so that the flesh of his body may be warmed by it, and he will feel better, 4 because its greenness is a medicine, and its heat and hardness resist pains of the heart and stomach and side and other pains of the body. 5 But if those plagues so flood in him that they cannot contain themselves from their storm, then that man should immediately put the emerald in his mouth, so that it may be moistened with its saliva (that is, speiche), and thus he should carefully introduce and emit the same saliva heated from that stone into his body, and suddenly the floods of those plagues will cease without a doubt. 6 Because its greenness, mixed with its heat and with the salutary saliva of the bonine, calms those floods. 7 For the greenness of the same stone, combined with the greenness of the bonine, namely with saliva, mitigates plagues in goodness. 8 And if anyone falls exhausted from a passing illness, while he lies thus prostrate, place an emerald in his mouth, and his spirit will revive. And after he has risen, and after he has removed the same stone from his mouth, let him look at it attentively and say: "As the spirit of the Lord has filled the world, so let him fill the house of my body with his grace, 9 and drive the devil away from it, 10 so that he may never be able to move it." And so let him do for nine subsequent days or more in the morning of the day and he will be cured, 11 because the good powers of the greenness and heat of the aforementioned stone do not remove that plague, but drive it away by the grace of God, and this they will do also in the goodness of the nine orders of angels. 12 But let him always have the same stone with him, and look at it every morning, 13 and while he looks at it, say the aforesaid words, and he will be healed. 14 Since morning, that is, the rising of the day, is without excrement, because the air is then pure, and at that good time, let him who suffers from a transient disease look at this stone, which is without filth, and say the aforesaid words, 15 and the greenness will revive the sight of his eyes, and bring him health by its powers, when he also says the aforesaid words in good faith. 16 And let him who has great pain in his head hold it to his mouth, and warm it with its own breath, so that it becomes wet from the same breath, and thus let him anoint his temples and forehead with the wetness (that is, with the bestriche) and then put it in his mouth, and thus hold it in his mouth for a short hour and he will get better.

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17 For when the greenness and virtue of the same stone is invoked through the warm humidity of the soul's breath, and thus it is joined to a painful head and placed in the mouth of the sufferer, the pain of that head is alleviated because of the good virtue and heat of the same stone, aroused by the warm humidity of the breath. 18 And he who also has a great deal of phlegm and saliva in him, let him heat good wine, and then place a linen cloth over some small vessel, and on that cloth he pours emerald and wine so hot over the same stone, that the wine itself passes through the cloth, and does this again and again, like one who prepares a laxative, and then makes pappen / (brij or kuchen) with that wine and flour, and eats it often, and the same wine thus prepared often drinks, and purifies his brain, and diminishes the phlegm and saliva in it, 19 because the greenness and heat of the same stone, with the altered heat of the wine and with the heat and strength of the flour, removes the dirt of the brain and phlegm. 20 And if a worm has eaten anyone, let him place a linen cloth over the ulcer, and tie the emerald over it and other cloths over it, like one who covers a cooking pot, 21 and do this for the reason that 22 the same stone becomes so hot. And let him do so for three days or more, and that worm will die, 23 because the greenness and heat of the same stone kill the worm itself. IV-2 f: Of Hyacinth Hyacinth rises from the fire in the first hour of the day, when the air now has these colors now those, and is more airy than fiery, and therefore it also feels the air and sometimes has its color according to the air, and yet it is also fiery and hot, because it is born from fire. 2 And let a man who suffers from darkness in his eyes or whose eyes are cloudy or sweat, lie down and hold it to the sun, and he will immediately revive, because he is born from fire and quickly warms up; and soon let him moisten

it a little with saliva, and so quickly apply it to the eyes that they may be warmed from there, and do so repeatedly, and the eyes will be clarified and healthy. 3 Because the fire and heat of the same stone drive away the unjust heat and unjust cold of the eyes, and saliva, which is somewhat more wholesome than other water because of the heat of man, arouses the powers of that stone by its warm humidity to the health of man, when the eyes are moistened by it, and thus heals the eyes. 4 And he who has a burning fever, that is, fever, in his stomach, from which the daily and tertian and quartan fevers are often born, should put pure wine in an earthenware vessel in the sun so that it may warm up, and then also put a cloth wrapped in the same wine so that he himself may also warm up in the same wine, and then also dip a lit calyx in the same wine a little, and thus, fasting and at night when he places himself in bed, let him drink for three or more days and he will be cured. But if on the second or third day there is no sun, let him heat the wine itself over a fire made of beech or lime, and put hyacinth on it, and dip a little of the burnt calyx into it, as was said before, and let him drink it and he will feel better. Since the heat and

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the virtue of hyacinth, excited by the heat of the sun and by the heat of wine and by the altered heat of the calyx, take away the harmful humors of the stomach. 5 And the fire of beech in equal moderation and the fire of lime in hot form is more wholesome than the fire of any other wood for medicinal purposes; and therefore it also cures the same fevers, as was said before. 6 And if anyone is ashamed/bezaubert by phantoms or by magic words, so that he becomes insane, take hot rye bread, and split it in the lower crust in the shape of a cross, but not breaking it all the way through; and pull that stone downwards through that cleft, and say: »May God who cast away all the precious stones from the devil, when he transgressed his command, cast away from you, N, all fantasies and all magical words, and absolve you from the pain of this madness.« 7 And again, drawing the same stone across that hot bread, say: »Just as the splendor which the devil had in himself was taken away from him because of his transgression, so also may this madness which tires you, N, through diverse fantasies and diverse magic, be taken away from you and fail from you.« 8 And then the same bread around that cleft through which you have drawn it, you shall give to the one who is in pain to eat; but if he cannot eat rye bread due to weakness of body, then you shall bless hot unleavened bread, that is, derfbroit, with the lyacinto and with the aforementioned words, as was foretold, and you shall give it to him to eat. 9 But you shall also draw the same in the manner of a cross through all the hot foods that he is going to eat, namely through meats, through warmmuse, and through the rest of his foods, and when you make crosses on them, you shall bless them with the aforesaid words, and do this often and he will be cured. 10 For the good virtue of the hyacinth 11 and the holy aforesaid words impart the virtue of bread and other foods by the grace of God, so that when that man has taken them into his body, 12 the diabolical phantoms flee from him. 13 But he who is in pain in his heart, while hyacinth makes the sign of the cross over his heart, and says the aforesaid words, and he will feel better, 14 because of the good virtue of the hyacinth and because of the virtue of the holy words. 15 And if any man is moved with great laughter, so that he greatly delights in laughing and that he cannot restrain himself from laughing, let him immediately put the hyacinth in his mouth, and the laughter will cease in him. For laughter first arose from the suggestion of the devil, and therefore the power of the hyacinth oppresses him, because the devil avoids what is good. 16 And he who is incestuous in mind and will and body in lust, let him have the hyacinth with him, and extinguish the lust in it, because by its power and its heat it tempers the fire of the blood. But also when a man is already burning in lust, let him look intently at the hyacinth, and the sight of that man induces the powers of the stone itself into his brain, and extinguishes the lust in him. And when much and great pleasure of the flesh arises in a man, let him warm the hyacinth in the sun or in the fire of the aforementioned wood, and with it make a cross over his belly and over his loins and over his navel, 17 and let him say those words which were written above about the bread, 18 and the pleasure of the flesh, whether it be a woman or a man, will cease in him. Because the power and heat of the hyacinth, excited with the heat of the sun or of

the aforementioned woods, and also sworn with good and holy words, quenches the ardor of a man's blood.

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IV-3 f: Onychium Onychium is hot and grows about the third hour of the day in a thick cloud, when the sun is very hot, and yet when various clouds rise above the sun, so that the sun cannot appear through them before the waters are inundated. 2 Nor does it itself have great ardor of fire, 3 but it holds the heat of the air, and rises from the root of the sun, and is congealed from various clouds. And therefore it has great power against infirmities that arise from the air. 4 For onychium is therefore warmed by the body of the animal, and not by any other fire, which warms it all the more pleasantly by the heat of the animal; and it is held over smoking wine, so that the heat and sweat of the same stone are provoked by the smoke of the wine; and the sweat of the onychin, and the onychin itself mixed with the heat of wine, and the same wine taken in drink, mitigates the harmful humors of the heart and side. 5 And for him whose eyes are dim or who is otherwise weakened, namely from ogsweren, 6 let him pour pure and good wine into a vessel of ene or cuprum or calibin, and let him put the onychin into that wine, and let him steep it in it for fifteen or thirty days, and then let him remove that stone, and leave the same wine in that vessel, 7 while that wine is tempered by the power of the same stone, 8 and every night let him anoint his eyes 9 with the same wine, so that he also touches his eyes 10 a little, and they will be clarified and will be healthy. 11 For the onychin will lie in the wine for a long time, so that by its heat the same wine will become warm, and so that the same wine will lose some of its strength during the same long time, provided that the heat of the onychin and the heat of the wine are tempered together, and this is done either in a bronze or in a copper or in a calabash vessel, because these vessels are more free from tarnish than vessels of any other material; and thus the virtue of the onychin frees the eye from dirt that is either unjustly hot or unjustly cold, and the wine, because of its good and strong medicine, completely reduces the same dirt. 12 But also he who has pain in the heart 13 or in the side, should warm the onychin in his hands or against the skin of his body, and also heat the wine in the meantime over the fire in a small vessel, and then remove the same vessel from the fire and hold the onychin over the smoking wine, so that the sweat coming out of it will mix with the wine; and then let him put him in the same hot wine, and drink it immediately, and the pain in the heart and side will cease. 14 And he who has pain in the stomach, let him prepare wine with onychin as aforesaid, 15 and then make a drink with the same wine and with eggs of hens and flour, and let him eat this often, and his stomach will be cleansed and healed. 16 But let him add sheep and flour for the sake of the nourishment of the same animal. 17 But he who has pain in the spleen, 18 let him cook goat meat or young sheep meat, and let him eat the cooked meat dipped in wine with onychin as aforesaid, as some food is wont to be dipped in vinegar, and let him do this often, and the spleen will be healed, and will not swell any more. 19 Since in goat meat the heat resists the pain of the spleen, and in sheep meat the cold heals the pain of the spleen, they are tempered with the aforesaid wine as aforesaid. 20 And he who has strong fevers / strong fiber, 21 let him put onichin for

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five days in vinegar, and then, when it is taken away, let him temper and season all his food with the same vinegar and eat them in this way, and the fiber will cease and gently disappear. 22 For the good heat of onichin mixed with the heat of vinegar, drives away the harmful humors from which fevers arise. 23 But if you are oppressed by sadness, 24 look at it attentively, and also immediately put it in your mouth and the oppression of your mind will cease. 25 But for this reason the same stone should be looked at, so that its heat and power may touch the sight of man by reflecting it. And for this reason also it should be placed in the mouth of man, so that its good heat may be joined to the heat of man's saliva, so that it may soothe him inwardly, and so he may receive joy through the power of the same stone. 26 But if a scoundrel also infests and kills oxen, heat water in a vessel over the fire, and then take an onyx stone from the fire and hold it over

the same fuming water, so that the sweat coming out of it may mix with the water; and then place it in that water for three days, and then, having taken it away, give the oxen the same water to drink frequently, and sprinkle their fodder with the same water, and mix bran with the same water, and set it before them to eat, and do this frequently and they will fare better. 27 But the same stone shall be held over the fuming water, so that by the sweet heat the heat and sweat of the heated water may be drawn out, and so that its good heat may be mixed with the same water. Hence in this way the same water taken in the drink and fodder of the cattle drives away pestilence from the oxen. IV-4 f: Of Beryl Beryl is hot and every day between the third hour of the day and the middle of the day it grows from the foam of the water, when the sun strongly sets it on fire. And its power is more from air and water than from fire, but nevertheless it is somewhat fiery. 2 And if any man eats or drinks poison, he should immediately 3 pour a little of the beryl into quackburn or into some other water 4 and drink it immediately, and do so for five days or more, drinking once a day on an empty stomach, and the poison will either foam through nausea, or pass through it in the hindguts. 5 For the heat and power of beryl tolerates no impurities, because it consumes them by burning, and the water of a spring that springs up dilutes all impurities in a man's stomach; and therefore when the heat and power of beryl is mixed with the sharpness of this water, it drives the poison away from the man. 6 And he who always has it with him, and often holds it in his hand, and often looks at it, does not easily quarrel or argue or quarrel with other men, 7 but remains calm. 8 For when a man's flesh is warmed by it or when he looks at it, its powers which are pure touch the man within, and bring him sweetness of heart. 9 But if a pregnant woman is laboring in childbirth, so that her womb is closed, another woman should take a beryl and heat it strongly over the fire, and so hold it either with iron or wooden forceps to the mouth of the womb, because she cannot hold it with her bare hand, since it is very hot,

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its blazing heat should reach the barriers of the womb, and as soon as the womb feels its heat, it opens its barriers to give birth, and the pregnant woman will be freed. For the same stone is heated over the fire so that its fire may be elicited, and so that it may have the stronger powers to induce labor. IV-5 f: Of Sardonyx Sardonyx is hot and grows every day to its measure, when the sixth hour of the day has already passed, and when one line has passed the ninth hour of the day; and then it is warmed by the pure sun, when the sun shines in its purity, because the air then begins to cool, and therefore it is more of fire than of air or of water. And it has strong forces in its nature, and it confers some power on the five senses of the human body, and it is a certain remedy for them (that is, it is lachendum / labesal), since it is born in the purity of the sun, when no stench appears in the brightness of the sun. 2 For when a man carries it with him, he places it against his bare skin, and also often places it in his mouth, so that his breath touches it when he sends it out of himself, and when he takes it in; and then from this the intellect and knowledge and all the senses of his body are strengthened, and thus great anger and foolishness and indiscipline are taken away from the same man; and the devil hates it because of this purity and flees from it. 3 For the good and fiery nature of this stone, when it touches the bare skin of man, so that the body of man is warmed by it, and when its heat and sweat are attracted by the warm breath of man, it opens the intellect and sense of man to all good. 4 And if a man or a woman by nature burns strongly in the taste of the flesh, and if he is male, then let him put sardonyx to his groin, that is, his lanken, and a woman on her navel, and they will have a remedy for lust, 5 because its good heat and good power extinguish the unjust fire of pleasure. 6 But also when any man has a sharp / sucht, and after he has sweated from it, feeling better, let him immediately put the same stone in a ring on his finger, and he will not fall into the sharp / sucht again, that is, he will fall. 7 Because the power of the same stone is so strong that it does not allow the bad humors from which the sharp rises to be stirred up again in that man.

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IV-6 f: Of sapphire The sapphire is hot and increases according to the meridian time, when the sun burns so strongly in its heat 2 that the air is somewhat darkened by the heat of the sun 3 , and then the brightness of the sun, from the excessive heat which it then has, so shines through the air that the same brightness then does not appear so fully, as it does when the air is somewhat temperate; and therefore it is also turbid, and even more fiery than airy or than watery, and designates a full charity of wisdom. 4 And a man who has either / a film in his eye, 5 should hold a sapphire in his hand, and heat it in it without fire, 6 and then moisten it with a drop of wine, 7 and either touch his eye 8 with that moistened stone, 9 and so do it for three days or more times morning and night, 10 and either it will diminish 11 and disappear. 12 For the heat of the same stone, tempered with the heat of a man, because the heat of a man is more wholesome than the heat of another fire, and also the acridity of wine added to it, then breaks the film that impairs the vision of the eye. 13 And he whose eyes are red and stinging from pain or whose eyes are dim, let him put a sapphire in his mouth on an empty stomach, so that it becomes wet with the saliva of his mouth, and then let him take some of the same saliva (that is, the speculum) with which the same stone is wetted, with his finger and smear it around his eyes, so that it also touches the inside of the eyes, and they will be healed and clear. 14 Since the good heat of the sapphire and the fresh and warm moisture of saliva are combined together, they drive away the evil humors of the eyes. 15 But also a man who is completely paralyzed / virgichtiget, so that he cannot have patience in his head and in the rest of his body due to excessive oppression, let him put the same stone in his mouth and it will cease in him. 16 Because the power of the same stone causes the harmful humors of paralysis to cease. 17. A man also who desires to have good understanding and good knowledge, let him put a sapphire in his mouth every morning, when he rises from his bed, on an empty stomach. And let him hold it in his mouth for a short hour, that is, so long as he draws in enough of the saliva with which it has been moistened; and then let him take it out of his mouth, and heat a little wine in a vessel over the fire, and hold it in the smoke of the same wine, so that it becomes moistened by sweating; and thus his tongue licks of its moisture, and also drinks a little of the same wine 18 soon, and thus the same wine 19 leads the saliva from which the same stone was moistened, and from which the same stone was heated, into the stomach of that man, and thus he will have a pure intellect and pure knowledge, and also his stomach will be healthy from this, 20 because the good heat of the sapphire with the warm moisture of the salutary saliva of man, 21 and excited with the heat of the smoking wine, and thus sent into man through the taste of man, 22 diminishes the wicked and harmful humors which weigh down the intellect and senses of man, and softens those which harden his stomach; and thus the man will have a pure intellect and a healthy stomach. 23 But also he who is foolish, so that all knowledge has failed in him, but

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yet he would like to be prudent, and cannot be prudent, nor does he look after malice, nor does he reach out to it, this man, fasting, often licks a sapphire with his tongue. 24 And he does this often, and the foolishness in him will diminish and he will become more prudent than usual. 25 And he who is greatly moved with anger, let him immediately put a sapphire in his mouth, and the anger will be extinguished and will cease from him. 26 Because the power of the same stone, tempered with the saliva of man, mitigates the humors that move anger. 27 But if this stone is placed in the purest, namely, the gebrant golt of a ring without blechmal, and if also under the same stone there is nothing else but gold, then the man can put the same ring in which this stone is placed in his mouth for medicine, and it will not harm him; 28 But if there is anything else there than gold, then it is not good for him to put it in his mouth, because the difference is there in the ring, 29 because in pure gold there is medicine, but in other metals, it is not so good, even if there is some in them. 30 And if any man is possessed by an evil spirit, put a sapphire in wax, and sew that wax on leather, and hang it around his neck and say: “O most vile spirit, depart from this man quickly, just as in your first case the glory of your splendor fell from you very quickly.” And that evil spirit will be greatly tormented, and will depart from the same man, unless he is a very fierce and wicked spirit, 31 and he will

have it better, 32 unless God does not want him to be expelled. 33 For in every creature that proceeds from God, however useless it may seem, there is some utility, although man is ignorant of it; but in a sapphire there is almost no uselessness, and the fire that is in it is pure, and therefore the devil despises and avoids it. And because wax is also made from clean animals, this stone should be placed in it, and when it is placed in it as aforesaid, the evil spirit will abhor that place in which it is so. 34 But if also the devil has incited a man to love some woman, so that without magic and without invocations of demons he begins to go mad in love with her, and if this is troublesome to the woman, she pours a little wine over a sapphire three times and says as many times: »I pour this wine with my burning powers over this stone, 35 may the fourfold ardor of this man's burning lust, N, be withdrawn from me, 36 just as God withdrew your splendor from the first transgressing angel, so that you may thus withdraw the love of this man's burning lust from me.« 37 But if that woman does not want to do this, another man to whom that love is troublesome should do this for her, and give it to the man to drink, fasting or eating, and whether he knows or does not know, for three days or more. 38 But if a woman also burns with the love of some man, and this is troublesome to the man, he shall do to the same woman with wine and sapphire, as has been foretold, and that incestuous love shall cease. 39 For the virtue and purity of the same stone, mixed with the strength of wine with holy words, are avoided by magic and the phantoms of diabolical illusions.

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IV-7 f: Of sardius Sardius grows in the afternoon, in the flood of rains 2 when it is in the autumnal season, 3 namely when the sun is very hot and the air cold, and the sun warms it with its redness. And therefore it is pure of air and water, and well tempered in the good temper of heat, and by its virtue averts the adversities of pestilence. 4 But if a man suffers from many diseases and infirmities in the head, so that he becomes as if insane, he shall bind a sardine stone either in a cap or in a cloth or in a leather over the top of his head, and shall say: "As God cast the first angel into the abyss, so may he cut off this madness from you, N., and restore good knowledge to you," and he shall be cured. 5 Because the properly tempered temperature of its heat, together with holy words, drives away the intemperate humors of the head. For this reason the same stone is bound either in a cap or in a cloth or in a leather, that it may be retained on the head of the patient man. 6 And if the hearing of any one whose infirmity has obscured him, let him dip the stone itself in pure wine, and put it thus soaked on a thin linen cloth, and fasten it with a gold earring; and let him place the thinnest werke on the outside over that cloth, so that its heat may enter the ear itself, and this he may do, and he may recover hearing. 7 Because the tempered temperature of the sardine stone and the heat of the wine envelop each other together and attenuate the wicked humors of the ear. 8 But if a dangerous boil (that is, a boil) boils in a man, let him take a sardius and rub it around that boil and say: "I will cover you with that splendor which by the will of God shone in the first angel, and shone again in God, so that you may fall and depart in this man, just as the splendor of this stone also fell from the first angel because of his pride." And let him do this often, and the dangerous boil will be healed; for by the power of the same stone and by the power of good words the gathered deadly humors are attenuated. But it will be drawn around that boil and not over the boil, since it will attract those same humors to itself, and thus it will lead them away from the place in which they were gathered. 9 And if anyone has very strong fevers in him, from which acute and erysipelas and every evil in man easily increases, so that even his skin begins to heat up externally, then when he first urinates after the first sleep, he should immediately throw a sardius into that urine and say: "I throw you into that urine in that splendor which by the will of God shone in the first angel and shone again in God, so that you, fiber, may fall from this man and depart, just as the splendor of this stone also fell from the first angel because of pride." And he should do this for three nights, because immediately after the first sleep the urine of a man is very strong. 10 But he who has a fever, should do in a similar way at night with urine and sardius as aforesaid, and say the aforesaid words. And let him do this for three nights and he will be cured. 11 For man eats and drinks with air and exhales this with air and sleeps with air. And

when this stone with words of blessing is cast into the febrile urine, so that it is changed into health, the air which emitted it from the man, still remains whole and unbroken in the same urine and in the same man; and therefore when the power of the aforesaid stone and the power of the aforesaid words change the febrile urine

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it to health, also the air which emitted it, and which is still in it, is led to health; and so also the same air which is in the febrile man, and is not separated from it, is led to health in the man himself, and thus the same man will be healthy. For just as a word uttered through the air, whether blessing or cursing, goes forth many times with the same air to the man to whom it is uttered, and touches him either with blessings or curses, so also when this stone is cast into the urine, in which the air which emitted it is still present, and it is changed to good by the power of the same stone with the same air still remaining in it. And then also the same air, since it is still in the same man, is reduced to health as has been foretold. 12 For the air which is in man, and which nourishes him, is also for a time with those things which come out of man, whether it be blood, or saliva, or digestion, or urine, and is also for a time with those things which are cut off from his members, whether they be hair, or nails, or other members, and is in them and around them for so long, until almost the heat of the man which was in them is attenuated. 13 And therefore a man who wants to be healthy in body and mind…. (?) 14 And if any pregnant woman, oppressed with pain, cannot give birth, rub a sardius around both her breasts and say: »As you, stone, shone by the command of God in the first angel, so you, child, proceed, shining man and remaining in God«, and immediately hold the same stone at the exit of the child, namely, to the female member and say: »Open yourselves the way and gate in that apparition in which Christ, God and man, appeared, and opened the gates of hell, so you, child, may go out to that gate, without your death and without the death of your mother«. And then also tie the same stone in a girdle, and thus surround her with the same girdle and the same stone and she will be saved. 15 For the good power and good temperature of the heat of the same stone, applied to the pregnant woman with words of blessing, as was foretold, dissolves the harmful humors that constrict the gates of her womb, and thus she will be released from the immediate pressure or God will not want her to be freed. IV-8 f: Of topaz Topaz grows about the ninth hour of the day in the heat of the sun, when it is already almost before the ninth, because the sun is then most pure from the heat of the day and from the different air and is almost fiery and hot; and it has a little air and water in it, and is clear, and that clarity is somewhat likened to the brownness of water. 2 And its color is more like gold than gray / it resists frost (that is gelwi) and poison (that is virginity) and feichnisse / (freissamkeid), nor does it suffer from them, just as the sea cannot suffer any vices in itself. 3 For if there is poison in bread or in meat or in fish or in any food, or in water or in wine, or in any drink, and if topaz is there near and present, it immediately sweats / (swadet) 4 as if the sea foams, since there is a great stench in it. 5 For this stone rises about the ninth hour of the day, when the sun will go in the decline of the different winds, namely, whether of heat or cold or rain or wind, and therefore it also declines from poisons and from other deadly and wicked things, and by that change it manifests itself. 6 For when the sun rises, the wind that rises with it, whether it be rainy or windy or of another temperature; this also when the sun begins to decline at the ninth hour, declines with the sun and hides it. 7 Hence also the topaz, since it grows about the ninth hour, separates itself from the deadly things that are prepared in the different winds, and does not suffer them. 8 And therefore when a man eats or drinks, let him hold the topaz on his finger near the food and near the drink, and look at it closely; and if there is poison in the food or drink, he immediately sweats. 9 But he who has a clouding of the eyes, let him put a topaz for three days and nights in pure wine, and then at night when he goes to sleep with the same topaz thus moistened, he should bestriche his eyes, so that that liquid also touches the eyes a little inside; and having removed the stone itself, he can keep that wine for five days, and whenever he then wants to bestriche his eyes at night, let him first dip the same stone in the aforesaid wine, and so moisten it and

surround the eyes as aforesaid; and he should do this often, always renewing the wine after five days with the topaz, and it brightens the eyes like the best eyewash. 10 Because the heat and power of the same stone, tempered with the heat and strength of the wine, drives away the evil humors of the clouding eyes. 11 And if any man has fevers (that is, fiber), let him make three small holes with topaz in soft bread, and pour pure wine into them, and if that wine disappears, let him pour other wine again, and let him consider his face in the same wine that he poured into those holes, as if in a mirror, and say: "I look at myself as if in that mirror in which the cherubim and seraphim look at God, so that God may cast these fevers away from me," and thus he shall make a hedge and be healed. 12 For God has imposed on the earth grain and wine, as if he had given flesh and blood and juice to the rest of the creatures, and therefore with the power of topaz a hole will be made in that flesh, namely in that bread, since almost about the decline of the sun the same stone grows as in a hole; and let the blood, namely wine, be poured into the same hole, and let the man who is flesh and blood, with the aforesaid conspiracy, trust himself in it, and let the wicked humors bacchanting in him be dissipated by the virtue of the topaz, and by the strength of the wine, and by the merits of the holy words. 13 But let him who is a leper, let him heat the brick very much and put straw (that is, sprue) of oats on it to make it smoke (that is, dempe), and let him hold the topaz over that smoke, that is, damp, to make it sweat; and let him smear that sweat over the place of the leper, and when he has done this, let him take baum oil and mix with it a third part of the juice of violet, and anoint the place of the leper which is stained with the sweat of the topaz with the same oil; and let him do so and that leprosy will break out, and that man will get better, unless it is his death. 14 For brick is a stone of earth, and oats are born of hard earth, and fire is kindled from the brick, through which the wholesome smoke of oats comes out, and since the same brick and oats are of pure labor, topaz, which has a pure nature, is held above it so that it may emit sweat, and this sweat takes away unclean and superfluous filth, and the sweetness and heat of olive oil, tempered with the sweet and cold juice of violet, heals ulcers and leprosy. 15 And he who has pain in the spleen, or who has internal putrefaction, as if his body were rotting internally, let him put topaz on

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a straight morach for five days, and then, having taken away the topaz itself, let him put it soaked in pure wine for five days again, and then take away the topaz, and let him boil that wine over the fire so that it smokes, and let the topaz itself be held over that smoke so that it sweats, so that his sweat is mixed with that wine; and then let him also put the stone itself into the same heated wine for a short hour, and then take it away and with that wine prepare either suffen or iussal with or without fat, and let him drink it frequently, and his spleen will be healed, and his internal putrefaction will be diminished. 16 For the moret has strength not from itself but from another source, and when topaz is placed in it, the topaz draws into itself all the strength that the same moret has, so that the same moret will be of no further use. And then let the same stone be placed in wine, which has strength not from another source, but from itself, and thus the topaz pours the strength that it took from the moret and the strength that it has from its own nature into the same wine; and when the smoking wine is also held over the same, its good and strong sweat will be mixed with the same wine, and thus with all its strength and with the heat of the fat the food tempered and accepted by the man diminishes the noxious humors from which the spleen hurts, and from which putrefaction is born in the man. 17 But also every morning place a topaz upon your heart and say: »God who is magnified above all and in all, in his honor do not cast me off, but establish and confirm me in blessing«, and as long as you do this evil will abhor you. For the most powerful stone topaz from God has this virtue, since it grows with the decline of the sun, which makes insults decline from man, 18 because it drives away evil spirits from man, so that they do not push him to do anything that he may be scandalized by. IV-9 f: About Chrysolite Chrysolite grows from the heat of the sun and from the humidity of the air and sea in the afternoon at the ninth hour of the day, and has almost a vital virtue in itself, so that if it were to lie next to the chick of a bird or beast when it is already born, it would be so strengthened by its virtue that it would begin to walk

before its time. 2 And the same stone is tempered by heat and humidity, but nevertheless heat abounds in it more. 3 And a man who has fevers / fiber, let him heat wine and have chrysolite on the smoke of the same wine, so that his sweat is mixed with the wine, and let him drink that wine so hot, and let him put the same stone in his mouth for a short hour, and so do it repeatedly, and he will get better. 4 Because when his heat and sweat are mixed with the heat of the wine, and when it is also put in the mouth of a man in this way, it dissipates the evil humors of a man with the heat of the sun. 5 And let him who has pain in the heart dip the same stone in olive oil, 6 and then, thus dipped in oil, let him carry it around over his heart and the place where it hurts, dragging it around, that is, striche / (vmbstrijche), and he will get better. 7

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Because its heat, tempered with the heat of olive oil, soothes the humors that harm the heart. 8 But he who has a bite, that is, a gnat, in his belly, let him dip chrysolite in oil of oxen, 9 and for a day and a night he shall bind it thus soaked over his navel with a cloth, and he shall be better, 10 because its heat and power and the heat of the olive oil pass through the skin of the same suffering man like a good ointment, and soothe his pain. 11 And the same stone strengthens knowledge in the man who has it with him, 12 so that he who has good knowledge and good art, 13 may place the same stone upon his heart, and as long as it lies there, knowledge and good art endure in him and do not fail. For chrysolite has certain powers of the seven hours of the day, and is also tempered during the same 14 hours, and therefore it is placed upon the skin and upon the heart of man, so that the body of man is warmed by it, and by its power it casts away the corrupt humors which depress the heart of man to folly, and makes his heart pure. 15 But even the airy spirits somewhat abhor the same stone 16 because of its good and well-tempered power, since they hate everything that is well composed and ordered. IV-10 f: On Jasper Jasper grows when the sun is already setting after the ninth hour of the day, and is warmed by the fire of the sun, but nevertheless it is more of air than of water or of fire, and therefore it also has a different color, because when the sun is setting after the ninth hour, the color of the sun appears to vary widely with the cloud. 2 And the same stone has heat more from the air than from the sun, and from that it is hot. 3 But a man who is deaf in the ear, let him hold a jasper to his mouth, and with its warm breath exhale into it, until it becomes warm and moist, and then fix it in his ear, and put a thin piece of tow on the stone and thus close it in the ear, until the heat of the same stone passes into that ear. And since this stone grows from various airs, it also dissolves various infirmities of the humors, and thus he will regain hearing. 4 For the good heat of the same stone, excited by the warm and moist and health-giving breath of man, drives away those evil humors. 5 And he who has a catarrh / nasebuz, let him put a jasper to his mouth and with its warm breath exhale into it, until it becomes warm and moist, and thus fix it in the openings of the nostrils, and compress the nostrils with his hand, so that its heat enters the head, and the humors of the head are dissolved so much more quickly and gently and he will be better. 6 For the same stone, when excited to heat, with the warm breath of man, because the heat of the breath of man is more wholesome to man than the heat of external fire, and thus, as has been foretold, the power of the same stone drives away the noxious humors of the nostrils. 7 And if in the heart or in the kidneys / lenden or in any other member of man the storms of humors, that is, gout, arise, let him place jasper on that place and

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press it until it becomes warm there and the paralysis / gout ceases. For its good heat and good power calm those unjustly hot and unjustly cold humors. 8 And when lightning and thunder appear and drive him mad, it is good for a man to have jasper with him, because the fantasies and illusions / gedrognuße / bedrugnisse of demons then flee and avoid him. 9 For lightning and thunder arose in the case of an angel, and are the judgments of God; And when lightning and thunder appear, evil spirits are stirred up, and even prepare snares for man if they are permitted by God, but then they avoid that place where jasper is because of the

power and purity of that stone, since it is tempered by the air of the world. For a friend joins with his friend and flees his enemy, and thus those things which are unclean flee from the clean, so also unclean spirits turn away from the purity of jasper. 10 But if any man wishes to think and treat of anything concerning that cause for which he has diligence and love, or if he wishes to estimate or take counsel about anything great in himself, let him put jasper in his mouth, and the power of that stone passes through the strength and intellect of that man, and it strengthens and holds the intellect itself, lest it fall into various wanderings and vicissitudes of instability, but that it may proceed in the right measure of usefulness. For the nature of this stone is stable, and it drives away the unstable humors which lead the intellect into instability, and thus a man acquires a good intellect. 11 And when a woman gives birth to a child, from that hour when she already gives birth to him, let her have the jasper of the same kinbed in her hand for all the days of the same kinbed, and the evil spirits of the air will be able to harm her and the child so much less in the meantime, because the tongue of the ancient serpent reaches out to the sweat of the child already emerging from the mother's womb. And therefore it lies in wait for both the child and the mother at that time. 12 For the evil spirits hate the good virtue and the good and clean and stable nature of the same stone, and therefore they avoid the man who has it with him. 13 But if a serpent emits its breath in some place, place the jasper there, and its breath is so weakened that it will be less harmful and that the same serpent will cease to breathe. 14 For the virtue of the same stone weakens the unclean breath of the serpent, because the serpent abhors its cleanliness and strength, 15 just as a wicked man avoids a righteous man. IV-11 f: Of the grass The grass grows when the sun withdraws its rays from the upper parts of the earth in the evening, and when the dew is already approaching, and then the sun gradually falls on the stone of the aforementioned mountain, and sets it on fire strongly; and thus from the heat of the sun and from the humidity of the air and water and from the greenness of the dew the grass is born there, 2 and it has a temperate and dry heat, which is aroused by no smoke of humidity. 3 But he who has burning fiber, let him wrap the grass in a small rye loaf of bread, and bind it thus wrapped in a cloth, and thus for three days and three nights

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let him have it tied above his navel, and the fiber will cease from it. 4 Because its temperate heat, together with the heat and dryness of the rye, since it is somewhat drier than other grain, devastates the harmful moistures. 5 But he who has been bruised anywhere in his body by accident or by a blow, let him take old arvina, and mix sage and renuana in equal weight with it, and press meadowsweet into these, and then let him heat it in the sun or by the fire, and thus mix all these with the same stone, and place it so warm on the place where it hurts, and he will feel better. 6 For its moderate and dry heat, tempered with the heat of arvina and the heat of sage and the heat of tansy, and raised to the sun or to the fire, disperses the accumulated humors in the bruised flesh. IV-12 f: Of chalcedony chalcedony increases when the sun has almost withdrawn after evening, when the air is also still a little warm, and therefore it draws heat more from the air than from the sun, and has good powers. 2 And if this stone is carried by any man, let him have it with him so that it touches his skin, so that it is also placed over some vein of his body, 3 and that vein and the blood which receive its heat and power, convey those powers to the other veins and the rest of the blood. And thus this stone diverts the infirmities from the man, 4 and gives him a very strong mind against anger, so that he will be so gentle in his manners that almost no man will be able to find in him, where, if justly provoked to anger, he can harm him through justice. 5 For because this stone has heat from the air, it restrains certain infirmities which a man draws into himself from many contraries; and it also makes the man's mind calm, since the mind of man sometimes changes according to the temperature of the air. 6 And he who wishes to have a steady mind for speaking, and to bring forth wisely the things which he speaks, let him hold chalcedony in his hand, and heat it with his breath, so that it may also be moistened thereby; and then it licks him with its tongue, and he will be able to speak more steadily and prudently to men. 7 For the heat of the same stone, attracted by the warm and moist breath of man, because it is also of air, weakens

the noxious humors which confuse the intellect of man, and thus renders the same intellect intelligible.

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IV-13 f: Of chrysoprase Chrysoprase grows at that hour, when the sun has already withdrawn itself entirely, and then the air and water have a more turbid 2 and grayish color than at any other time. And therefore this stone has nocturnal power, when the moon is strongest from the sun, namely when it is half and not yet full. And it also has great strength, and is in a temperate and equal heat, so that it is not too hot, but temperate. 3 And in whatever member a man is fatigued by gout, let him place chrysoprase there on his bare skin, and the gout will cease. 4 Because the equal temper of its heat and its power paralyzes the unjustly hot and unjustly cold humors. 5 And if any man is very angry, the same stone is placed at his throat for so long as it becomes warm, and he will be able to utter words so much the less until his anger subsides. 6 For anger arises from the heat of the blood, to which the cold of melancholy rushes, and thus anger is perfected; but that stone, having a moderate heat, restrains anger, because it is in a good and right temper. 7 But in whatever place the same stone is, there the deadly poison loses its strength, so that without strength it becomes weak like water, that is, it is vncreftich, 8 and that it changes its heat into weakness, and so it will be less harmful. 9 Because the moderate power of the same stone attenuates the unjustly hot and unjustly cold poison prepared for the death of a man. 10 A man who has a transient disease should always have chrysoprase with him, and the nocturnal plague, namely a transient disease, will harm him less, because the spirits of the air around him will not be able to prepare this mockery in the meantime, because he will foam painfully from his mouth, 11 because his good and temperate virtue mitigates the immoderate humors of his disease, and even the evil spirits despise his temper, since they love immoderate excess in everything. 12 And if any man is possessed by the devil, pour a little water on the same stone and say: »I pour water on this stone for you by that virtue, by which God made the sun with the running moon«. And you shall give that water to the possessed person to drink in any way you can, since he drinks it unwillingly. 13 And the devil will be tormented in him all that day and will be weaker in him, and will not then show his strength in him as he did before, and do so for five days. On the fifth day, with the same water on the stone itself, prepare a small cake like a decoction, and give it to him to eat in any way you can. And if it is an airy demon, so that it is not a bitter and acrid demon, it will depart from that man. And in this way it is to be known whether the airy demon is mild or bitter: For if that man laughs willingly, and if he looks at men kindly, that is, holtliche / (gotlich), 14 but yet he sees by rolling his eyes, namely schiliche , 15 and if he sometimes gnashes his teeth, that is, grisgrammet , there the airy demon is mild. But if that man speaks unwillingly, and if he is willingly silent, and if he does not laugh willingly, and if he squirms violently with his hands, and foams at the mouth, that man is a bitter and acrid demon. And for expelling that bitter demon this stone is not of much use, because that demon is bitter and acrid, but nevertheless it torments him in that man and makes him weaker. And this one will have to be expelled in another way, when God wills. 16 For in stones there are three powers, namely hardness, fire and humidity, which the devil hates in them, because they are from God. But in the nobler stones there is a certain purity above other stones, which the devil also despises in them. And therefore by chrysoprase which has an equal temper of heat and power, and also hardness, fire and humidity in addition and purity tempered again with holy words and with water everywhere making clean, and with bread strengthening every weakness of the body, the wickedness of the diabolical spirit is weakened and tormented, because he abhors and avoids all that is good and holy and clean. IV-14 f: Of carbuncle Carbuncle grows in the eclipse of the moon, 2 and yet it is hot. 3 For when the moon is already in a state of weariness, it seems to want to fail, because sometimes it shows itself to fail, when by divine command it portends either famine or pestilence or wars or changes of kingdoms. And then the sun sinks all its strength into the firmament, and warms the moon with its heat, and raises and raises it with its fire, and makes it shine again, 4 as a hen warms her chicks and makes it like a beast, 5 which puts its tongue in the mouth of another, that it may wake it from death which is about to die. 6 And then at

that hour the carbuncle is born. And therefore it has its splendor from the fire of the sun and the growth of the moon, 7 so that it shines more at night than by day, 8 and so it grows until the heat of the sun casts it down. And because the eclipse of the moon is rare, this stone is also rare. And its power is rare and to be feared, 9 so that it must be exercised with much fear and solicitude. 10 For if a man is afflicted with a fever, or a cold, or a fever, or any other infirmity, by a change in his humors, place a carbuncle about midnight, because its power is then most active, on the navel of the sufferer. And leave it no longer on his navel than the man feels himself a little warmed by it, and take it away immediately, because its power has then passed through the man and all his bowels, more than any medicine of any ointment could do. For as soon as the man feels even a slight movement in his body, you take the carbuncle away from him, because if you allow it to lie on his navel for a long time, its power passes through his whole body so that it withers. 11 And thus this stone keeps away all kinds of plagues from a man. 12 For carbuncle has in itself the heat of the sun and the heat of the moon, but it lacks that humidity which adheres to the elements day and night, and therefore by its great

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power it dissipates the noxious humors which prepare acute or daily or tertian or quartan fever or dropsy for paralysis. 13 And if anyone has pain in the head, let him place the carbuncle on the top of his head for a short hour, that is, as long as his flesh there warms up, and then immediately remove it, since the power of the same stone penetrates his head more quickly and more than the most precious ointment or balm, and thus he will have better health in his head. 14 Because its heat, which it has from the sun and the moon, soothes any pain arising both day and night. 15 But also if you place the same stone on clothes or on any other things, they can last a long time and will not easily rot. 16 Because its power and heat are so strong that it does not bring harmful moisture to clothes, but takes it away, from where they rot. 17 And in whatever place carbuncle is, there the spirits of the air will not be able to fully accomplish their phantoms, because they flee from it and turn away from it, 18 because through it magic or fantasy cannot be done, and because its power is very strong, evil spirits despise it. IV-15 f: Amethyst Amethyst grows when the sun shows its circle, as if it were crowned, and it does this when it foreshadows some change in the clothing of the Lord, namely in the church. And when it grows, it boils (that is, uzbozet) like flins, and therefore there are many of them. And it is hot and fiery, and somewhat airy, because at that time when the sun shows its circle, as was said before, the air is somewhat lukewarm. 2 But a man who has spots on his face should wet an amethyst with his saliva, and thus rub the spots with it; and he should also heat water on the fire, and hold the same stone over the same water, so that the sweat coming out of it mixes with the water, and then he should also put it in the same water, and with the same water wash his face, and do this repeatedly, and he will have a smooth skin and a beautiful color on his face. 3 For since the same stone is fiery and airy, when the warm and healthy saliva of a man and the steaming heat of the water are excited, the heat of it removes the spots that arise from the diversity of the humors. 4 But also if a man is swollen with a direct tumor somewhere in his body, he should wet the same stone with his saliva, and thus touch the swollen place everywhere with the wet substance, and that tumor will diminish and disappear. 5 For the heat of this stone, tempered with the warm moisture of saliva, because it is sometimes salutary for the health of man, weakens the unjustly hot and unjustly cold humors gathered there. 6 And where a spider has fixed a man in its body, the stone itself will be rubbed over that fixation and will be cured. 7 For the nature of the spider is so deadly in its heat that its fixation will attract to itself all the harmful humors that are in man, and these the good heat and good power of this stone will dissipate. 8 But both the serpent and the viper, that is, the snake,

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shun the same stone and avoid the place, 9 where they know it to be. 10 For the serpent and the viper

thrive and grow in the very bad humidity of the earth, which humidity does not infect this stone because it is clean, and the worms that live on this humidity, flee from it. 11 And a man who has many lice, let him put an amethyst in cold water for five days, and then on the sixth day, having removed it, let him heat the water on the fire and hold him over it, so that his sweat may mix with the same water, and then let him put him in the same water again for a short hour, and then take him away; and then let him make a hot bath, and let him enter it and let that water pour over him, and thus, because of the power of the same stone, he will be free from lice for four or five weeks. 12 And when he then feels lice on himself again, let him do the same again. 13 Lice grow from the weak arvin and from the weak humidity of a man's sweat; and therefore this stone, which has no harmful humidity in itself, should be put in water, 14 until the same water is strengthened by its power and by its heat. 15 And then, having heated and steamed the water, as aforesaid, let his sweat be mixed with it, until the water itself is strengthened by the same sweat. And when that man provokes the evil humors by a hot bath, the water which is tempered by the power and heat of that stone, diminishes the fetid humors from which lice are born in the same man. IV-16 f: Agate Agate is born from a certain sand and water, which extends from the east to the south; and it is hot and fiery, but yet it has greater power from air and water than from fire. For when that water diminishes where it grows, so that the sand appears without water, then a certain part of that sand is imbued with the heat of the sun and the purity of the air, so that it shines into the stone. 2 But when the flood of waters has then increased, it lifts the stone itself from the sand and carries it to other lands. 3 And if a spider or other worm pours its poison upon a man, yet in such a way that it does not enter his body, let him heat the agate strongly in the sun or on a heated brick, and so place it hot over the place of pain, and the stone itself takes away and extracts that poison; and then again in the same way he should heat it, and hold it over the smoke (that is, the fire) with hot water, so that its sweat and water may mix. And then he should place it in the same water for a short hour, and then dip a linen cloth in the water, and the place of his body where the spider's sting is, or where other poison has been poured from it, with the same cloth he should drink and be cured. 4 For this stone should be heated by the sun or by a burning brick, because the heat of the sun and the heat of the brick are healthy and clean; and its sweat should be added to the heated and fuming water because of its good virtue. And therefore since the same stone arose from the sun and from the air, its heat, excited by the heat of the sun or the burning brick and the smoke of the heated water and mixed with hot water,

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it extracts and takes away the poison which is from the harmful heat and from the harmful cold, as was foretold, if however it has not penetrated the human body from within. But a man who is wearied by a transitory disease and one who is lunatic should always have agate placed against his skin, and he will feel better from it. 5 For since agate is made of the sun and air, it resists the bad humors which are stirred both by the heat of the sun and by the diversity of the air, like a precious ointment. Because transitory disease and the disease of lunatics have in themselves the worst humors that are in man, which the heat and power of this same stone oppress. For men are often born with these infirmities, and often they also attract them to themselves from the excess of bad humors and plagues. 6 And if anyone carries this stone with him, let him place it against his bare skin, so that it may become warm, and its nature makes that man fit, and sensible and prudent in speech, 7 because it is born of fire and air and water, 8 because by its good power it weakens the humors which dull man's understanding. 9 For just as some bad herb which is placed on a man's skin sometimes causes a pustule or ulcer to arise there, so also certain precious stones placed on a man's skin make him healthy and sensible by their virtue. 10 And a man who has a transitory disease and who is a lunatic should always have agate placed on his skin, and he will get better. For people are often born with these infirmities, and often they attract them to themselves from an excess of evil humors and plagues. 11 And he who has a transitory disease should put agate in water for three days, when the moon is already full, and on the fourth day take it out, and boil that water a little, so that it does not boil, and

keep it that way, and cook with it all his food which he eats in the meantime, until the moon is completely waning; and whatever he drinks in the meantime, whether it be wine or water, let him put agate on it, and do so for ten months and he will be cured unless God wills it not. 12 For agate should be placed in water when the moon is full, because its power is at its strongest at that time, because it is also made of air; and the same water should be heated, so that its heat may be excited by an external heat, and this should be done moderately, lest if it were to become too hot, its power be weakened by excessive heat. And since all the food of that suffering person is tempered with the same water during the waning moon, likewise also his drink should be placed with the same stone, so that by the power of that drink the same will be strengthened, and thus he will be healed, as has been foretold, and the worst humors of the same disease will disappear in the person himself by the help of God. 13 But also he who is lunatic, before the third day, when he knows that the time of his madness is approaching, should place the same stone in the water for three days, and on the fourth day remove it, and then heat that water moderately, and cook with it all the food that he eats in the meantime while he is in madness, and in the meantime put it in all his drink, and drink it from above. And so he shall do for five months, and he shall recover his senses and health, unless God forbid. 14 For when by the power of the same stone the water is strengthened, and when the heat of the same stone, slightly heated, is raised, lest it be weakened by its fervor, the same man's food is seasoned with the same water, and his drink is fortified with the same stone, as has been aforesaid, and thus by the power of the same temperaments and by the power of God

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the humors which bring madness upon him are calmed. 15 But also each night before a man goes to bed, he shall carry an agate in the open air along the length of his house, 16 and then along the width of the same house in the form of a cross, 17 and thieves there will be less able to exercise and perfect their wills, and there they will have less strength in stealing. 18 For the power of the same stone diabolically infuses the thieves with art, and weakens it, because evil spirits hate its power. IV-17 f: Adamans Adamans is hot, and is born from certain mountains in the southern direction, which 2 are of this nature, like those mountains from which stone chips are split from which roofs are covered, and which are also like a certain crystal, and like a certain glass 3 are like a leigechte and like a certain crystal glasechte , 4 and from the same leygechti / leygen a certain gedoz like a horn sometimes arises of great strength. And because it is strong and hard before it becomes great, the very ley of the same mountain is split around it, and so it falls into the water, in the manner and to the size of kisele / kiseling . But that which is born later in the same place of the same leyen is weaker than the first. 5 And when afterwards sometimes the inundation of rivers has increased, it carries the stone itself to other provinces. 6 And there are some men who are malevolent by nature and through diabolical persuasion, and for this reason they are willingly silent; but when they speak and have a sharp vision, and sometimes almost go beyond their mind, they are as if driven into madness, and then quickly come to themselves again. And these also always or often put a diamond in their mouth, and its power is such and so strong that it extinguishes the malignity and evil that is in them. 7 For a diamond has in itself a vigorous and very strong fire, from which the same stone also possesses a very strong hardness that is difficult to break; and therefore also the hardness that is in it softens the hardness of the mind of man which prepares itself to the hardness of stone, when its fiery heat, mixed with the heat of saliva, touches that man inwardly. 8 But he who is frenzied and lying and angry, should always keep the stone itself in his mouth, 9 and its power turns these evils away from him. 10 For madness, lies, and anger are overcome by the marrow of man, which grows as it were from a strong stone, namely from the bone of man, and the fiery heat of this stone, tempered with the heat of the man's saliva, enters into the man and weakens him. 11 And a man who cannot fast, let him put the same stone in his mouth, and it diminishes his hunger, so that he will be able to fast for that much longer. 12 For the reason that a certain man cannot fast is due to the softness of his marrow and also to certain humors which the same softness of the marrow emits. 13

But when adamant is placed in the mouth of the same man, its heat tempered with the heat of the saliva, because of its strength, imparts strength to the weakened

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marrows, when it has touched that man from within with its saliva. 14 And he who is paralytic / virgichtiget is, or has apoplexy 15 that is (slaich of course) this plague which seizes half of the body, so that he cannot move, let him put an adamant in wine or water throughout the whole day, and drink from it and the giht will cease from him, 16 even if it is so strong that his limbs threaten to break, and also from it the apoplexy will be diminished. 17 But also he who has gelesocht, let him put the same stone in wine or water, and drink from it, and he will be cured. 18 For the fiery heat of the adamant imparts such power to the heat of wine or the sweetness of water, that the same liquid taken in drink calms the inner noxious humors of man. For a certain thin smoke comes out of the marrow of man, which excites the melancholy of man; and also a certain fat and sweating smoke comes out of the same marrow, which provokes a drop of paralysis and apoplexy. 19 But the strength of adamant restrains both the smoke of the marrows of melancholy and the smoke of the marrows of paralysis and apoplexy, as much as the possibility of the nature of the same stone demands, tempered with wine or water, as aforesaid, 20 with its good and strong heat tempered with the heat of wine or the sweetness of water. For just as every man suppresses the humors that lie beneath him, so also the strength of this stone restrains the humors that excite melancholy and that produce certain other infirmities. 21 But adamant is of such hardness that no hardness can overcome it, and therefore it itself attacks and digs iron. Hence, since neither iron nor calibres can cut its hardness, dip the calibre in the blood of a lion or a goat, and the blood so strengthens the calibre that it neither yields nor breaks before it cuts it. 22 For the lion has a vigorous and very strong heat, and the goat also has a very strong heat, if it could last long in it; and therefore the blood of these men strengthens the caleb with its fire so that it may cut through that stone. 23 And the devil is at enmity with that stone, 24 because it resists diabolical strength, and therefore both by night and by day the devil despises it, 25 and avoids it because of its strength, for the devil hates useful creatures and nature. IV-18 f: Magnes Magnes is caleb and is born from the foam of certain poisonous worms, which live in a certain sand and in a certain water, but still more in the sand than in the water. For there is a certain poisonous worm, like a snail, around a certain water and in the water, which sometimes emits its foam into a certain place of a certain rusty earth, from which iron is usually smelted. 2 And when another poisonous worm sees it, which also lives near the water itself and in the water itself, 3 and which feeds on that rusty earth from which iron is prepared, 4 it runs ardently to that foam and pours its black poison into the same foam; and this poison penetrates the foam

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by its strength, so that it hardens into a stone. And therefore the magnet has a rusty color, and naturally draws iron after it, because it coagulates from that poison, which is nourished from that earth from which iron is prepared. 5 But that water near which the same stone lies, by its frequent flooding from above, weakens and diminishes the greatest poison that is in it. 6 And the same pebble has a double fire in itself, namely from the hot mass from which iron is produced, and also from the hot foam and from the hot heat of those same worms. 7 And if a man is mad, or if he is in some way ensnared by fantasy / virgogelecht, another man should wet a magnet with his saliva / bestriche , and smear the head of the mad man with the wet stone itself / bestriche , and turn his forehead sideways and say: »You mad man, yield to evil in that power by which God changed the power of the devil falling from heaven into the goodness of man«, and he will regain his senses. 8 For there is a useful and useless fire of the same stone, because the fire which it has from rusty earth is useful, but the fire which it has from the poison of worms is useless; when the salutary and warm humidity is aroused by the saliva of the man, the harmful humors which overthrow the intellect of the man, 9 when they are restrained by the words of a holy conspiracy. But nevertheless the same stone has

something good in itself and therefore in that part it repels iron from itself. IV-19 f: Ligurian The Ligurian is hot 2 and has the calibine virtue, 3 and is born from a certain urine, and not from all urine of the lynx. For the lynx is not a lascivious nor lustful nor unclean animal, but in one way always sharp. And its virtue is so strong that it even penetrates stones. Whence it also has sharp vision, and does not easily become dark in the eyes. And from its urine this stone is not always born, but then when the sun is very hot, and when the breeze is gentle and gentle and well-tempered. For this animal then sometimes, because of the heat and purity of the sun and because of its sweetness, is beautifully pleased with the air. And then when it wants to urinate, it digs into the ground with its foot and urinates into that ditch, and thus from the heat of the sun the Ligurian coagulates and grows. 4 For from the purity of the sun and from the gentle breeze that shone through this animal by touching it, and from the joy of its heart and from the great strength it has, the urine in it becomes warm and when it is thus emitted into this stone it coagulates, so that this coagulation becomes a beautiful stone on earth, which is nevertheless softer than other stones. 5 And a man who has great pain in his stomach, let him put a ligurian stone either in wine or in beer or in water for a short hour and then take it away, and that liquid is infused with the stone's own powers, so that he receives strength from it. And let him do this for fifteen days, 6 and every day on the same days give him a little of the same wine or beer or water with his meal, 7 give him a little

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to drink, with a little meal and not on an empty stomach. And there is no fever nor plague nor filth so strong in his stomach without death, that his stomach is thereby cleansed and purified and saved except for immediate death. 8 But no other man should drink this condiment for any reason, except against stomach pain. 9 For if anyone were to drink it for any other reason, 10 he would not be able to live, because its strength is so great that it would ulcerate his heart and split his head in two. 11 For the strength of the same stone is as it were calibinous, and is infused with strong heat; and that, tempered with another milder liquid, so that the strength is diminished, takes away the bad humors and filth in the stomach. And a man who has eaten should drink the same drink without fasting, nor should its strength pass sharply through an empty stomach; but for other infirmities that do not have filth, it would be too strong. 12 But he who is constrained by difficulty in urinating, so that he cannot urinate, let him put ligurian in the milk of cows or sheep, but not in the milk of goats, for one day, and on the second day take it out, and let that milk be heated, 13 that is, welle, and so drink it, and so do for five days, 14 and the urine will dissolve in it. 15 For the virtue of the same stone, tempered with the milk of cows or sheep by its sweetness and health, will dissolve the difficulty in urinating; but not tempered with the milk of goats, because there is a certain noxious lividity in it, and also a certain noxious strength would be in it, if the virtue of the same stone were mixed with it. IV-20 f: crystal Crystal is born from certain cold waters, which are of a dark black color, 2 and are hot and humid, 3 and of such coldness that they expel fire from themselves. For when sometimes great cold 4 coming from the air touches that water, the water itself in some place, like a certain mass, freezes and coagulates through the cold, and as it were the heart of the water, freezes into strength. And when then the heat of the air or the sun touches the same water, it takes away from the same mass the thick whiteness which it then has by its heat, so that it becomes somewhat pure, but nevertheless cannot be dissolved by that heat. But then the cold coming on again causes the same mass to freeze more and more, 5 and makes it purer, and imparts to it such strength that it cannot be dissolved. 6 And when then the heat of the air or the sun comes on the same mass, 7 it causes the same mass to freeze more and more and is purer, 8 and it is of such strength that it cannot be dissolved by the heat itself, although all the surrounding ice is dissolved, and thus the crystal rises up and is a crystal, 9 and is hot. 10 But also in hot regions, from the nature of the burning heat of the air — which also has humidity — and from the nature of the hot humidity of the land of those same regions in those waters, the heart of the waters themselves is near the shore.

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them coagulate into a crystal and harden, like bread baked in a furnace. And this crystal emits fire, and is purer and more precious, 11 than the crystal that grows in cold regions, and is almost as precious 12 as beryl. 13 But a man whose eyes are dim, let him heat the crystal in the sun, and so place the warm one over his eyes; and because it is born of water, it draws out the evil humors and the turbid water from the eyes, and thus he will see better. 14 And its heat, excited by the heat of the sun, because it is hardened by the heat of the sun, drives away the moist drops from the eyes, and thus he will see more clearly. 15 And if druses or * orphans arise on a man's neck, let him heat the same stone to the sun, and thus bind it hot over the druses or * orphans by binding it day and night, and thus make it thick and they will disappear, 16 because its watery power dissolves those evil humors, and its fiery power consumes them. 17 But also for whom a lump / (hug) swells in the throat, let him heat a crystal to the sun, and thus pour hot wine over it, and drink it thickly, and also let him place the crystal heated by the sun on the lump / (hug) warmed by the sun to the throat and it will be reduced. 18 For its heat, excited by the heat of the sun and tempered by the heat and humidity of the wine, and when the same wine touches the lump, or when the heat of the same stone, as aforesaid, passes through the man's throat, it drives away the evil humors from which the lump has swollen. 19 But whoever has pain in the heart or in the stomach or in the belly somewhere, let him heat the crystal in the sun, and pour hot water over it; and then let him also place the same crystal in the water for a short hour, and then take it away, and thus drink that water frequently, and he will have better health in the heart and in the stomach or in the belly, 20 because when its heat and aquatic power are excited by the heat of the sun, and when it is thus tempered by the sweetness of the water, because the same stone is also born of water, they take away the pains of the heart and stomach and belly that arise from bad humors. 21 And whoever is tired of nessedun, let him heat the same stone in the sun, and place it so hot over the place where he has pain, and nessedun will be driven away. 22 For nessedun is born from excesses and from superabundant and bad humors, which the heat and aquatic power of the crystal with the heat of the sun weakens. 23 But he who suffers from syncope has indeed a happy mind, but is weak / (vnkrefftigh) and amechtich ist , and sometimes suddenly feels a failure in his strength, so that he lies as if he were dead, and he should strongly heat a crystal or several, or as many as he can have, in the sun, and for half a day or for one hour he should place them so hot above his navel under his stomach, that is, between the navel and the stomach, and do this frequently; and he should also heat the crystal itself in the sun, and suddenly pour wine on top, and drink it frequently, and the syncope will cease. 24 For a crystal having a warm and aquatic power, and also receiving heat from the sun, should be placed between the navel and the stomach, so that both may be strengthened, since many of a man's powers are in his stomach, and because the navel also surrounds the man's powers, and also the heat of the crystal, excited by the heat of the sun and thus tempered by the heat of wine, attenuates the sudden inundation of evil humors, which bring a defect to a man's powers, as has been foretold.

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IV-21 B: Of pearls There are certain waters of rivers which are salty 2 and fat, 3 from which pearls are born. For the fatness of these waters with its saltiness falls to the sand, so that the upper water is purified, and this fat with its saltiness coagulates into pearls, and these pearls are clean, 4 and they are also warm and salty. 5 Therefore take these pearls and put them in water and all the slime and slime that is in the same water will gather around the same pearls, and thus the upper water will be purified and cleansed. 6 And a man who has a fever will drink the same upper water often and will feel better. 7 For the salty heat of the same pearls attracts the slime that is in the same water to itself, and thus the water that floats on top is made clean, and is permeated with their heat and saltiness, and thus it frees the drinker from the harmful humors of fevers by their heat and saltiness and purity. 8 But also he who has a headache should heat the pearls in the sun, and so place the warm ones around his temples, and wrap a cloth over them and he will be cured, 9 because their salty heat, excited by the heat of the sun, calms the humors that cause

pain in the head. IV-22 Pearls are born from certain shelled animals, namely, those that lie in shells, and that remain in the sea and in certain large rivers. For some of these shelled animals dwell near the bottom of their rivers, and there they seek their pastures, and are somewhat poisonous; and from the filth which they draw into themselves at that bottom, and with it they spit out their poison, some pearls coagulate and are thus born; which are sometimes turbid, because the animals themselves dwell near the bottom of those same waters, and there is almost no use in medicine in them. 2 But some of the same shelled animals are accustomed to dwell in the middle of those same rivers, where the waters themselves are pure, and there the same animals draw less filth into themselves and therefore also have a little poison in themselves. Whence also those pearls which are born from the same waters which the animals themselves draw into themselves, and from the poison which they spit out, there become clear, because there in the middle of the rivers there is a certain purity of the waters. But yet there is almost no medical use in them, except that they are only clearer than others, and that they contain less poison than others. But some of these same shell-like animals are found at the head of the rivers themselves, where foam and much filth of their waters flow, and from the foam itself and from the upper filth of those animals certain pearls coagulate, which are also somewhat turbid, because they are born from the foam and the collections of their filth. Nor are they of any use in medicine, 3 because they bring more infirmity than health to men. For if any man were to put them in his mouth, he would almost draw such infirmity upon himself that he would be as weak as if he had taken some poison. And if he were to put them also to his skin, so that his flesh would be warmed by them, he would draw poison from them into himself, and in this way he would become weak and suffer, 4 because the same bache coagulates from many impurities of water. IV-23 f: cornelian Cornelian is more from hot air than from cold, and is found in sand. 2 And if blood flows from someone's nose, heat wine, and when it is warm, apply cornelian to him, and thus give him to drink, and the blood will cease to flow, 3 because its good and pure heat, together with the heat of the heated wine, constricts the unjust overflow of blood from the nose, for hot wine also retains blood flowing from the nose with the power of the same stone and strengthens the brain, which has been weakened by the outflow of blood. IV-24 Alabaster has neither right heat nor right cold in it, 2 but is in both as it were lukewarm, 3 so that even medicine is hardly found in it. IV-25 Hot lime is what makes chalk when it is burned, and hence chalk is hot. For when lime is reduced to powder by fire, it becomes stronger and binds earth and sand together with its fire. But if a man or an animal eats lime, the strength of its heat destroys the eater and makes him weak. 2 But a man who has been eaten by worms in some place, let him take chalk and twice as much of the criden, and from these with sour wine make a thin cement, and let him put it with a feather into the place where he suffers from worms. And do this every day until the fifth day. Afterwards let him take aloes, and according to the third part of it myrrh and grind it together, and from these with fresh wax make a plaster / (eyn plaster) and put it on a hempen cloth, and in this way bind it over the place of pain for twelve days. 3 For chalk is hot and

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cold chalk, and thus the heat of chalk tempered with the coldness of chalk and with the heat and sharpness of wine kills worms. But the heat of aloes, increased with the heat of myrrh, draws out the putrefaction of the same ulcers and heals the same place. (IV-26) The glass that is made from the ashes of a beech tree is hot. And if someone were to reduce glass to powder and put it into ulcers where worms are eating the flesh, the worms would indeed die and be extinguished, 2 but nevertheless the same ulcerated flesh would be severely injured, because it would pierce it. (IV-27) Other stones 2 which are grown in different lands and in different regions, and which acquire different natures and colors from the lands in which they were born, 3 are not very useful for medicines, such as marble, grizstein, calcstein, duchstein, wacken and the like, because they contain either too much moisture or too much dryness, 4 so that in those which have moisture, 5 they are not tempered with the right dryness, 6 or in those which have too much dryness, they are not moistened with the right humidity. PV: Explicit book three on stones.

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(Book five) (Preface) W: The prologue begins in the book on fish. S: The various kinds and nature of fish. B: It follows on fish. PV: The fourth book begins on fish. There are certain fish which by their nature dwell at the bottom of the sea and rivers, and there they seek their pastures, and they furrow the bottom like pigs, and there they eat certain herbs and certain roots, by which they live a long time; 2 and they always seek there whatever else is suitable for their pasture. 3 And sometimes they also ascend almost to the middle of the waters themselves, and sometimes they descend to the bottom, and there they remain chiefly. 4 And the flesh of these is somewhat soft and weak, and they are not healthy for eating, because they are always at the bottom of the waters. And some of these love the day and the brightness of the sun more than the night or the brightness of the moon. But some love the night and the brightness of the moon more than the day and the brightness of the sun. 6 But some of these shed their entire rogun after order, 7 that is, they leech, before they cease from this shedding, 8 so that after their seed / geleich 9 has lived, they immediately shed another seed / geleich 10 , and so while they are emptied of rogun / grains and milk throughout, and therefore they are also somewhat weakened, since they hasten in this shedding in this way. But some of them have intervals in this shedding, 11 just as the moon in her splendor, 12 so that after they have shed their geleich and it has received the vital air, then they have an interval, 13 and they wait until they are more strengthened, and then they leech again, 14 so that at least from March until autumn they shed their rogun. But there are other fish which are mainly occupied in the middle and in the purity of the sea and other rivers, and there they seek their pastures. And there they also find certain very healthy herbs on the protruding rocks on which they feed, namely, which have such health in them that if a man could have them, he would drive away all

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infirmity from himself by them. And these fish are healthy to eat, and their flesh is somewhat strong, 15 because they are especially in the purity of the waters. But still sometimes 16 they descend to the bottom and sometimes 17 they ascend; but they are especially in the middle of the rivers themselves. 18 And they are even smaller than those fish that are happy to be around the bottom; 19 and some of them love day and sun more than night or moon, and some more night and moon than day or sun. 20 But some of them also shed their entire roe before they stop, and are thereby somewhat weakened. But some have intervals in this shedding, so that they are strengthened for that work in the meantime, as has been foretold of the former. 21 And there are other fish which are wont to dwell about the head of the sea and other rivers, and there they seek their pasture in the foams and in the upper many filths. And they are more perfused than others by the heat of the sun, 22 and also sometimes they hide themselves in certain little caves, in which there is fetid water which cannot flow out. 23 And therefore their flesh is weak and soft, and they are not wholesome to eat. 24 And these also sometimes descend a little into the waters, and are wont to dwell about the shores also. And some of them love the day and the sun more 25 than the night and the moon, and some more the night and the moon. And also some of them, when they lick, pour out their whole rogan, before they rest from this pouring out, and from that they become somewhat weak. But some have intervals in this work, and in the meantime they receive their strength, as has been foretold of the others. 26 And all fish according to their kind eat herbs suitable to them during the winter and sometimes also in the summer; whence milchere / milche and roge grow in them, and from these they will be suckled, so that if even a man, namely a woman who is barren, were to eat of them, he would become fertile and conceive. 27 And they do not mix with each other by any other copulation to conceive, so that roge or milchere / milch is born in them, but only for their effusion, that is, lichens, 28 they have as great a desire as other animals for copulation. And each one seeks out an equal and suitable one for himself, 29 and when the time of their effusion approaches, they seek out places around the rocks or near the shore, where neither winds nor storms can harm them, 30 but where there is peace and a good and calm temperature of the waters, 31 and where

they are surrounded by herbs on which they feed in the meantime. And then the female fish proceeds to pour out her granules in a straight line, that is, in the manner of a line, until, according to her nature, she ceases to pour out her granules. 32 And where she makes an end of this pouring out, there another fish, that is, a male, is expected to arrive. And soon the male, that is, the milker, follows, and pours his milk on the pile in the same order and measure as the female fish preceded; and when she reaches him, she ceases to pour out her milk, and thus, exhausted and weary, they become somewhat weak, and seek rest near the same place, until they recover their strength, and in the meantime they feed on herbs placed around them. But from that time

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33 when they pour out their seed, until the time when the fish begin to live, many and diverse and sudden qualities occur, and the passions of the air sometimes supervene. But since these effusions of fish, that is, geleiche , before the little fish begin to live, are often broken by the flooding of rains and storms and by sailors and fishermen, and so they perish, and do not reach their effect. And if any man were to eat this effusion (that is, geleiche) of fish, it would be almost as if it were poison to him, and therefore the nets are washed with great diligence so that it does not adhere to them, and so that it is not thus drawn out in the catch of fish. But after the fish have effused their seeds (that is, geleiche), they become weak, because they are very tired, as was said above, and then they do not have such healthy flesh for human food as at other times. 34 And those little fish which 35 are effused together (that is, geleichet werden) know each other and are together, and after they have grown, they effuse their seeds together. And if some of them are caught, those which remain seek others similar to themselves again. 36 And some fish, as has been said, delight in the brightness of the day and the splendor of the sun and seek pasture therein, but some in the night and the splendor of the moon and stars, and then also seek their pasture, since they sometimes have a better temperature in the water at night than during the day. 37 And just as man has abandoned his nature by mixing himself with cattle, so also cattle sometimes lead themselves into another kind outside their own kind by mixing themselves. And so also fish sometimes deviate from their kind into another kind in the shedding of their seed, 38 and produce another kind foreign to their kind, as can be noted in the eel and in certain other fish. 39 But God has given to some fish a certain knowledge according to their nature and according to their kind, so that they recognize certain herbs and roots in the waters, which they sometimes eat, when they have no other food; whose strength and nature are such, when they have tasted them once, that they need no food for half a year or four months, 40 and yet their flesh does not fail or diminish on this account. And when they are hungry afterwards, if they have no other food, they are again sustained for a long time by the same herbs and roots, after they have tasted them once. But if man also knew and recognized these herbs and roots, and if he could have them, and if he ate them occasionally, he could be without other food for four or five months, after he had tasted them once; but his flesh would then become hard and crooked, and would not be as smooth as it is now. 41 But the reason why fish do not have loud voices, like other animals 42 is because they are conceived in a different way from other animals 43 ; and also instead of the loud voice, which they do not have in their belly, the water in which they live, retains a sound in its course. But creeping things and those which are sometimes in water and sometimes on land, have as it were a certain kinship with animals, and therefore they have tongues for hissing and for the sounds of words. 44 They also have some marrow in their bones and spines, and rarely bones with marrow, because animals which have marrow in their bones

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have sounds as if they were voices. 45 But Adam, when he was expelled from paradise, knew the aforesaid herbs and sought them in the waters, and sometimes ate them when he had no other food; but after he was afterwards able to have other food, he avoided them. For these same herbs neither wither nor perish

easily, and therefore when either a fish or a beast has tasted a little of them, they lie for a long time in their stomachs indigestible, because they are difficult to digest; and therefore the animals which have eaten them do not suffer hunger for a long time, but are digested with other foods which they have afterwards eaten. (Register) W: Chapters begin S: Chapters of… . B: Table or register of fish 1. Whale FWSBPV 2. Mereswin FWBPV, Moerschuuein St 3. Huso FWBPV, Echinus St 4. Sturo FW, Stoer B, Storo PV, Rhombus S 5. Psalm FWBPV, Psalm St 6. Welra FB, Welro W, Vuelra S, * Welca P, * Welka V 7. Lacsb F, Las W, laß PV, Esox S, Exox id laiß B 8. Coppera FWPV, Capera B, ( ) S 9. Hecht F, ( ) W, Hecht PV, Lucius S, Lucius hecht B 10. Barbo FBP (2x) V (2x), ( ) W, Catfish S 11. Carpo FWBPV, Carpo S 12. Bresma FWSB, Breseno PV 13. Elsna FWP, Elsna BV, Elsna S 14. Scollo FS, Scollo W, Schollo B, Kolbo PV 15. Form FWS, Form B, Forbel PV 16. Munewa F, Munwa W, Muniwa S, Monuwa B, Minewa PV

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17. Bersich FWP, Bersa B, Berich V, Porca S
18. Mechenis F, Mechenisch W, Mechfisch S (zwischen 13 und 14), Merfisch B, Meichefisch P, Miechfische V
19. Shell F, Shell W, Fish having shells S (nach 34) () B, Shell is a kind of fish PV
20. Rotonga FW, () S, Rodauwe B (mit 21 vertauscht), Rotega PV
21. Asch FWPV, Esch S, Escha B
22. Allec FWSB (ganz am Ende) PV
23. Grasso FWS, () B, * Carosso PV
24. Hasila FW, () S, Hasele B, Hasela PV
25. Plica FWB, () S, Blicka PV
26. Paffendimo F, Paffindume W, () S, Paffendum B, Pafendumo P, Pauendumo V
27. Slia FW, () SB, Shyo PV
28. Gründela F, Gründela WP, () S, Grondula B, Grundula V
29. Stechela FPV, Stegela W, () S, Stechele B
30. Steinbiza FS, Steynbiza W, Steynbizze B, Steynbisa PV
31. Culhouet F, Culhouit W, () S, Kule B, * Kulhenbethos P, * Kulenbecho V
32. Cancer FWSBPV
33. Anguilla FWS, Anguilla BPV
34. Alroppa FW, Alroppa S, Alroppa B, Alroppa PV
35. Pumbelim F, Pumbelun W, () S, Pumbelin that is snebelzin B, Pumbelen PV
36. Lamprida FW, () S, Lampride B, Lampreda PV V-1 The whale has fiery heat and watery air in itself, and the nature of fish and also a certain kinship with the nature of beasts, namely the lion and the bear. 2 And it dwells in the waters according to the nature of fish, and according to the nature of beasts it grows in size. Nor does it flee from man, because if beasts could live in the waters, they would grow in size and height beyond measure, so that

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then man would not be able to dwell in the waters for fear of them. And it loves day and night, and seeks the bottom and the top of the sea. But it feeds on both the food of fish and the food of beasts, and it also eats fish, because if it did not decrease the number of fish in the sea by eating and devouring them, the sea would not be passable from the multitude of fish. And when it has devoured much, 3 then it grows fat and stout and is weighed down, so that it can scarcely move from place to place. And then 4 it raises itself somewhat upwards, and spews foam from its mouth, 5 and spits out somewhat of what it has swallowed, 6 and in this way it relieves itself. But when it then feels that it can move, 7 it gradually moves itself from place to place, and thus loses somewhat of its thickness and fatness and becomes lighter, and then it rejoices

that it can move, and thus moves itself here and there in ferocity, and 8 whatever it then encounters, it destroys or devours in its rage. But nevertheless, men very often catch it by snares at that time. And when it has been thus relieved, as has been foretold, it seeks those herbs and roots which we have mentioned, 9 on which it can last for some time without other food. 10 And when the sun rises higher, so that the days are prolonged, then these fish, namely the male and female, seek this land, which has juice from that land, which has somewhat of a white color, and which is stronger than the rest of the land. 11 And the dew from the air then falls upon those herbs, which grow in the same land. 12 But the same fish both raise themselves upon that land and are drenched with the aforesaid dew, and eat of the same herbs, and thus their jelly begins to grow in them, and so they depart from that place. 13 But when afterwards they have sent forth their jelly, they seek the same land drenched with the juice of the aforesaid land, and the female where the height of the same land is sends forth grains, that is, leech, and places them with her wings upon that land, and the male follows, and pours his milk from above, and meanwhile they seek rest there, while they receive the vital air; and this they do once a year. And a fish becomes one of those grains, and such is the power of that land that it quickly begins to live. But after it has begun to live, they withdraw. 14 And the flesh of this fish is wholesome, and is good for both healthy and sick people to eat, 15 because there is so much strength in its flesh that it resists all corrupt and weak humors. For God has made certain forms in every creature of animals, in which he shows his strength, as he does also in this fish. And the same fish sometimes feels the wickedness of the devil, and therefore also sends out his breaths against him. 16 And the spirits of the air flee in contempt of his strength, 17 because when he himself senses anything diabolical, he contracts his skin and shows himself horrible, and sends out horrible breaths against that ghost. 18 But a man who is frenzied and orsinnich / vnsinnig should eat of its flesh, with bread only, often and sufficiently, and he will recover his senses, 19 because its good heat and great power restrains unjustly hot and unjustly cold humors with paralysis. 20 And he who is virgichtiget, let him eat of the same meats often, and the giht in him will cease. But its brain for eating

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is not fit, nor any brain either of fish or of beast or of fowl, because the brain of an animal makes the man who eats it weak, that is, it weakens him, and the food bothers him. 21 For the brain of every animal has phlegm and a certain stench in it, whence it hurts the eater. But the marrow of every animal is even more dangerous for eating than the brain, because its softness has certain bruises in it, which excite melancholy in the man who eats it. 22 But boil the brain of this fish in a new pot with water and stir it vigorously with a spoon, that is, boil it, and then pour it into another vessel and crush it vigorously, and add to it the herb called gith and enough of the oil of the bush, and boil it again in the first new pot, and again crush it vigorously and stir it, and thus make an ointment, and whoever is tired of a strong goitre, or who has scabies or other ulcers, anoint himself with it and will be healed. 23 This brain must be boiled in water, so that whatever bruise is in it, because this boiling is reduced, and then when the heat and power of the same brain are tempered with the heat of the aforementioned herbs, namely gith, and with the heat of olives, they drive away the worst bruises of the humors, paralysis and scabies and other ulcers. 24 And whoever suddenly feels a defect in his heart, his heart should be powdered and he should drink this powder in water, and he will be better. 25 For when a man suffers a defect, the virtue in that man is weakened, which the heat and virtue of this heart will immediately restore. 26 But he who suffers from it, often drinks the same powder in wine or water and will feel better; 27 for it arises from the excess of evil humors, and multiplies itself as if it were poison, and bites almost like a worm, but yet does not live, and is somewhat like the infernal worms that neither eat nor drink, and disturbs the body of man. But the heart of a whale reduced to powder and taken in sweet water, it soothes by its heat and virtue, 28 but in water, because water calms it by mortifying the excess blood. 29 And if anyone eats of its liver, it cleanses his stomach from within, and takes away all the dirty things within, like the best drink, 30 taking away by its strong heat and its strongest

virtue all the dirty and cold things of the stomach. 31 But in whatever house or place the spirits of the air are wont to play tricks, there burn the liver of this fish on live coals and they will depart, 32 nor will they be able to remain there because of the strength of its odor. 33 And whoever has nocturnal or diurnal (that is, degeliche) or changeable fevers, 34 which change according to the air and the temperature of the air, 35 let him boil his lung in water and eat it often, and the fevers will cease in him. 36 For the aforesaid fevers arise from the slowness and from the torpid idleness of a man, which the heat and power of the aforesaid lung, with the sweetness of the water, takes away, since the sweetness of the same water mitigates the power of that lung. 37 But since the lung cannot be preserved for a year, let him moderately pulverize the same lung, and drink this powder often either in water or in wine, and the fevers, whatever they may be, even if they are daily, tertian or quartan / (riddo), will cease in him. 38 But the same powder in water, because of its sweetness, should be given to weak men, but in wine to the healthy, so that they may be strengthened by it the more quickly. 39 And he who has eaten or drunk poison, should powder his lungs and liver with an equal weight, and add as much of the powder as there is of that powder, and a little

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honey, and boil it with pure and good wine, and thus drink it hot (that is, welch) on an empty stomach in the morning before the day, two or three times, and the poison which he has taken will either be spat out through nausea, or will pass through him through withdrawal. 40 For the lungs and liver of a whale expel the poison by their heat and virtue, with the bitterness and moderate heat of horehound and the good heat of honey when mixed together, and also with wine with the added heat, which is like a warm against poison, and when these are mixed together as aforesaid, the poison is diminished by the virtue of these. 41 But whoever has a wart or a blemish or a sty in his eye, or whoever suffers from a cloudiness in his eyes, let him hold some of its raw gall to his eyes, 42 so that the moisture and odor of the same gall may touch his eyes from the inside, 43 and then also with the same gall let him anoint his eyelids with a feather, so that it may slightly touch his eyes from the inside, 44 and it will remove the wart and the blemish and the sty and the sty from his eyes and he will have beautiful 45 and clear eyes to see. 46 For the heat and humidity of this gall, which has the strength of the juice of the same fish in it, just as the gall of any animal holds, dissipates the accumulated moistures which injure the eyes of a man, whether with white or with wool or with a stone or with any other cloudiness. 47 And keep his bladder for a year, and if an ulcer or a sty 48 grows in the body of any man, make the bladder itself soft in water and place it on top in this way, and the ulcer or sty 49 will be broken and healed. And after the same ulcer has been broken, you shall remove the bladder. 50 For the bladder, which is tempered with the urine of the same fish, dissipates the accumulated evil humors of ulcers and slimes, because it is itself perfused with the various humors of the whale, but is removed when the ulcer is broken, lest its strength consume the ulcerated flesh. 51 But if you have an orphan in you, make it soft in the meantime in water and place it on top and it will disappear. 52 Because of its good heat and good power, it is therefore placed in water, insofar as its strength is somewhat softened by water. 53 And if you also have drusen anywhere in your body, make the same bladder soft with your saliva and place it on top and it will disappear. 54 Since its power dissolves those hardened humors, but saliva must be softened, insofar as its strength is more gently tempered by the sweet humidity of saliva and, so that the healthy and uncorrupted skin where the glands are placed, is more easily softened to dissipate them. 55 And he who has pain in the liver or who is sick in the lungs, let him boil the smaller viscera (that is, the skin) of the same fish with hyssop in water, and make a gruel from them, and eat it often, and the pain in the liver will cease, and the lungs will recover health. 56 For the viscera of this fish have greater tenderness in them than the rest of its flesh, and hyssop is of a dry and warm nature, and when they are boiled in sweet water, if there is any stench in them and it is consumed by this cooking, the fluids that harm the liver and lungs of man will be soothed by their power, as aforesaid. 57 And he who is tired from gidh, let him put some of the eyelids of the same fish in wine for a night or a day, and then let him heat the same wine over the fire, and thus

drink it often, and gidh will cease from him. 58 For the eyelids of whales contain the fire of their eyes and a strong fire but a little cold, whence they are black, but yet they have more in heat than in cold, and put them in hot wine, so that the heat of the wine strengthens their strength, and calms the overflowing humors of the paralyzed. 59 But also he who is paralyzed in the tongue / virgichtiget, that he cannot speak, scrape from the same eyelids into water, and give him to drink, and

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he will speak immediately, and he will receive the strength of the tongue. 60 For the tongue is often hindered from speaking by cold humors paralyzed, but the fiery heat of the eyelids 61 of the whale, tempered with the sweetness of the water, takes away those harmful humors. 62 But also make the handle of a knife from the bone of the same fish, and hold that handle in your hand, so that it becomes warm in it, and there is no pain in your hand or arm, but it will cease; 63 because the very strong heat and the supreme power of the same bone, when it is imbued with the heat of a man's hand, drives away from it every disease of the worst humors. For its skin is the covering of all its strength, and therefore by its power it removes the noxious humors. 64 But also if horses and oxen and sheep and pigs die of the plague, grind the bones of the same fish, and throw this powder into the water, and give them to drink, and the plague will cease from them. 65 The same bone is also burned in the fire, and the diseased cattle will catch the smell of it and they will be cured. For the strongest power of the whale is in its bones, and when the cattle taste those bones in the sweetness of water, lest they be too strong, or when they feel their smell excited in the fire, by the great power of those wicked and fetid humors which the same cattle have contracted in themselves with the dirty and unclean air, are calmed. 66 And make shoes of its skin and put them on, and you will have healthy feet and healthy legs. 67 But also make a belt of its skin, and gird yourself with it to your bare skin, and it will drive away various infirmities from you, 68 and will make you strong. V-2 Merswin is more of the warm air than of the cold, and has the nature of fish and even almost of pigs; 2 and he loves the night more than the day, and gladly stays in watery caves, and even sometimes climbs on the water, and sometimes eats unclean foods and human flesh, namely when men are submerged in the water, 3 and also of the unclean foams that float on the water, 4 and therefore his flesh is not healthy for man to eat. And both the male and the female eat certain herbs, from which they become pregnant. And when the time is now approaching for them to emit their jelly, then the male and the female join their necks together and tighten each other, and thus both become warm. And then the woman emits her seed from herself, and the male seeing this devours it, and the female is indignant at this, and again emits another seed, and leans over it, 5 emitting his voice as if indignantly, 6 and ruwet / rufet , and soon the male coming upon it emits milk from his mouth, together with that which he had devoured, and so both of them feed on the same jelly, and so they remain there until it begins to live, and thus it will be one fish. And after it has received the vital air, they proceed again and do in a similar way, because they do not emit all of their jelly at once. 7 But a man who is paralytic / virgichtiget, let him make a horse-weight powder of his liver and lungs, and let him put this powder in water and drink it often,

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and the giht in him will cease. 8 For immersion is of the nature of the elements that are on the earth, and also of the nature of the waters it has in itself, and therefore its liver, which is strengthened by its interior powers, and its lungs, which are strengthened by the powers of the air it has in itself, are softened by the sweetness of water because of their great strength, and drive away the strong and noxious humors that are drawn outwardly to the injury of the humor. 9 But the rest that is in it is of no use as a medicine. V-3 The seahorse / (Echinus) is more of the warm air than of the cold air, 2 and loves the nocturnal splendor of the moon and stars, and more the night than the day, and rests during the day, and has effect and progress in the vigorous and rapidly flowing waters, 3 and loves them, and by swimming in them labors so much that its

flesh becomes soft from that labor; and it swims in the middle of the waters, and rarely seeks their bottom; 4 and it feeds on clean pastures, and therefore its flesh is good for healthy people to eat, but it harms the sick somewhat, 5 because its flesh is soft, and its juice is not very healthy for the sick. 6 And it licks like other fish. 7 But a man in whom the dropsy disease begins to grow, let him put the bladder of this fish in water, so that the water itself may have a taste from it, and drink it often, and the dropsy in it will diminish and disappear. 8 For the bladder of this fish is watery and rough, and somewhat bitter, and therefore when tempered with the sweetness of water, 9 the water reduces the dropsy disease. V-4 The sturo / (Rhombus) is more fond of cold air 2 than of hot, and is more active during the day than at night, and also seeks those roots and herbs at the bottom of the waters, on which it can live for a long time without other food; and it moves willingly here and there in the waters; and it has healthy flesh, which is not a hindrance even to healthy men to eat, but it causes some pain to the weak, because they are too strong for them. 3 And when its jelly must grow in it, it raises itself above the waters, and the dew from the air falls upon it, and even then both the male and the female eat certain herbs similar to the cle, and thus receive fertility. But when the time comes for it to leech, it seeks a certain black earth, and there it emits certain grains, on which the male pours milk, so that these grains become one fish. And in the meantime they rest near that seed (jeliiche), until it receives the vital air. And after it has lived, they proceed again, and leech with other grains, and so in order until they emit all their jelly. 4 But the man whom the vich tires, should eat sufficiently and often of the liver of this fish, and the vich will cease in him. 5 For the liver

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of this fish is hot and clean, since the same fish uses few foods, and therefore it extinguishes that which is born from the wrong defoaming of hot and cold fluids. 6 And he whose flesh emerges around the eyes, that is, uzwelzit, or whose eyes are dark, let him take of his gall, and an equal weight of the juice of rue and a less of calmin, and mix these together, and put it in a cupric vessel, and with it about night anoint his eyes above and below, 7 so that it also touches the eyes a little inside, and his eyes will be healed, 8 and he will see clearly 9 the darkness driven away. 10 For the gall of rue, because of its strength and bitterness, compresses the emerging flesh, and drives away the darkness of the eyes, mixed with the temper of rue and calmin, since these also resist the same pains and darkness of the eyes. 11 But if some of its bones are burned in a house, the spirits of the air avoid it for a while, nor do they perform their illusions there for a while; 12 but just as a man avoids a fetid odor, so evil spirits then avoid it, because they do not love the animal world. 13 But if a man has a bone (gelithe) broken in any part of his body, he should grind the bone of a sturgeon by scraping and scratching it, and let him put this powder into pure water drawn from a well that is not salty, and drink it on an empty stomach, and do this until he is healed, but still drink a little of this powder, until the same broken bone gradually and perfectly becomes solid. For the bone of a sturgeon has this virtue, that when it is drunk with sweetness and water, as has been foretold, it passes to the broken bone and heals it. A hump is also sometimes born in a man, when from melancholy the evil humors are gathered together as if into a heap. When, therefore, a hump seems to arise in a man without accident and without breaking the limbs, let a man take a sturgeon's bone and, without burning it, reduce it to powder, and mix water with this powder, and frequently give it to the man suffering from the hump to drink, both at mealtime and on an empty stomach, and the coldness of the sturgeon, together with the coldness of the water, disperses the unjustly hot humors that have gathered together. 15 Likewise, let a man mix the same powder with olive oil, and with it anoint either leather or linen tow, and frequently place it on the place where the hump first began to grow, and the coldness of the sturgeon, tempered with the sweet heat of the olive oil, consumes the evil humors that have gathered together in it. V-5 The psalm is more about cold air 2 than about hot, and is more at home in the night than in the day, and loves the moon more than the sun. 3 And when the moon appears, in its splendor the sunne vachet , like a bird in the splendor of the sun, and therefore its flesh is somewhat like the moon, and is soft and weak, and is not good for any man to eat, because it

excites all the evil humors that are in man. 4 And it seeks the bottom of the waters, and also roots 5 and sometimes eats those herbs, by which it can be sustained for a long time by other pastures. 6 But it also eats of that grass, which grows from the grain that falls into the waters, and receives fertility from it. And when it leecheth, leecheth seeks the ground, and there sends out its rogun, and the male pours milk upon it, and from the grains there will be one little fish, and so they proceed again, until they are emptied from their jelly, 7 namely in places where at one time they pour out their jelly, 8 and there they rest until they receive life from the air. 9 But a man whose flesh is rotting around his teeth and whose teeth are weak and fragile, should reduce some of the bones of this fish to powder, and add a little salt, and at night he should put this powder around his teeth, and let the saliva, that is, geiure, flow out, and the flesh around his teeth will be cleansed, and he will be healthy. 10 For the bone of a salmon is somewhat watery, and when reduced to powder it loses its watery fluids. And that powder, with salt, which is hot and watery, tempers it, and reduces the bad and fetid fluids of the teeth. 11 And the rest that is in it is of no use to other medicines. V-6 The welra is more of warm air 2 than of cold, and loves the day more than the night. And it feeds on grain that falls into the waters and other good herbs. 3 And it has healthy flesh, and is good for both sick and healthy people to eat, 4 and it leech like other fish. 5 And a man who has a clouding of the eyes should take its gall, and add to it some of the juice of fennel and a few drops of wine, and then, having thus mixed, anoint a little of it around the eyelids and around his eyes, but be careful not to touch the eyes inside, and it will drive away the clouding of the eyes. 6 For the gall of this fish, tempered with the sweetness and heat of fennel and with the heat of wine, calms the harmful fluids of the eyes that bring clouding to them. 7 And if anyone eats of its cooked liver, it gathers around itself and draws to itself all the slime, that is, slime, and all the poison, that is, either, that is in his stomach, and thus brings it out with it by withdrawal, 8 and thus he will be healthy in his stomach. 9 For the same liver draws into itself all the slime and all the poison of the stomach like a sponge, and thus expels it from the stomach. But whoever wishes to retain the health of his body, and to avoid diabolical and nocturnal ghosts and malicious and cursed and magical words, let him take the liver of the same fish / [welra] and place it on lime wood, and then, having made a fire, let him place that wood with the same liver on live coals, so that the liver may be dried, yet so that the smoke or flame of the same fire may not touch the liver, and let him allow the same liver to dry out in this way for as long as it can be reduced to dust when dried. But if in the meantime he sees that wood consumed by fire, before this liver dries, then he should place that liver on top of another wood of the same kind, and after it has dried, reduce it to powder, then take nutmeg and fenugreek, and on a cutting stone / [grizstein], that is, one that can be cut with iron for work, he should dry it over a moderately heated fire and reduce it to powder, and then he should bind this powder and that which he made from the liver of the aforementioned fish together in a cloth, adding a little moss, so that the aforementioned powder made from the liver of this fish / [welre] exceeds the nutmeg powder by three parts, and that the powder of fenugreek is as great as the powder of the aforementioned liver, then he should always have this powder with him, and it retains the health of his body, and it drives away diabolical and nocturnal ghosts from him, and it should cast out malicious and cursed magical words from him. It repels. 10 For the natural heat and strength and cleanliness of the fish are excited with the pure and repeated heat of the lime tree and the heat of the nutmeg, and tempered with the sweet coolness of the fenugreek, when the nutmeg and the fenugreek are also dried over the altered heat of the aforementioned stone due to its fiery strength, the diabolical arts which also produce nocturnal ghosts, by their natural power drive away from man, and that air in which malicious and cursed and magical words are emitted, they overthrow from man, as has been foretold. 11 But its heart is neither fit for eating nor for medicine, 12 and it harms the man who eats it. 13 But if a man, whether male or female, has a cloud in his eyes from excess lust, let him take a little piece of the gall of a yellow fish, pour the gall into this little piece and let it dry in the sun, 14 so that if any of that evil humor remains, it may be taken away by the strength of the heat, because the strength of the same gall is too strong for the eyes and would injure them, then let him dip the same little piece of the same 15 in the purest and best wine, 16 if it is tempered

and softened by the sweetness and strength of the same wine, yet so that the moisture of the little piece of the same touches the eyes from within, lest they be injured by its strength. 17 And at night when he puts himself to bed, let him place it over his eyes, and tie a cloth over it, and take it off about midnight, so that he may lie there longer so that his eyes may not be blinded. On the third night, and on the fifth, and on the seventh, he does the same, but not on the second, the fourth, or the sixth, 18 lest if he does too much, he be injured thereby. 19 And if a man feels a gloom from any other plague, that remedy will benefit him 20 with the cuticle, as was said above. 21 For when the aforesaid cuticle is tempered in this way as was said, it takes away the gloom of the eyes, or God does not permit this to happen. 22 But the rest that is in it is of no use as a medicine. V-7 The eel / (Esox) is more of a warm air 2 than of a cold one, and loves the day, and does not seek the bottom of the waters, but seeks pasture in the middle of the waters, and in certain lakes where herbs grow, and eats them; 3 and its flesh is healthier than the flesh of salmon, and is good for healthy men to eat. But it somewhat tires the sick, 4 for because this fish is of a warm air, its flesh is good for healthy men who are warm, but is not good for sick men who are cold; and it leeches like other fish. 5 But its liver is soft, and it harms the man who eats it, 6 when its strength fails. 7 And the rest that is in it is not very useful for medicines.

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V-8 Copper is more of a cold air than of a hot one, and loves the day, and is always in new and cold waters and near their bottom, 2 and sometimes delights in pure waters, 3 and in these 4 it banichet / benachtet and seeks 5 healthy foods. And its flesh does not harm healthy people when eaten. 7 But the sick should eat them in moderation. But no one should eat its liver, unless it is salted with dill or fennel, 8 and it should be eaten in this way, 9 because there is a cold air in it, which will be tempered with the dry heat of dill and the sweet heat of fennel, so that the same liver does not harm the one who eats it. 10 But the rogun and its milk may be eaten, 11 but still in moderation, because there is also an airy wateriness in them. 12 And the herbs from which it receives fertility are somewhat likened to kazzenzagele. And when its time comes, it seeks out rocks / leien, and there it sends out grains, of which one will be a fish, and the male pours his milk over it, and they stay near it, while they take life from the air; and they proceed again, and leich in a similar way, as aforesaid, 13 and so both do until they are emptied by everything. 14 But if any man has a tedious and molested / verdrußit or leytsam mind, 15 the eye of that fish is set either in a gold or silver ring , so that the eye touches the skin of the finger, the skin of that eye becomes warm, and also it is placed close to its mouth, and its intellect awakens (that is, it will be wacker), 16 and it removes its tedium. 17 For the nature of this fish is in one study and in one way, and it does not suffer boredom, and therefore its eye should be placed in a pure environment in which men are delighted, so that it can also last in it so much longer, and so that by its power it can penetrate the skin of man. Since there is in the eye as it were a certain power of knowledge, and it should also be placed in the mouth of man, so that by its power it can touch the brain of man, and thus that man will be vigorous. 18 But if this eye cannot last long in the ring in this way, put another new eye of the same fish on it again. V-9 Hechit / (Lucius) is more of hot air 2 than of cold, and is willingly moved in purity and in the middle of waters; and he loves the day, and is keen, that is, grim / grum , like some beast in the forest. And wherever he stays he consumes fish, and empties those waters of other fish / (wustet). For it seeks clean pastures, and has hard and healthy flesh, which is good for both sick and healthy people to eat. 3 For it itself has a moderate heat, 4 and therefore its flesh is healthy. 5 And certain herbs are eaten by both male and female, from which seed / jelly grows in them, and it is emitted like other fish. 6 And if any man eats its liver often, it provides him with good and sweet digestion. 7 Because its liver, with good

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and tempered with the right heat, consumes all harmful things, but the same liver also has the introduction

and emission of motion, whence it also stirs up the bad humors and, as has been foretold, brings them out. 8 And if a worm eats a man or a beast, grind the bones of this fish into powder, and put this powder on that place, and the worm will die. 9 For what it has a defect of strength in its bodily form, it sometimes possesses greater strength in its bones. Whence also the bones of this fish, reduced to dust, lest any bruise remain in them, by its strength and bitterness consumes the worms which are born from the foul and fetid humours. V-10 The barbel / (catfish) is of warm air 2 rather than of cold, and loves the day, 3 and enjoys the heat; 4 and when it feels some cold, it enters certain caves, that it may have heat in them. And it is willingly in the sun, and dwells in it / (*summe vachet), and therefore its flesh is soft (and zuflußlich), 5 and dwells in the middle of the waters, and seeks clean pastures. 6 And like other fish it exposes its seed, which it obtains from certain herbs, and it labors most diligently in this work, 7 so that it also emits seed in several places at one time / leychet before it ceases. 8 But if a healthy person eats it frequently, it does not provide him with healthy flesh or healthy blood, 9 and at the same time it coagulates in the stomach of the sick person (that is, willit) 10 and slime in it. 11 For this fish has an airy heat in its flesh and not in its head, which carries a storm without moist greenness, and therefore its flesh hurts the eater, as was foretold. 12 And if anyone eats its head frequently, 13 it causes pain in his head and excites pain, 14 and causes other fevers in him. 15 But no man should eat either the brain or the throat / gum 16 , because if he eats it he will suffer from it. 17 For because the head of this fish lacks airy greenness, it draws in a slimy poison (that is, eyter) from which its brain and throat are infected, and thus hurts the eater. 18 And (milch) the milk that is in it is bad for man to eat, because it injures him, 19 and its rogun is like poison, 20 because its grains can be separated from each other with difficulty, and are more gebruche / gebrechen than healthy food, 21 because they lack the right greenness of the air. V-11 The carp is more hot 2 than cold, and loves the day more than the night, and has the heat and smoke of the marshes in it, and takes soft and weak flesh from the marshes. And in them it seeks pasture, and is willingly engaged in the foam of the waters. 3 And its flesh does not harm a healthy man in eating,

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but the weak one is somewhat injured. 4 And he who is healthy can eat milk / milch and its rogun, but the weak one should not eat, 5 because it draws more moisture from the juice of the earth than from the purity of the air. 6 But the same fish sometimes swims into pure water and bathes in it, and then also eats clean pastures in it, and there it also draws from the juice of a certain earth, and eats certain herbs there, from which it receives fertility. And when the time comes that it should leichen, it seeks the purest rock / gallende steyn, and there at one time the female leichens , following her male, and there to the vital air 7 of its young fish rest and remain , 8 unless they are driven away 9 by other fish, and they do this 10 as other fish do. 11 And a man who has fevers / fiber, 12 so that he has a tedium of eating, 13 and because food is a disgust to him, should boil this fish, and then remove its head, and divide it in half, and roast it on a spit over the fire, and so put it in wine, and add to it a third part of vinegar, and a little honey to be poured over these, and thus eat the prepared fish, and the fiber in it will cease, 14 and remove the disgust of eating. 15 For since the same fish lacks the aerial variety, its head should be boiled in water, so that it loses its bruises, and then roasted in the fire, so that if any bruise still remains in it, it will be more completely removed. Then it should be tempered with the heat of wine and the sharpness of vinegar and the heat of honey, which have the good juices of the air in them, so that, since the same fish contains the juices of the same earth in it, when mixed with these, it drives away fevers and disgust of eating from the man. 16 But the rest that are in it, are not useful for medicines. V-12 The bresma is more warm 2 than cold, and has the juice of the earth in it, and also has heat from a certain juice of the earth, and is willingly around the bottom of the waters, and sometimes eats the earth, and loves the night, 3 and in the splendor of the moon sunnewachet se / se bechelt , 4 and therefore it is not much good for healthy or sick people to eat, 5 but they can still overcome it. 6 But also around the land it seeks certain leaves of herbs, which have the likeness of bresma,

and it eats them, and is fertilized by them. 7 And when its time comes, 8 namely that it must shed its seed, the female 9 leech on a certain land near the shore, and in its time the male pours his milk from above, and they thus guard it, until it receives life from the air, 10 just as it is prescribed for other fish. 11 And a man who is a magician should boil the same fish in water, 12 and thus season it in vinegar with cumin added, that is, salt, and eat it, and it will cleanse the stomach 13 from slime and fever. 14 For because this fish has the heat of the juice of the earth in it, it is boiled in water, so that bruises may be removed from it by fire, and thus the same heat, tempered by the heat and sharpness of vinegar and the heat of cumin, reduces the unjustly hot and unjustly cold humors of the stomach. The rest that are in it are not adapted to medicine.

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V-13 Elsna is more of the cold air 2 and loves the night, and like a pig it twists itself to the bottom of the waters and to the dungy ground 3 and there it eats the earth and 4 certain herbs, and from there it grows fat and thus seeks unclean pastures. And after it is tired of the dung, it ascends to the purity of the water and washes itself in it. 5 And when eaten, it does not do much harm to a healthy or sick person. 6 And near the shore it eats red and sedge grass, from which it becomes pregnant. 7 But when it wants to lay eggs, it seeks out caves, and in them it lays eggs, and from the cave in which it lays eggs it drags them with it, and enters another cave, and in that cave also it lays eggs, and so it passes from one cave to another, while it sends out all its eggs, and the male pours milk from above, and thus its seeds receive vital air. 8 But the reason why this fish sometimes dies in the waters is because when there is great heat in summer, it is very afraid and distressed by storms and great winds and great floods of water which then occur, because it has soft flesh, so that even when it hears thunder, it so embeds itself in the caves of the earth that it cannot extract itself from them, and in this way it often dies. 9 But if anyone eats its liver often, he will be strengthened in his heart and healthy in his stomach. 10 For the vital power of this fish is in the liver, and the liver retains its life and therefore also by its power it strengthens the heart of the eater and heals his stomach. 11 But the rest that is in it is of no use for medicine. V-14 The scoll / (Kolbo) is warm 2 and loves the night, and dwells around the bottom of the waters, and feeds on certain unclean pastures, 3 and is of little use to either healthy or sick men, 4 because 5 its juice is weak. And when it leecheth it produces its grains 6 enclosed in a follicle, 7 and again in another follicle some grains while it expels its whole jelly, 8 and immediately the male is present, and from his mouth it expels foam from above, 9 and adheres to these grains, until the vital air moves them. And since these fish are coagulated from the foam of the male, as has been foretold, they have weak flesh, and do not refresh a man who eats them to his full capacity. 10 But the reason why it has almost no flesh on one side of its body, only skin extending over the spine, is because if it had flesh there, that flesh would be poisonous, and would hurt the eater like poison. And it also carries poison in its head, and therefore it hurts anyone who eats it. 11 For according to the nature of certain worms, it willingly dwells in the depths of the waters, of which it also has the nature on one side, and also according to the nature of certain fish, it ascends to the strong current of strongly resounding waters, 12 Likewise, the flesh of this fish on one side, nor its head

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is worth eating, 13 and therefore it lacks flesh on the other side of its body, because if it did not force itself to the strength of those same waters, it would have poisonous flesh all over its body like certain worms. 14 But the same fish is not very useful for medicines. V-15 The form is more of a warm than a cold air, 2 and loves the night, and is about the bottom in bruchwazeren, but nevertheless does not use much unclean food. 3 And it is not very useful for weak men to eat, 4 and if it does not weaken them much, 5 but does not harm healthy ones; 6 but it is not very useful for medicines. V-16 The munewa is more of a cold than a warm air, 2 and loves the day, and gladly stays in caves and in the foam of the waters, and sometimes feeds on unclean worms. 3 And therefore its flesh is not healthy, nor is it much useful for healthy or weak men as food, 4

even if it does not harm them much. And it takes its seed from herbs and emits it in its season 5 like other fish. 6 But there are no medicines in it. V-17 Bersa / Bersich / (Porca) is more of a warm than a cold air, 2 and loves the day, and is willingly in the splendor of the sun, and also willingly stays in the purity of the waters, and there seeks clean pastures. 3 And also sometimes enters into rocks and stones and caves, and in them seeks certain good and wholesome herbs with which it feeds, 4 and therefore its flesh is healthy, and is good for both sick and healthy people 5 to eat. 6 And it leech like other fish. 7 But there are hardly any medicines in it. 8 But its head should be powdered, and this powder should be scattered where moths or human hair or clothing are gnawing, and the moths will die, because by its humidity and lividity, which are bad, it drives away the evil of the gnawing moth. The rest that is in it is not suitable for medicines.

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V-18 The Mechefisch is of the cold air, 2 and is moist and loves the day more than the night, and gladly stays near the bottom of the waters and in turbid water, and feeds on clean and unclean pastures. 4 And when eaten, it does not do much harm to either the healthy or the sick, but when eaten often it causes a slight bruise in the stomach of a man. V-19 There is a certain kind of fish which has shells on it, and is of little use to the healthy or the sick, 2 and loves the night more, and dwells near the bottom of the waters, and feeds on certain unclean pastures. 3 For if oxen are sick either from noxious blood or from hard work, a man should crush these shells, and with vetonica he should throw them into the water, and the ox should be given them, and they will be healed. V-20 Rotouge is more of the warm than of the cold air, and loves the day, and is above in the foam of the waters, 2 and sometimes washes itself by moving in the middle of the waters, and the custom is that it grows on the rocks and eats the herbs growing there, and also feeds on those that flow in the foam of the waters, 3 and is good for healthy and weak men to eat, 4 and likes other fish that are neither too big nor too small, 5 to shed the vital air. V-21 Asch / Ascha is more of the cold than of the warm air, 2 and loves the day, 3 and is willingly in the middle of the waters, 4 and also gladly rests on stones and rocks / leyen, 5 and feeds on grass and herbs, 6 from which both the male and the female receive their seed, 7 and from these also they are fertilized. 8 And its flesh is true and good for both weak and healthy men. 9 And that other fish may lick. 10 And a man who has a wart in his eye, let him take its gall, and add a drop of pure wine to it, and with it 11 let him anoint the eyelids and eyelashes of the same eye 12 , so that it also touches the inner eye a little, and do this often and he will be cured. 13 For the gall of this fish is sharp, 14 because it is from the cold air, 15 and it is tempered with the heat of wine, 16 because even wine is perhaps, 17 it weakens the cold humors from which the whiteness in the eye is born. 18 But the rest in it is not suitable for medicines.

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V-22 The herring is scaly and from the cold air, 2 but it has an unstable and wandering nature, and loves the day, and is at the bottom and at the top of the waters, and seeks clean pastures. 3 And when it is caught so that it is fresh, 4 it is not fit for a man to eat as it is, because it easily makes him swell, 5 and inside his body eitherich / eytrecht , 6 and therefore it is harmful to both healthy and sick people, when it is newly caught, to eat. 7 Because herring is from cold air, and from that it has a certain nature harmful to people, according to the similarity of certain worms which are cold in their worst poison. 8 But when afterwards it is poured with a lot of salt, the stench and the eitheric which are in it are diminished by the salt, 9 so that it harms the eater that much less. 10 For a man who is healthy can overcome it eaten in this way; but he who is sick, if he eats much of it, will harm himself. 11 And for the sick and the healthy, roasted herring is better and more wholesome to eat than boiled, 12 because the heat of the applied fire takes away its bad bruise, 13 and milk / milch and rogun can be eaten. 14 But if the herring is fresh, and when it is cooked, and when it is still hot from cooking, pour wine mixed with vinegar over it, 15 and so for a short hour, 16 and so it hurts the eater less. 17 Because the heat of the wine mixed with the bitterness of the vinegar weakens its

bruise. 18 But if the herring is dry and old, while it is still hot from cooking, add cumin to the wine, and pour it over it, 19 and in it for a short hour, and so whoever eats it, 20 will feel less pain from it. 21 For in this dry fish the bruise is strengthened and hardened, and therefore after cooking, because it is already softened by then, it should be tempered with wine and cumin, since the heat of the wine with the dryness of the cumin draws out the same hardened bruises more fully. 22 But it also eats certain herbs with which it is fertilized, and when the time comes for it to spawn, all the fish of the same genus spawn together in their own genus, so that even the sand is almost covered with them, which no other genus of fish does. And the herring, namely, one fish spawns in many places at one time, before it ceases from this work, it releases grains like another fish, and the male follows and pours milk over it to receive the vital air, as has been said of other fish. 23 But a man who has a grint on his head, or a small scab or leprosy on his body, should take a herring that has been soaked in salt for a long time, and clean it in water, and 24 then with the same water he should wash either the head or the scab or the place with the leprosy, and after a short hour he should wash himself in the same place with other warm water, and then on the second day he should prepare kalgoz from the ashes of a beech tree, 26 and with it he should wash himself again either on the head or on the scab or on the leprosy. 27 And afterwards on the third day let him anoint himself in the same places with goat's hair, and so do the hair in order, as was aforesaid, 28 and he will be better from the gris or from the small scab or from the leprosy, 29 or God does not want him to be cured. 30 For the bruise which is in this fish is drawn out by the heat of the salt, and when the same bruise with the heat of the same salt and with the sweetness of the water touches the aforesaid ulcers, it takes away the bruises which are in them. Since a certain bruise sometimes drives away other bruises, and also a certain heat sometimes reduces other heats,

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and also a certain cold sometimes mitigates other colds, so also the bruise of the aforesaid fish with the heat of the salt which draws it out, and tempered with the sweetness of the water, takes away the aforesaid pains of the ulcers. The subsequent hot water, as was said above, cleanses the same ulcers, and a rough and sharp laxative made from beech ashes, with its equal temper, cleanses and draws out the residue of the bruises and ulcers more fully, and heals the goat's sty with its good heat. V-23 The scoundrel is more fond of warm air 2 than of cold, and loves the day, and where there are splashes of water, there he gladly stays, and often turns around in small waters, that is, bechen. And he eats what is clean, 3 and is good for healthy and sick people to eat, 4 and like other small fish he leeches . 5 But a man who is 6 paralytic, so that he also has 7 raging giph in him, should boil these little fish in a pan a little, and then pulverize them on a hot stone, 8 and to this powder let him add a little less of the herb called giph, powdered, or if he does not have this powder, let him mix a little less of the powder of the pole, and also add a little of the roasted salt, and let him eat this powder tempered in this way often, fasting and with meals, and the giph will cease in him. 9 Therefore these little fish should be boiled, so that if there is any lividity in them, it is removed by their cooking, and therefore they should also be reduced to powder on a heated stone, which will be more completely purified from all impurity by the heat of the same stone. Then the powder of these little fish, which is from the hot air, added to the hot powder of the aforementioned herbs or to the hot powder of the dust and the heat of salt, and thus eaten, weakens the unjustly hot and unjustly cold humors, from which paralysis arises. V-24 The hazel is more from the hot air than from the cold air, and loves the day, and is willingly at the head of the waters, and seeks clean pastures, and is good for healthy and sick people to eat, 2 and like other fish it licks, 3 nor does it have other medicines. V-25 Plica / Blicka is more of a warm air than of a cold one, and loves the day and heat, and is willingly present in the foam and on the top of the waters, and eats clean pastures, and is good for healthy people to eat. 2 But those who are weak should eat a little of it, 3 because it has soft flesh, 4 and like other small fish it leeches . 5 It does not have many medicines.

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V-26 Paffendume is more of a warm air than of a cold one, and loves the day and heat, 2 and is present around the shore and in the foam of the waters, and eats worms and herbs, 3 and is good for healthy people to eat, but not much good for sick people. 4 and like other small fish it leeches , but there is no medicine in it. V-27 The snail is from the heat of the marshes, and loves the night, and is around the bottom and the shore, and feeds more on unclean than on clean pastures, 2 and is not fit for eating by either healthy or sick people. 3 And when it leechs, the male and female snails which grow on the rocks drag them to a small cavernous opening, and there in the same cavern each of them sends out foam from its mouth, and so they stay near it, and move their mouth and spiracle towards it, until it receives the coagulated vital air, and then they retreat, and in this way snails are born. 4 And it is not useful for medicine. V-28 The slug 2 is more of a moist air than a dry one, and loves the night, and is at the bottom and at the top of the waters, and also gladly stays in the caverns of the rocks, and feeds on herbs and some other pastures. 3 But its flesh is not wholesome to eat, 4 but men who are healthy, even if they eat it, can indeed overcome it, 5 but it greatly injures the weak and especially the gouty / (those who have been paralyzed) and easily excites all infirmities in man. 6 For the grunt is made of this moist air, which is neither fully moist nor fully dry, and therefore its flesh is hard and somewhat dry, and cold because of the torpor of the moist air, as has been foretold. Hence it also dwells in caves and under stones, since it lacks the right heat, and thus its flesh is harmful to the weak, because even they are often more cold than hot. For although the weak may seem to be warm, yet it often has more cold than heat in it. 7 And this little fish is more of the feminine gender than the masculine. And it rubs itself against rocks and sand, and from thence it inflates itself, and receives rogen, 8 and so it becomes fertile. 9 And when it leeches in foam and water 10 or in slime, it emits rogen so that it coagulates from the foam 11 or from slime without the male's milk. 12 Then it takes one part of the same coagulation, and leads it into one pit, and again one part into another pit, and thus it divides the same coagulation of its granules into many separate pits, in which these parts are in this way, until they receive the vital air. 13 And it does this in many places, and then the grains, of which one little fish is made, it leads into one and into another, and so separately the grains into each, and so in them, until they receive the vital air and water or coagulate. But after this little fish has divided its same grains into many pits, as was said above, it does not rest near them, but withdraws before they live. 14 But it is of little use for medicines. V-29 The Stechela is more of a warm air than of a cold one, and loves the day, and feeds on certain herbs, and has a healthy flesh, 2 and does not harm either sick or healthy people when eaten. 3 And by nature it is hechedes and bersiches / berse. For when sometimes berse / bersich emits its rogun, hechit seeing this drives away the male bersen / pig, 4 who should pour milk on the same grains 5 and he himself pours his milk / milch from above, and thus pouring, receives the vital air like other fish. But after berse / birsich has inspected that it is alive and is not of its kind, it withdraws from it. 6 But it is not adopted by medicine. V-30 Steinbiza is more of a cold air 2 than of a hot one, 3 and has in itself the humidity 4 of sands, and lacks the right air of waters, 5 and dwells at the bottom of rivers, 6 and loves the night, and eats what is unclean; 7 And it is not healthy for man to eat, 8 but is almost like a worm, 9 and is born from the foam and excrement of fish. 10 For different fish sometimes gather in one place and lie together, and there they make certain foams and excrements, and this there sticks together and coagulates, and finally receives vital air, just as worms are born from the dung of a horse or ox, and thus steinbiza is born. Nor is it fit for man to eat. 11 But if anyone is incontinent in lust, let him pulverize steinbiza and burnecrassen to the weight of a horse, and add to this a third part of camphor, and drink it moderately in cold water for fifteen or more days, and he will have continence. 12 For when the coldness of steinbizen and the coldness of burnecrassen are tempered with the coldness of camphor and the sweetness of water, and when it is taken for fifteen or more days, so that it passes through the man all the more strongly, as has been said, it quenches the burning lust in him. For the coldness of steinbizen is of a certain air, which takes away sterility rather than fertility. Whence it diminishes fertility in man, and the coldness of burnecrassen quenches the ardor in him, and the sharp coldness of camphor consumes the ardor of lust in him altogether.

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V-31 Culhouet / (Kule) is more of the cold than of the hot air, and loves the day, and dwells in the middle or at the top of the waters, 2 and uses clean and unclean pastures, and whatever is unclean in its pastures, 3 ascends to its head and grows into the brain, 4 and therefore its head is harmful 5 and unclean. And the rest of its body grows from clean pastures and can be eaten. 6 And when it leeches, it passes into a cave, and there it emits a lump here and there, and the male pours a certain humidity and not milk from above, and that humidity is so strong that those grains coagulate through it. And after they have poured it out, they immediately retreat, 7 and so they receive vital air, and begin to live like other fish; 8 nor is it useful for medicines. V-32 Cancer / (criffcz) is more hot 2 than cold, and has more heat from the earth than from the air, and loves day and night, 3 because it walks before its face according to the sun and behind itself according to the moon. 4 And it has healthy flesh, 5 and both the sick and the healthy man can eat it, 6 except the one whose stomach is cold and stops. 7 For him who can hardly digest the food he eats, the crab is too strong for him to eat, 8 so that he can hardly digest it, and therefore he is not fit to eat. 9 And since the crab has a hard shell on it, it would roll around everywhere in the water, nor could it support itself anywhere in the water, if it did not have feet, and therefore it has feet, 10 so that it can support and hold itself. 11 And the crab, which is male, eats merelinsen and certain other herbs, from which it also has a kind of sweat, 12 and then they bend their tails towards each other, 13 and no other fish does this except the crab, and thus the female is fertilized by the sweat of the male. 14 And when it is about to shed its roe, it goes into a cave, and there it nurtures its grains like eggs, and after one crab is born, and after it has received the vital air, it is near its mother until it has the strength to go, and then it is freed from its mother. And then another crab does it in a similar way, until all its grains receive the vital air, and then the mother no longer cares for them. 15 But on its head there is a certain green fat which is called criuezis smalz / criffczmarg , take this, and add to this a greater weight of butter, and so knit together , and whoever is on the face and around the nostrils quedelehte , 16 as if pain and ulcers were to boil there, 17 he anoints himself there often with it at night, and when he rises from bed in the morning, he washes that unction off his face with wine, 18 and he will have a beautiful skin on his face, 19 so that ulcers will not arise there either.

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V-33 Whence the eel is made: 2 When the water snake once laid its eggs in the water in ancient times, the pike saw them before they were eels, and drove the snake away from its eggs, and poured its milk over them, and remained near them and guarded them, and the snake feared the pike and did not dare to approach its eggs, and thus from the eggs of the water snake and from the milk of the pike the eel was first made. 3 But in later times, as now, the eel is made in a certain other way. For when winter comes, the water snake, which is the female, separates itself from the male, and rubs itself either on stones or on sand, and thus loses its skin, and so it rests in a ditch during the winter. But when the summer season comes, it seeks a certain stone, and upon it it blows its breaths from its mouth, and then also upon the same stone it spits out certain grains from its mouth the size of beans, and it has great desire and eagerness for this, because then it is clean, since it has already lost its old skin in which the poison had been. And the eel, which is a male, seeing this, hastens there, and that snake flees from it, and withdraws from the grains which it has spat out, and soon the eel spits out milk from its mouth over the same grains, that is, kulket, and covers them with its tail, and stretching itself over them, writhes. Seeing which the aforesaid aquatic snake disdains, and approaching under the eel's tail, it blows many breaths in the meantime, and thus both lie there: the eel covering the grains with its tail, and the snake blowing out under its tail, until they receive the vital air. But after they have begun to live and the eel has sensed this, both she and the snake soon flee in horror, because they have exceeded their nature. And thus eels are made, and there will be many from one aforesaid grain. Whence, when they begin to germinate, their multitude quickly arises. 4 But just as man has abandoned his nature by mixing himself with cattle, so also cattle sometimes lead themselves into another kind outside their own

by mixing themselves outside their own kind, and so also fish sometimes deviate from their kind into another kind by mixing themselves. For there is a certain kind of snake which is male, namely, which sometimes seeing a female eel, runs hastily to her, and sticks its tongue into her mouth, and sends the foam of its seed into it, which then, when it has laid its eggs, awaits that from which it takes, but he does not come. But when the male eel sees the eggs, he thinks they are his and goes to them and nurtures them with his tail until they live, and when he feels that they are not of his kind, he flees and leaves them and the offspring grows, and is worse than snakes in its venom, so that a man could not live if he tasted any of it. 5 The eel / (Oel) is more of a warm air 6 than of a cold one, and loves the night and has the nature of certain worms, who gladly dwell in caves, which are also not unclean, and also has the nature of fish, and seeks not very unclean pastures. 7 But still its flesh is somewhat unclean, and not as healthy for man to eat as the flesh of pigs, but still it does not harm healthy men much, but it shakes the sick in all fevers and bad humors and in all

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their infirmities, and makes those who eat it bitter in their minds and cunning in evil and cunning. 8 But his gall is also fat, and he who anoints his eyes with it against the darkness of his eyes, 9 from that time they are made clear for a short time, 10 but afterwards they are again weakened the more. 11 But if any man is injured by lice inside his body and do not come out, he should add eel gall and three times less of the most acrid vinegar, and as much honey as there is of these two, and boil it strongly in a pan. Afterwards he should powder ginger and twice as much long pepper and as much basil, and also ivory to a third part of the basil and of the beak of a vulture to a half part of the ivory. And he should put this powder in the aforesaid vinegar, and again cause it to boil together. When he has done this, he should put it in a small bag and pour wine into it, so that it passes through it like a lute, and receive it in a new earthen vessel. And a man who is internally affected by lice, drinks this drink every day on an empty stomach, and by night the lice will wither and die, and the arvina in him will be renewed. 12 For the heat and bitterness of eel gall weakens lice, and the heat and bitterness of vinegar macerates them, and the heat and dryness of ivory dries them, and the beak of a vulture, which is cold and which is infected with various corpses, and is poured with the sweat of the brain of the same vulture, kills them. And this is also stronger than the heat of honey and the strong heat of long pepper, and is tempered with the heat of ginger and the coldness of basil, and is ignited with an altered heat, and is placed in an earthenware vessel and does not rot in softness, on an empty stomach and when taking a meal it extinguishes lice, because when a man on an empty stomach takes this cup, it extinguishes lice in it more quickly, and when a meal weakens the moisture of the foods from which lice are born. V-34 Whence the alroppe comes: The female eel 2 sometimes throws out a certain coagulation from her mouth upon a certain stone, and not grains as other fish do; and the male, namely another eel, seeing this, drives the female away, and wraps himself upon it, and with his tail he cherishes it so long as it receives vital air, and thus the alroppe are born. 3 But the alroppe is more of the cold air than of the hot air, 4 and loves the day, 5 and is in the midst of the waters, and seeks clean and unclean pasture, but yet more unclean than clean, 6 and is fit for neither healthy nor sick men to eat, except the liver, 7 which is useful and good for eating both sick and healthy. 8 For whatever is good and healthy in it passes into the liver. 9 And if the boils which are born in a man sometimes burst, the head of the boil 10 is dried on a dry fire-brick, 11 and reduced to powder, and this powder is placed on the boils * and they will dry up. 13 For although the boil has a stench in it, it also has a watery virtue in it, and all the stench that is in it passes into the head of the boil, and it is dried on a fire-stone, so that its noxious bruises are somewhat consumed by the fire. But on a stone so that it retains its virtues all the better, because if it were dried on live coals, it would lose its virtue again, and 14 since that powder is made of dirt,

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it reduces the dirt of the aforementioned boils, just as a wicked man often hurts another who is wicked. V-35 Whence they are made of pumbelen: Allroppen, both male and female, both emit a certain coagulation from their mouths like dirt at the same time, and when they have emitted it, they depart and do not die, but it receives from itself like a mud the vital air, and thus pumbelen are born, namely those which are accustomed to swim like culhoibeten / (kule) in marshes and in puddles; nor are they suitable for medicine. V-36 Whence they are made of lampride: There is a certain serpent which, when it sometimes sees the eggs of a water snake, immediately drives that snake away, 2 and folds itself over the same eggs, and nurtures them, and thus from those eggs are born the murene / (lampreida). 3 Now the lamprida is more of the warm air than of the cold, and in vederslage it has the nature of fish, and also has the nature of serpents, because it is poisonous, and has some poison in its tail. 4 And they have only two eyes, because they have holes 5 which seem to be eyes, and in them they seem to be eyes, 6 but they have no eyes, but only blind holes. And they love the night, 7 and they gladly stay in caves and in marshes of water, and they use unclean pastures. 8 And they are bad for both healthy and sick people to eat, 9 and they cause bad digestion in the stomach of man, and they excite tempests in all veins. 10 Nor is there any useful medicine in them. W: Explicit book on fish P: Explicit fourth book on fish V: Explicit fourth book on fish

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(Book six) F: On the Volatile W: Incipit book on the Volatile S: On the Voluci P: Incipit fifth book on the Birds V: Incipit fifth book on the Birds (Preface) W: Prolog S: The nature and varieties of the Volatile. Flying animals are colder than animals that live on land, because they are not generated by so much heat of lust, and they also have cleaner flesh than terrestrial animals, because they do not come from their mother naked, but covered with a shell. Some also live on fiery air, and therefore tend upward like fire. But those that seek height in their flight have more of the fiery air in them than those that live around the earth. But those that live both in water and on land and in air do not seek an elevated height of air, but where the air of the land and the air of the water extends. Also those that have many feathers are warmer than those that suffer from a lack of feathers. And since birds live on the air, in some case where the air is touched, they sometimes naturally feel the movement, 2 and according to that movement they begin to chatter, 3 and because they are also aerial, they often feel a change in the air in themselves, and according to the same change they very often produce their voices, just as a rooster distinguishes the hours of day and night by its calls, and as it also sometimes begins to crow when the air seems to change in a different way. Birds also designate this power by which a man dictates by thinking and by which he premeditates many things in himself 4 before proceeding to a brilliant work. 5 When the soul is in the body of man, the air is its, as long as it remains in the body, so that it is lifted and supported by the air,

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otherwise it would be suffocated in the body, and in the human body it is concerned with sensitivity, intelligibility and knowability; and for this purpose birds were created and placed, with which it itself must feel, understand and know, which are to be known to itself. 6 As birds are lifted up into the air with their wings and move everywhere in the air, so also the soul, while in the body, is lifted up by its thoughts and expands itself everywhere. 7 And in the humidity of the earth that perfection is shown, that man is perfect in his formation, and in the corporeality of the earth it is distinguished, that man knows himself to be corporeal in trees; and in these two, namely in humidity and in corporeality, he must understand that he cannot wither as long as the soul is in him. (Register) S: Chapters on… 1 B: A table or register of birds 1. Griffo FWSB, Griffo PV 2. Struz W, Struiz F, Struß PV, Strutio SB 3. Few FWSBPV 4. Crane WSBPV, Crane F 5. Cygnus FWSBV, Cygnus P 6. Reigere FW, Reyger PV, Ardua S, Ardea B 7. Vulture FPV, Vulture W, Vulture S 2 , () B 8. Eagle FWSBPV 9. Odeboro F, Odebore W, Othobere PV, Ciconia SB 3 10. Anser FWSPV, Anser ganz B, (+) 4 a (dt.) 11. Halgans FW, Hagelgans P, Hagelgans V, Grandula

S, Grandula hailganz B 12. Dill FWSBPV 12a. nur SB: Aneta sylvestris S, Aneta sylvestris B 13. French FWSB 5 PV 14. Vrhun WBPV, Vrhun F / Vrhuon S, (+) a

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15. Rephun W, Rephun F, Rephun P, Perdix SB, (+) a
16. Birchun FW, Birchhuon S 6 , Birghun B, Birckhun PV, (+) a
17. Falco FW, Falko P, Falcko V, Herodius S, Herodius falke B
18. Hauich FW, Habich PV, Accipiter SB
19. Sperwere W, Sperewere F, Sperwer P, Sperber V, Nisus SB
20. Milus FWSBPV
21. Webo FWBPV, ( ) St
22. Coruus FWPV, Corvo B, ( ) S 22a. nur FW: Dola F, Dolo W
23. Crewa FW, Kraha PV, Cornix B, ( ) S
24. Neuelcra F 7 W, Nebilkra B, Nebelkra PV, ( ) S
25. Musera W, Musere F, Muser B 8 PV, Larus S
26. Ordumel FWBPV, ( ) St
27. Alcreia FW, Alcereya B, ( ) S, (+) PV
28. Mewa B 9 , Mewe FW, *Merla PV, ( ) S
29. Columba FWBPV, Columba S 10 29a. nur B: Hulczdube B
30. Turtur FWBP, Tortur V, ( ) S
31. Psitacus FWPV, Sitacus B, ( ) S
32. Pica FWSBPV
33. Hera FW, Heera PV, Graculus markol B, (+) S
34. Vlula FWSB, Vle PV
35. Huwo FWPV, *Rubo S, Huwo that is* rubo B
36. Sisegonno F, Sisogonno PV, Pellicanus SB, (+) W
37. Cuckoo WSPV, Cuckoo FB
38. Sneppa FW, Schnepfa S, Snepfa B, Snepfa PV
39. Specht PV, Speicht F, Speith W, Pica 11 S, Picus B
40. Sparrow FWBPV, ( ) S 12

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41. Meisa WP, Meisa FV, Paris SB
42. Amsla FS, Amelsa B, Amsela PV, (+) W
43. Drosla F, Drosela W, Drasla S, Drusela PV, Drossula merula B
44. Lerche FPV, Lerche W, Laudula SB
45. Isenbardo F, Isenbardo SB, Ysanbrado P, Ysenbardo V, (+) W
46. Wideboppa F, Widoppa W, Wideboppo PV, Vpupa S, Vpupa wedebop B
47. Wachtela W, Wagtela F, Qwacaria wachtel B, Quatela PV, () S
48. Nachtegale W, Nagtegale F, Nachtgalla PV, Lucinia S, Philomena that is Lucinia B
49. Stara FSPV, Stara kre B, (+) W
50. Vinco FW, Fincko PV, Buffincke B, Frigellus S
51. Distiluinco F, Distiluinke W, Distelfincke PV, Carduellus SB
52. Amera FPV, Yellow B, () WS
53. Grasemuscha F, Grasemusse W, Grasemok B, Grasemucka PV, () S
54. Warfhengil F, Warckengel P, Warggengel V, Cruticula B, (+) W () S
55. Merla FWBPV, () St

56. Waszerstelza F, * Wazersteka W, Wasserstelcza PV, Lucilia S, Lucilia wasserstelcz B
57. Bechesterz FW, Begestertz S, Begestercz B, Beynstercz PV
58. Hyrundo FWSP, Hirundo V, Irundo swalbe B
59. Cunegelen F, Cungelin B, Cungel PV, (+) W, () S
60. Bat FWSB 13 PV
61. Widewale FW, Vuichdewale S 14, Wedewail B, Withewala P, Witewala V
62. Apis FWBPV, Apes S
63. Musca WSBPV, Muscha F
64. Cicada WS, Cicada F, Cicada PV, Cicada hemelcheyn B 15
65. Locust FWBPV, () S
66. Mugga FSPV, Mucka W, Mucka B

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67. Humbelin FW, Humbelin S, Hombelin B, Hunbelun PV 63. Wespa FWB, Vuespa S, (+) PV
68. Glimo FWBP, * Gluno S, * Flimo V
69. Meglan FWS, Meglan B 16, Meglan PV. Only in the text part of F (71–75) and W (73, 74) without counting: (71.) Hornize (72.) Wibel (73.) Bunbex (74.) Brucus (75.) Aschenurn VI-1 FW: first chapter P: first chapter The griffin is very hot, and has some of the nature of a bird and some of the nature of a beast. 2 For it is so swift in the nature of a bird that if the bulk of its body did not weigh it down, 3 it would fly almost as swiftly as an arrow. 4 But it eats men in the nature of a beast. And it flies into the air, it does not fly into the burning heat, but nevertheless comes a little near it. 5 And its flesh is not fit for eating man, because if a man were to eat of its flesh, he would be greatly injured, 6 since it has neither the full nature of a bird nor the full nature of a beast in itself, but has a defect in both natures. 7 But the time is approaching for her to lay her eggs. She seeks a hole that is indeed large inside but so narrow and constricted outside at the mouth of the hole that she can hardly enter it. 9 And in it, because of the fear she has of the lion, she carefully guards her eggs, because the lion smells them from afar, and if she can reach them, she tramples them and crushes them, because the griffin always lies in wait for her, and she does not allow him to stay near her, disdaining his strength. 10 She does not allow a bear to be near her, 11 because he is weaker than the lion. 12 And she lays her eggs in such a way that neither the brightness of the sun nor the breath of the wind can touch them. 13 But neither her flesh, nor her eggs, nor the other things that are in her are of much use as medicines, 14 because in two natures she has more defect than perfection.

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VI-2 The ostrich is very hot-tempered, and has the nature of beasts in it. 2 For it has the wings of a bird, but it does not fly with them, because it runs swiftly like a beast, 3 and it raises its wings to the forest and runs in this way, and moves about the earth, 4 and it feeds on clean pastures. And it is so hot that its eggs would be burned, and that it would not bring forth the young if it were to feed on them by itself; and therefore it hides them in the sand, 5 which has both moisture and heat and is fed in it. 6 But after the chicks have come out of those eggs, they run after and with the mother, as other chicks do. 7 But a man who is in need of strength should eat often of the flesh of the ostrich, and it gives him strength, 8 and takes away from him the madness of a passing disease. 9 For the heat and strength of the flesh of the ostrich calm this disease that is frightened and strong in weakness. 10 But its flesh is good for eating even for fat and strong men, 11 because it reduces their superfluous flesh, 12 because by its strong heat it destroys the fetid and superfluous fluids, 13 and makes them strong; 14 but for the thin and 15 weak it is not good, 16 because it would be too strong for them to eat. 17 And he who is melancholy, 18 so that he has heaviness and torpor of mind, 19 should often eat of its liver, 20 because of the strength of its heat, 21 and it reduces melancholy

in him, and by alleviating his mind it makes it sweet and gentle. 22 Because the good heat and good power of the same liver consume the coldness of melancholy. 23 Its eggs are not good for eating, because 24 if a man were to eat them, 25 they would induce weakness, 26 because of their excessive heat and because they are also somewhat 27 poisonous. 28 But if anyone is suffering from dropsy, let him crush the shells of the same eggs from which the chicks hatch into powder, and put that powder in water, and drink it frequently both with and without food, and he will be cured. 29 For the eggs of hatching chicks are taken against this disease, because they are cleansed by the hatching chicks, since they have taken away the stench that was in them with them, but the strong heat which pervades the same shells consumes the water that is in the dropsy, and the dryness of them dries up the same water and it is taken in water, so that the unclean water of the dropsy may be cleansed by clean water. 30 But the heart of the ostrich and the lungs and the rest that are in it are of no use as medicines, because it has neither the power of birds nor the power of beasts perfectly. VI-3 It is a little warm and moist, and has in itself the nature of birds and the nature of beasts. And its voice sounds mixed according to birds and according to beasts. 2 For before there was a peacock, certain beasts, at their pleasure, mingled themselves with certain birds in copulation, and from there they became peacocks. And the peacock is keen and cunning, and does not seek very high altitudes in flight. And the peacock, which is male, has tortuous and incestuous habits,

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and sometimes meets with small animals and little beasts in copulation, which, when they give birth to young, have forms according to their mother and not according to their father. But nevertheless some of them are sometimes colored in their hair according to the color of the father's feathers. And the peacock himself, when he sees these little beasts running, recognizes them as born of himself and loves them. But the peacock, that is, the female, when she lays her eggs, hides them so that her male may not see them, as if she were ashamed to have laid eggs, 3 and not a chick with bare flesh, 4 because the male, by his bestial nature, would like to give birth to a chick with bare flesh 5 and not covered with an eggshell, and therefore he hates the eggs and breaks them if he finds them. 6 And thus the female hides her eggs and guards them, lest the male see them, until the chicks hatch. But she still hides her chicks for so long, until they grow more and can run. But after they have become so strong that they can walk, then she goes with them to her male. And he, seeing them walking, understands that they are his chicks, and claps his wings for them, and shows that he is happy. But nevertheless the female still separates the same chicks from him and moves them away from him, until they become stronger, because she fears that he will trample them with his feet. 7 But the same male also seeks a certain height, in which he understands that air is blowing, from which his feathers 8 grow, and he turns to it, and there he stays for a long time. And from the breath of the same air his feathers 9 are quickly brought forth in multitude and length. When he sees this, he rejoices over them like a beast in its forest. But another air, blowing on the same feathers, softens and pulls them out, and then it is sad while they grow again. But the female does not seek that air from which her feathers grow, but is as if in a constriction about her lower parts. 10 But the flesh of a peacock is not fit for eating by either healthy or sick men. 11 But he who is healthy will indeed be able to overcome it. 12 It stirs up and excites all the noxious humors that are in a sick man. 13 But a man who has dropsy, namely a male peacock, should boil it in the water of a well, but not in the water of a spring, with hyssop, and eat its flesh. Afterwards, it should grind the heart and the bone that rolls in its knee and its nails into powder, so that the dust from the bone of the knees is twice as much as the dust from the nails, and that the dust from its heart exceeds the dust from the bone of the knees by three times. Then he boils pandonia / [bathenia] and three times only of lovage and a little of eel fat in wine, and he cultivates it through a cloth and puts the aforementioned powder into this wine, and drinks it in this way and does this for eighteen days. 14 For the flesh of a peacock is dry and strong against dropsy, and therefore it should be from a male because of its strength. But they are boiled with hyssop, because in its dryness and in its sweet heat it dries up the excess moisture of the same disease,

and they are boiled in well water, because this also has dry veins of water, and consumes dropsy more than the water of a spring which is somewhat more watery than the water of a well, and therefore it increases the same disease with its moisture. But the heart of a peacock, when pulverized, suffocates the disease that rolls in its knees, because it binds the veins of its leg and also prevents the same disease from progressing further. 15 But the nails depress the spots of the same disease, lest they rise up as if in rising water, and the water also flees the heat of the same disease

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pandonie / [bathenie]. But the heat of the gluttonous man gladdens the mind of that man, because he is sad, and the fat of the eel constricts the spots of the same disease, which makes him rise up. The heat of wine also soothes him more than water, and all these things, tempered together, as was foretold, lessen this disease. 16 But dry the peacock's bladder and keep it, 17 and if a boil or sore boils in any man, tie it from above, and it will burst gently. And after it bursts, place it again on top, and it will draw out those putrefactions, and it will heal the more quickly. 18 And if you have a boil, use the peacock's bladder that you put on top, and the boil will stink the less, and also only draw out dirt and putrefactions and not health. But also from its plumvederen close prepare and cook it, and it only draws out dirt and putrefaction and what is harmful, and makes it stink less. 19 But peacock eggs are not fit for human consumption. 20 For where two natures are in one body, neither has its fullness according to what is right. But in them there are certain impediments both to health and to medicine, since both the soul and the body of man often oppose each other. 21 But the rest that is in it is not suitable for medicine. VI-4 The crane is warm, and has a clean nature 2 and holds the possibility of flying and walking on the ground. And it flies willingly with a multitude, so that it can escape snares the more easily. And it has great strength in its neck, and it is simple and foresighted, and has a watchful sense, and this art to take care that neither bird nor beast can easily harm it. 3 But its flesh is good for eating both for the sick and the healthy, 4 for the crane has the heat of the pure sun in itself and rejoices in it; Therefore its flesh is useful for man's use. 5 But its eggs are not fit for eating. 6 But a man who is weary of the goiter, let him eat of its flesh frequently, and the goiter will cease in him. 7 And he who has it, let him eat of its liver often, 8 and it will be consummated in him. 9 And if * orphans are torn in a man, grind his stomach and cast this powder in the place of the orphan and they will dry up. But also where the sneebelza eat the flesh of a man, grind some of the bones of the crane and bind this powder on the same place and they will die. 10 And if a scoundrel tires out and kills pigs, grind the beak of the crane, or put it in the az / maz that they eat or in the water that they drink, 11 and give them to eat or to drink, and they will be better, 12 and the scoundrel will cease in them. 13 And dry and keep some of the blood of the crane, and dry his right foot; and if then sometimes any woman is suffering from difficulty in childbirth, some of this blood should be crushed in a little water, and with it anoint the vulva, namely the upper part. And in the same water, mixed with this blood, make the woman look at herself as if in a mirror, and tie her right foot with a crane above her navel, and such is the power of nature in these, that the closed viscera and the closed spleen are opened so much the more quickly for childbirth. 14 But the rest that is in it is not

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effective for medicines. 15 If anyone is made sad and depressed by melancholy, let him dry his heart and liver with a crane on a burning stone, and let him pulverize all of the fennel and radish to a third of the fennel, and let him use the mistletoe of the pear to the weight of the radish, and let him eat frequently with bread. But let all the soups that the same person eat be thick and let him use good wine and fatty foods. VI-5 The swan / (Elbiz) is cold and damp, 2 and has something of the nature of a goose and of the nature of a duck. And it washes itself gladly in water, and loves water and land more than flying, and sometimes swallows something unclean in the waters. 3 And its flesh is good for healthy people to eat, but not for sick

people. 4 And a man who has a stomachache / (dempich) should boil its liver and eat it often, 5 and take away the putrefaction from his stomachache / lungs, 6 and he will be cured. 7 But he who has a pain in his spleen should boil the lungs of a swan and eat them often, and his spleen will be cured. 8 And he who has a goose in his body, let him make a fat swan, and when he has killed it, let him take its fat, and first dissolve it in a pan, that is, in a ladle, and then add equal weight of biboz and uselen from oak bark, so that there is twice as much of that fat, and so boil it again in a pan together, 9 and from that let him make an ointment, 10 and often anoint himself with it. But his skin, where he first anoints himself, becomes a bulechte, and afterwards it will quickly heal. 11 And the rest that is in him is of little use for medicines. VI-6 The stork is hot and dry, 2 and only when it rises to two or three waters, and therefore it also sometimes dwells around waters. 3 And its flesh is good for both sick and healthy people to eat, 4 because it does not prepare slime in its stomach. 5 But a man who has a sad mind, let his heart eat often, and make his mind happy. 6 And he whose eyes are dim or are / are / serigent, let him boil the head of a reiger in water, and after it is boiled let him take his eyes, and dry them in the sun, and then let him put them in cold water for a short hour, that they may soften in it, 7 and let him dry them again in the sun, 8 and then let him put them again in cold water 9 and do so three times, and after he has done this, let him crush the same eyes to powder, and only then when there is dimness or pain in the eyes, let him put this powder in pure and good wine, and thus dip a feather in it, and with it 10 anoint the eyes, so that if it touches the eyes a little inside, it does not cover them. And this at night, when he goes to sleep, let him do often, 12 and it takes away the dimness and pain of the eyes. 13 But he who has a hardened stomach, so that what getwang /

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(gemanc) has, let him eat often of its liver, and it softens his stomach. And he who has pain in the spleen, let him scrape from its bones sufficiently into water, and thus on an empty stomach and drink often at night, and he will be better. VI-7 The vulture is cold by nature, and knows the arts of birds and beasts, and is like a prophet among other birds, 2 and flies at such a height as the moisture of the earth rises upwards, namely, up to the heat of the air; and it does not harm any bird, and it also takes care not to be harmed by others, and it feeds on corpses, and also sometimes devours from that ground, which is spilt with the blood of animals, namely, where animals are killed. 3 But its flesh should not be eaten, because the coldness that is in it is deadly to man in food. 4 But the brain of a vulture has this nature, 5 while the vulture itself lives, that if a man could have it uncorrupted, he would drive away from himself every infirmity except death. But 6 man cannot have it uncorrupted, because 7 when death attacks the vulture in some way, so that the vital air goes out of it, when it dies the membrane of the brain is broken, and the brain soon dissipates, so that it loses its power. 8 But when you kill a vulture, while it is still warm, remove its wings and cut up its body, and only throw away the entrails in which there are dung, and boil the whole other body, 9 namely with the whole head and with the heart, liver and lungs 10 in water and in a new pot vigorously, and then remove the smalz , 11 that which floats on top, having thrown away the other meat, and to this smalz 12 add a little butter, and let it be less bilsin of oil than butter, and thus make an ointment, and anoint him who is insane / frenetic 13 with it thickly over his whole head; 14 and him who is paralytic 15 and whom gout fatigues, 16 anoint with it everywhere in his body. 17 And also he who suffers from any infirmity in his back or groin or anywhere else in his body except a scab, anoint him there and he will be cured (or God does not want to cure him), because this ointment is more precious than the most precious ointment, since it quickly penetrates the skin of the sick man and heals him. 18 For the vulture loves and seeks a certain air, which is between the heat of the sun and the coldness of the earth, and it finds it sometimes at a height, sometimes on the rocks, sometimes on the ground, and while it gathers the same air in itself, neither the putrid food of corpses nor any other pestilence can harm it, and because its body is pervaded by this air it is healthy. Hence also its fat, tempered with the heat of olive oil and the coldness of unscented oil, drives away the unjustly hot and unjustly cold humors of frenzy and paralysis, and also calms the noxious humors

that are blazing in the back and in the kidneys, as was foretold, except for scabies, since it is between the skin and the flesh of man on the outside. But this anointing, as has been said, passes to the interior. 19 And thus when the vulture's head is cooked with the aforesaid lard, as has been said, it can be obtained from its brain juice, and in no other

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way. And divide its heart in half, that it may be dried the better, and dry it gently over the fire, so that it does not become soggy, and then dry it also in the sun, and then sew it into a deer's girdle, and gird yourself with it, 20 and if anyone wants to kill you with poison, while you are girded with the same girdle as that heart, you will soon tremble and sweat with your whole body, and thus you will be able to understand that poison is near you, and in this way you will be able to avoid it. For because the vulture does not harm anyone, therefore also all injury flees from it; for the vulture naturally knows the times of the winds and the hours of the seasons, and also turns away from the one who wants to kill him. Hence his heart is placed 21 near the fire, so that whatever is livid in it may be dried out, and also to the sun, so that his strength may be strengthened by the heat of the sun, and so placed 22 in a deer's harness, because the deer is faster and more sensitive than other animals, and thus girded about a man, as was aforesaid, while the man's body is warmed by it, it makes him avoid the dangers of poison, since the air that is around a man repels the noxious air that comes and is emitted through snares by the power of the same heart and the deer's harness, because the same air is also around them. For when the same air senses that poison is present, it moves the man to trepidation because of the power of the aforesaid heart and harness, for as places and men are led to sanctification and prosperity by good works, and as they are led to scandal and injury by bad works. So also 23 where the good nature of any animals is, they naturally avert evils, and where the evil nature of the animals is, they naturally attract evils. 24 But he who has scrofula in his body, let him dry the liver of a vulture and put a hedge on it, and they will disappear. 25 But when a vulture is boiled, its eye is put in a ring, and if you wear it on your finger, it will ward off paralysis and gout from you. 26 The lungs and feathers are of no use as medicines. VI-8 The eagle is very hot, 2 as if it were fiery, 3 and its eyes are more fiery than watery, 4 and therefore it also looks strongly at the sun. And since it is almost fiery, it can endure heat and cold, and it flies high because it tolerates heat well. 5 But its flesh would also be deadly to man to eat, 6 because it would be too strong for him 7 because of the excessive heat that is in it. And because it is permeated with the heat of the sun, and because it also looks strongly at him, and is not sharp / grim, and therefore it also has much sensitivity in its heart. And it snatches many things, and accuses them which it throws away and which it does not eat, but eats only those which are healthy and warm. And when it lays its eggs, it seeks the warmest place, either of the sun or of the air, so that they may be strongly imbued with that heat and strengthened; and if by chance any of these should lie in the shade, so that it cannot be imbued with the heat, the chick which comes out of it will be weak and infirm, and not so strong as it should by right. 8 And if anyone could have a heart of such strength, that in it

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there is, so much knowledge beyond human measure would shine in it, 9 that the heart of man would not be able to bear it. 10 For at the very hour when an eagle is killed or dies of itself, all the strength which is in its heart goes out, so that the heart itself becomes as if it were olmechte / amechtigh / vnmechtig, so that it will be even weaker than other hearts of birds or animals. And therefore no man can have that heart as strong as it is in him while he is alive. 11 But both the stork and the goose and the hare 12 have the same nature 13 as the one of whom it was foretold, 14 except that one is sharper, another gentler, and that one flies faster, another slower, 15 just as men also differ in their manners, but yet they have one nature of humanity. And they are fit for those works, as was foretold. 16 The rest that is in them is not adapted to medicine. VI-9 The stork / (Stork) is hot 2 and has the nature of stupid animals, and flies in the middle of

the air, because the birds that are in the middle of the air feel the earth, and understand the times of the seasons more than those who fly at altitude and in the high air, since those who are at height and in the heat are always deceived by that ardor, so that winter and certain other times often come upon them before they feel them. 3 And its flesh is not fit for human consumption, 4 because it would injure him. 5 Take therefore the odeboren and its head, and throw away its intestines / ingeweide, and remove all its wings, and the rest of the carcass in a new pot pierced with a small hole 6 without water, set it on fire, and place another new pot under this pot, 7 and extract the smalz effluent in this way, 8 and then add to the third part of it arvin of bear itself, and as much of the butter as is a third part of arvin of bear, and the herb which is called gith, and crush cranchesnauel by a horse weight, and boil with them in a new pot, and then strain through a cloth, and thus make an ointment. 9 And he who is frenetic (namely vnsynnich), or who is fatigued by paralysis, or who is weakened in some member of his body by gout, let him anoint himself with this ointment, and he will get better. 10 The rest that are in it are not very good for medicines. VI-10 The goose (namely the goose) is warm, and also from that air from which beasts live, and also from the watery air which gives it wings; 2 but it cannot fly high, because it has from the air of beasts, but from the watery air it is willingly in water, and feeds on clean and unclean things. 3 And because of this double nature its flesh is not fit for eating by the weak, 4 because in man it often produces bruises and ulcers like scabies and ulcers like those of a leper, because it sometimes feeds on unclean things. 5 But men who are healthy can in some way surpass its edible flesh. 6 But if anyone wants to eat a goose, let him first allow it to be very hungry for either three or two days, 7 so that the bad humors which are in it may disappear, 8 and then it may be nourished with grain; 9 and then it is killed and roasted over the fire, and while it is roasted, sage / selba 10 and other good herbs are placed on it, so that their juice may pass through it, and also wine and vinegar with a fan should always be sprinkled on it, so that the fat may flow out of it, 11 because its fat should not be eaten, since it makes a person weak, 12 because it is fattened up with bad humors. 13 And he who is healthy, let him eat it roasted in this way 14 , 15 and it harms him so much less, 16 but he who is sick 17 let him eat it roasted in the same way 18 in a small amount. 19 But boiled in water it is bad for human consumption, 20 because the bad humors that are in it are not taken away by water as they are by fire when roasted. 21 But its eggs, however they are produced, are bad for human consumption, 22 because they often produce orphans in a person and many infirmities. 23 And take its smalz, and add to it as much as a third part of old arvine, 24 and in a dish together with zelaz, and mix it thus, 25 and whoever has scabies, however strong, and whose skin is split, or whose head is scaly / (bulecht), let him anoint himself with it and be healed. 26 For he who is in the same fat, removes those bruises from which scabies and scales grow, as one enemy drives away another enemy, but old arvine heals the same pains. 27 But from its feathers you can simply make beds and cushions, other feathers not added and they are healing for man. 28 But the rest that is in it is of no use for medicine. VI-11 Hagelgans / (Graindula) is very hot 2 and quick in flight, and labors in flying, 3 and therefore it is good for both the sick and the healthy to eat; 4 and flies in the heat of the air, 5 because it would perish in the cold; and flies in multitudes 6 so that it is so much the less injured by it; and it is not afraid during the day but at night, and therefore it is somewhat awake at night, and feeds on clean pastures. 7 But a man whose eyes are dim or blurred, let him take its gall, and add to it twice as much pure wine, and put it in a cupronickel vessel, and with it at night he lines his eyes with a feather, 8 so that it also touches the eyes from the inside a little, and do this often, and they will become clear and healthy, 9 neither wax nor scurf afterwards easily grows on them. 10 For the gall is clean and not acrid, therefore because the heat of its gall is tempered with the heat and acridity of wine, and its pure nature, when received in a cupronickel vessel, resists certain pains, it drives away the evil humors of the eyes, as has been foretold. 11 And he who suffers from this, let him boil his liver and eat often, and he will be better. 12 And he who has a cough, let him eat often of its boiled lungs, and the cough will cease. 13 But he who also has pain in the stomach, let him take it, head

and having thrown away the entrails, let him boil the rest of the body strongly in water, 14 and then let him take it out of the water, and separate all the bones from the flesh, and crush the same flesh in a mortar, and let him squeeze out the juice 15 that is in them through a cloth, and with the same juice and a little flour prepare a paste, and let him suck it, and gently remove the slime and bad humors from his stomach, without him knowing it. 16 But the rest that is in it is of no use as a medicine. VI-12 The dill that is domestic has a heavy heat, 2 and is somewhat of the air of animals, but nevertheless draws more from the nature of the watery air, and feeds on unclean and also clean things, but the unclean things that it devours are purified in it and pass through the water in which it swims. 3 And those who are healthy can overcome its edible flesh, but those who are sick cannot. 4 But whoever wishes to eat dill, let him not eat it boiled in water, but, as was foretold of the goose, let him put it on the fire. 5 But its eggs are poisonous and like a spider's hook. 6 And the rest that is in it is of no use as a medicine. 7 But wild dill has the same nature as domestic dill; but wild dill is more wholesome for human consumption than domestic dill, because it is always in the water. 8 But burn wild dill in a new pot to powder, with the head and entrails and wings thrown away, and cast this powder into the broken * orphaned dill, and they will be healed. 9 But the feathers of dill are somewhat more useful for beds and pillows than the feathers of hens. VI-13 Both the rooster and the hen have a cold and dry nature, 2 and they do not fly high, because they are mainly from the air of terrestrial animals. 3 And their flesh is good for healthy people to eat, 4 but nevertheless eating it does not make them fat, 5 it also somewhat strengthens the weak. 6 But if someone is very sick, 7 and eats this flesh frequently, it prepares slime in his stomach, and makes the stomach itself so weak that he can hardly digest the food he eats, because the flesh itself is cold. 8 But if he who is very sick, 9 wants to eat the flesh of hens, he should have it cooked with any other meat, 10 so that it is tempered with their juice, 11 since they are dry, and he should eat it; 12 but he should avoid roasts, 13 because he can hardly digest them. 14 And a healthy person cannot eat of all these. 15 And a hen is better for the sick than a rooster, 16 because the flesh of a hen is more tender than the flesh of a rooster. 17 But he who is healthy in body can eat of both. 18 But even for a healthy person, a cappo is good to eat, 19 but for a sick person it is not of much use, 20 because a cappo does not work hard enough, but is always at rest, whence also its flesh is that much stronger. 21 And the liver of both a hen and a rooster, when often eaten, is effective against all the infirmities that harm a man internally. 22 For the liver of a rooster and a hen is not hard 23 and it dissolves the infirmities hardened internally in a man. And since a rooster is from the air of terrestrial animals, it discerns through the seasons those things that are useful in terrestrial things and even understands the air. For he has in his sensitivity as it were a certain writing and as it were a certain display of the times and the breezes. And he also calls the breeze with his voice, when he knows it is approaching. But that sensitivity which the cock has, the hen and the hen do not possess due to their weakness. 24 And the feathers of hens are bad for beds and pillows, because they excite gout in the man who leans on them. But the rest that is in them is not very effective for medicines. 25 All the eggs of birds are more cold than hot in nature, and are harmful to eat, but the eggs of hens that are domestic can be eaten, but still in moderation. But he who is weak, if he wishes to eat eggs, should mix water and wine, and let them boil in a pan, and cook the eggs in this way, throwing away the shell, and they will not harm him. 26 But a man who has dysentery, let him pound the yolk of the eggs only, and not the white, in a dish, and add cumin and a little pepper, and put them back into the eggshells, and set them on the fire, and after he has eaten a little, let him give them to the sick man to eat. 27 But let him abstain from water in the meantime. 28 But whatever the same sick man eats in the meantime, let it be warm and soft, 29 which has a sweet taste, 30 namely, chickens and other soft meats and fish; but let him avoid herring and salmon, and beef and cheese, and raw and coarse vegetables and leeks and rye and barley bread, and whatever is roasted, except roasted pears, let him not eat and drink wine. 31 But if anyone has a flow of blood, he should temper two yolks of hen's eggs, and add juice measuring half of one yolk, and

vinegar as much as two eggshells hold, and a little cinnamon powder, and less of zituaris powder, and make a somewhat thick syrup from it, and drink it moderately hot, both on an empty stomach and with a meal, and he will have better 32 if he does this often, or God does not will it. 33 He should also take other yolks of eggs, and express the fat from them over the fire in a frying pan, and with that and with pure flour make similar cakes, after a while he should eat those foods, because the fat of the yolks, tempered with heat and strength, calms the same solution. VI-14 Urhun is hot and somewhat moist, 2 and is used in the air and on the ground, 3 and therefore it is good for both the sick and the healthy in eating. 4 And if maggots or other worms eat a man, reduce the bladder of the partridge to powder, and put this powder in the place of their ulcers, and when they taste this powder they will die.

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VI-15 The partridge is cold, 2 but still the domestic hen is colder than the partridge, 3 and it has an imperfection in itself, and the partridge is also more unstable than the domestic hen. 4 Its flesh is also not firm but fragile, 5 because it is neither entirely of air nor entirely of earth; 6 and when eaten it does not do much harm to the healthy, but it is of no use to the weak, 7 because it prepares slime in their stomachs. 8 Take also its gall, and mix it with old arvine, 9 and on whose skin lice grow outwardly from the sweat of the flesh, let him anoint himself with it often, 10 and it passes through his skin, 11 and purifies the sweat, 12 so that the lice grow no more. 13 For the gall of the same bird is filled with both the bitter and sweet juice of herbs, and therefore its bitterness and coldness, tempered with the heat of the arvine, which also resists lice, mortifies those who grow outwardly from the sweat of the flesh, but not those who are inwardly from the arvine of man, because the same bird does not have the full perfection of good air, as has been foretold. 14 But even if lice grow inwardly from the arvine, then this anointing will not be of any use. 15 But the sweat of the liver of a man does not prepare lice, but the sweat that is from his arvine, and also to some extent the sweat of the lungs, which is bitter, and yet this anointing is of no use. 16 But the rest that is in it will not be of much use as medicines. VI-16 Birkhun has almost the same nature as rephun , 2 except that the flesh of birkhunes 3 is better and healthier to eat than the flesh of rephunes , 5 because it is more exposed to the air than the partridge. 6 But if crabs eat a man, dry his bladder either in the sun or by fire, and then moisten it a little with a little wine, and thus spread it 8 over the place of the ulcers, and press it from above, and let it lie like this for a long time, and the crabs will die. 9 For Birkhun gathers strong and healthy air into his bladder, and also eats sweet and bitter herbs, with the juice of which the same bladder is tempered. Whence, when it is also poured with the heat and pungency of wine, it kills the aforementioned worms by its strength. For crabs grow strongly in those men who have in themselves that air, from which many hairs grow in those men who are of a useless and moist air. And also the same crabs grow in those men who, through their negligence, do not avoid gathering hairs in themselves in their food and drink. 10 The rest that is in it is not very suitable for medicine.

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VI-17 The falcon / (Herodius) is hot and somewhat dry, and has great strength of heart, 2 and is swift in flight, and flies high above and low below, and in the middle of the air. 3 And it dwells in that air which brings storms of hail and lightning and thunder, and it does not fear any storms, but delights in them, so that even then its veins are filled with the same air. 4 Therefore also the nature of the strength and speed of flight of its wings and the nature of the ferocity and rapaciousness of its claws are in great bitterness. 5 Nor is its flesh eaten. 6 And if there are orphans in a man, whether they are whole or broken, its fat is anointed from above, and they will dry up. 7 For because the falcon is hot, and has high and healthy air and draws it into itself, and its fat is healthy, and therefore by its good heat and good virtue it heals the corrupt humors from which scrofula arises. 8 But the falcon has such a bitterness in it that it is not useful for medicines. 9 But other falcons, from whatever country they are, have the same nature 10 as this one, and are also useful

for the same works, 11 except that sometimes according to the regions in which they are nourished, 12 one is stronger and faster than the other. VI-18 The hawk / (Accipiter) is warm and humid, 2 and it knows other birds, and feels their nature, and according to what it knows in them, it ambushes and snatches them. And it flies high and low and in the middle of the air. 3 Which has the heat and humidity of procreation, and in it receives natural ferocity and bitterness, from which it always strives to surpass other birds. 4 Nor is its flesh eaten because of its ferocity, because from that a man would be injured. 5 But a man who has pain in the liver or in the right side, let him boil a hawk's lung in water, and add to it scherlinc, and more scherlings, and more of the butter of cows in the prepared mayo than these three, and boil it together, and strain it through a cloth, 6 and thus make an ointment, 7 and anoint himself with it around his liver and on the right side, and he will be better. 8 For the heat of the liver arises from the expression of the stomach and from the bad humors that are in it, and so also the right side receives the same pain. But the lung of the aforesaid bird, frequently perfused by the virtue of good air, and made healthy from thence, by its good heat, with the sweetness of water and with the heat of hemlock and with the coldness, and with the heat of the butter prepared in the mayo, 9 which is healthy and temperate, 10 drives away the humors that harm the liver and the right side. 11 And he that is a leper, let him take his gall, and add twice as much wine to it, and where there is leprosy in his body, let him anoint himself there, and soon anoint the very place with the ointment of the same hawk; and do this often, and the leprosy will be healed. 12 For from its heat and from the power of the hawk, his gall is sharp and strong, and that tempered with wine, which is also hot and sharp, takes away the evil humors of the leper, and afterwards its fat pierces and heals the same ulcers. 13 Its feathers

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But they are not fit for beds or cushions, 14 because if anyone were to sit on them, he would sleep heavily with difficulty. 15 For whatever bird is of prey and has a fierce and unstable nature, it has wings that are restless against the wind, and because of the different nature that is in the same wing, they are not useful for the rest of man. But the feathers of those birds which are simply in the waters and which also simply go on the land, are good for the rest of man, since they are not perfused with a different air. VI-19 The sparrowhawk / (Nisus) is hot and swift and swift in flight, 2 and flies high and low and in the middle of the air. 3 But if a man or woman is inflamed with lust, 4 let him take a sparrowhawk, and having killed it, remove the feathers, and then, having thrown away the head and entrails, let him burn the rest of the body in a new pot pierced with a small hole, without water, on the fire, 5 and put another new pot under that pot. 6 and let him thus take the smalz flowing out, and then crush it from a calandria and less from a gamphora, and mix it with the aforementioned smalz, and again heat it slightly on the fire, and thus make an ointment. 7 And let a man anoint his crotch and his penis with it for five days, 8 and within a month the burning of lust will cease in him without danger to his body. 9 But let a woman anoint herself with it around the navel 10 and in the very opening of the navel, 11 and that burning will cease in her for a month. 12 And when a month is over, both the man and the woman 13 should anoint themselves there again, 14 and thus they will have a remedy for lust. 15 But if they cannot have a calender and a pitcher, let them take the smallest feathers, and put a sufficient amount of them in ox oil for five days, so that it warms up in the sun, and thus preserve them, and let both the man and the woman anoint themselves with it in the aforementioned places of their bodies, and the burning of lust in them will disappear. 16 But the fine feathers of the same bird, often sprinkled with good air, and warmed with a good temper, and mixed with the heat of olive oil, and also excited to a good heat by the heat of the sun, quench the burning lust with their good natural power. 17 But the rest that is in it is not fit for eating nor even for medicine. VI-20 The kite is warm, 2 and loves heat, and when the sun shines it flies gladly in its heat, and also remains gladly in the warm shade. But it avoids the heat of the air 3 nor its height, 4 but in the middle and lower when it flies, 5 and it gladly seizes small birds, but nevertheless it is not very keen. 6 But its flesh is contrary to

eating by man, because all birds that bite with their claws are contrary to eating by man. 7 For birds whose prey is in their claws have the art of thieves and robbers. Wherefore if a man ate their flesh, the same arts would at some time be changed. 8 But a man who has an orphan in his body, 9 let him take a kite, and after killing it, take away the wings, and then, having thrown away the entrails in which the dung is, let him set the rest of it, with the head and claws, 10 in a new pot pierced with a small hole, without water, on fire, 11 and let him place another new pot under that pot, 12 and let him take its fat in this way. 13 Which when he has done, let him burn the flesh that remained in the pot in it 14 to dust, 15 and with the aforesaid fat, 16 anoint the orphan, if they are intact, 17 often, and they will disappear. 17 For the kite seeks useful and useless, clean and unclean pastures, and therefore the fat should be taken from its whole body, except the viscera which are somewhat perfused with unclean pus, and therefore the fat, because it is from clean and unclean pus, is considered unclean pus of scrofula, lest it should progress further in size. 18 But if they are broken, put some of the powder on the same ulcers, and they will dry up, 19 because the same powder is more suitable for the same ulcers and can be more easily absorbed than the fat, and thus that powder, placed on the same ulcers, heals them. 20 The rest that is in it is not suitable for medicine. VI-21 Weho is cold and has furtive habits, and does not fly high, and feeds on unclean pastures, 2 and even sometimes on those that are poisonous. 3 And therefore it is not good for medicines, 4 but would injure a man more 5 than it would heal him if he used it. VI-22 The eagle is more warm than cold, and flies as if in the middle of the air. And it is cunning and bold, and does not fear man, and does not flee much from him nor does it fear him, 2 but sometimes imitates the voices of man, 3 so that it could also easily speak with him, and would have almost the knowledge for this, except that it is an irrational animal. And because it knows man, therefore it also often snatches away what man has with him. And its flesh is contrary to man for eating. 4 For when God showed Moses which animals man should eat, he did this so that man's nature would not attract to itself a depraved and contrary nature according to the nature of those same animals, 5 for man has a certain nature almost according to the manners of robbers and thieves and lustful men, and also of other vices. 6 Wherefore if man were to eat the flesh of these, he would often change his manners according to their nature, because their juice would be mixed with his blood. God also forbade certain animals, lest man should draw upon their flesh the noxious humors of infirmity. 7 And the rest that are in him are of no use for medicines.

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VI-23 The crow / K rewa and the jay / k raha are of a cold nature, and fly in a certain middle of the air, and imitate the voices of man, and are of the kind of crow. For in the beginning, before the crow and the jay existed, the magpie, seeing the jay's eggs, stole them, and settled on them and brooded over them, and thus at first the crows and jays proceeded. 2 But afterwards – as now – they laid eggs among themselves, namely the crow with the crow, the jay with the jay, and thus they have now multiplied. 3 And they are of no use for medicines, because a bird or other animal that is with man by cunning is of little use to him for medicine, but if he were to use it, he would become evil and wicked in his manners, and thence he would become arch. VI-24 The seagull is hot and has a boastful manner. It knows the air and the times, and hardly expects various events, and where it knows sadness will come, it hastens there, and uses clean and unclean pastures. But its flesh is not much use for medicines. VI-25 The seagull comes from the hot heat of the sun, 2 and when it is young it is warm and strong, and eats stronger pastures. But when it comes to age, it will be cold and weak, and then it seeks weak pastures. But when it reaches old age, it returns to its first warmth and its first strength, and as before seeks stronger pastures. 3 And its flesh is good for healthy and sick people to eat. 4 But a man who has taken poison / virgingipnisse in any way, his heart and liver and lungs and cleansed viscera should be boiled in water, and then with wine and white pepper and a little less of kumel make a sulzen. 5 Or if he has no white pepper, he should add a little aloe, that is, less than a heap, 6 and apply these to the flesh, so that it is poured over them, 7 and eat it often on an empty

stomach, and if the poison which he has eaten or drunk has also hardened in his stomach, 8 the same flesh in this way, in moderation, 9 will remove it, and thus that man will be cured. 10 For the heart of the same bird is strong and hard and sour and sharp in taste, but its liver and lungs and viscera have been transfused with clean and unclean, useful and useless pastures, and all this with the heat of wine and with the vigorous heat of white pepper, which in itself is stronger than black pepper, or with the strength of aloe and with the sweetness of cumin, because it moderates these heats, expels the poison from the man, as has been foretold. 11 The rest that are in it are not suitable for medicine. VI-26 Ordumel has a bad heat in it, and is not fit for eating, because everything in it is contrary to man. Nor is it fit for medicines. VI-27 Alcreia is more cold than hot, and it feeds on clean and some unclean and some poisonous pastures, and sometimes it also eats sick fish. 2 And its flesh is not fit for eating by either healthy or sick people, 3 but those who are healthy can indeed overcome it, but it is harmful to the sick. And there is no medicine in it. VI-28 Mewa is warm and is in the right temper of air and water, 2 and is moderately moist. 3 And it does not fly high, and is good for both healthy and sick people to eat. 4 And a man who is paralyzed 5 and internally erects, let him take a dove and 6 throw away its head and remove its wings, and then powder cinnamon and licorice in equal weight, and so let him sit by the fire and eat it often, and the whole thing will cease in it, and it will sweetly cleanse his stomach 7 and heal him internally. 8 For because the same bird is involved in the waves of storms, and because it takes in watery air, the juice and heat of its flesh resists the floods of paralysis, and the heat of cinnamon with the heat of this purifies the same floods, and the sweetness and sweetness of licorice with this purifies the stomach of man, and heals. So also of the other preceding and subsequent things, the middle is to be understood, 9 in tempers according to the natural power of each. VI-29 A dove is more cold 2 than hot, and the morning of the day, that is, its first rising, which is temperately cold, loves more than heat. And it is simple and timid, and therefore it flies in multitudes, 3 so that it is all the less injured by other birds. 4 And since it is cold, it easily gets hungry, and the food in it does not

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warm up as in another bird, and therefore it gets hungry quickly, and eats more than other birds of its size. 5 And its flesh is not firm, 6 but rather dry, 7 nor does it give much juice to man, 8 and it is not much good for a healthy man to eat, 9 even if it does not harm him. 10 But the weak 11 who is weak in body, when eaten 12 it hurts. 13 For the dove loves turbid and rainy air, and also has a sad and as if strange nature. 14 Hence its flesh is cold and somewhat dry, and therefore it is not fit for the weak who are exhausted by dropsy and paralyzed to eat, 15 because its dry juice would increase their infirmities. 16 But the holduba and the holczduba and the ringelduba have the same nature, 17 except that the latter dwell in the forests and are therefore somewhat sharper and larger than them, 18 and that they feed on the pastures of the forests. 19 But neither the former nor the latter are useful as medicines. VI-30 The turtledove is warm and dry, and is of manly strength, nor is it fearful, 2 and therefore it is willingly alone, 3 and is always as it were serious, 4 and therefore it also does not seek happiness, and therefore it does not have much juice. 5 And since it does not have humidity, nor does it devote its life to various things, bile cannot grow in it, as it does in man. Whoever has a good will, bile cannot grow in him, but decreases in him. And when he has a heavenly mind, 6 he will not become excessively fat, but is pale; but when he has an evil will, 7 the bile increases in him. 8 And the flesh of the turtledove is not fit for eating, because it would excite anger in man. The other 9 things that are in it are not useful for medicines. VI-31 The parrot is very hot and also humid and has something of the flight of a griffin and something of the strength of a lion. But neither in flight nor in strength does it dare to do anything that it could. And it also knows the times of the seasons, and according to those events it behaves and expresses its songs, and also according to fire and according to bile it has some colors in its feathers. But it is not useful for medicine, because it has no full strength in itself, but is in deficiency, 2 because it is of a different nature.

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VI-32 The woodpecker has a heavy heat in itself 2 and is an arch, and has different wings from air and earth. 3 And it is like a rumlich , 4 so that when it sees strange men coming, it emits a voice at their arrival. And it seeks pastures that are poisonous and harmful, whether they be herbs or corpses, 5 and therefore its flesh is contrary to eating by man as if it were poison. 6 And it is wont to be about man as a devil. 7 And if any man has a deep scab / grintflecken on his head, let him take its ointment, and anoint his head with it, and he will be healed. 8 For because the heavy heat of pitch and its arvina is nourished by clean and unclean pastures, it takes away the evil humors that prepare the aforesaid scab of the head, just as an enemy drives away an enemy. 9 But the rest that is in it is of no use as a medicine. VI-33 The hera / (graculus / markolff) is hot and somewhat dry, 2 and can fly well in various breezes and in storms. But it does not fly high, and it has canine manners; and in itself it is unclean, and eats food that is harmful to humans, and imitates whatever it sees in its own doing as much as it can, 3 and is somewhat ruminant, 4 and greets every person it rarely sees with a voice. 5 But its flesh would be as if poison to the person who ate it, 6 because it is shed by storms, and because it has a diverse nature of habits. 7 Now take the hera, and throw away its head and entrails, and take away its wings, 8 and cut up the rest of the body, and put the cut up 9 in a new pot, and add to it fenugreek and a little bit of bappelen, and then also hirzesmarc and a little bit of hunesmalz, and add to them only as much of the butter of cows prepared in mayo as there is of these two, and boil all together in water, and thus make an ointment of the roum which floats on top, 10 and this is the best against pain in the head and shoulders or in the spleen and spleen, 11 if you anoint yourself there with it often, 12 and it will cease there, no matter how strong it is, 13 and that man will get better. 14 For the head, entrails and feathers of this bird are to be discarded, because from different weathers it has a certain harmful bruise in it, but the remaining juice of its flesh is tempered with the sweet cold of fenugreek, which is more resistant to cold, also with the cold of hen fat which modifies the harmful cold, also with the slight cold of cow's butter which is more wholesome than sheep's butter, and which also heals ulcers, and combined with the sweetness of heated water, it diminishes the pains which have been aforesaid. 15 Because all these things mixed together soothe the various and evil humors which induce man to the aforesaid pains. 16 And if oxen or sheep or pigs are in any way sick, 17 kill a hera / (markolff) and boil it in water, and in any way you can give it to them to drink, 18 and they will be cured of whatever plague they are afflicted with. 19 For pestilence sometimes arises from evil mists and

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from the evil smoke of the air, which the flesh of this bird settles in water, because it has received strength from various storms, and therefore also resists the storm of pestilence. 20 The rest that is in it is not suitable for medicine. VI-34 The howler is hot, 2 and has the manners of a thief, because it knows the day, but flees it and loves the night; and it hates other birds, 3 because it does not love their nature. 4 And it does not know the death of a man, but where there is going to be mourning and lamentation, it senses that smell through the air like a dead bird, and immediately hastens there, but after the lamentation has come it flees from there. And it feeds on those things which are contrary to nature. 5 And if a man were to eat its flesh, it would be as it were poison to him (because of the evil nature that it has in it). 6 But throw away its head and entrails and take away its wings, and roast the rest of the body over the fire, 7 and take out its fat, and then boil the hibiscus and twice as much of the reynefan in water, 8 and after you have cooked the fat, pour in the ulule 9 and again welle, and also add as much of the boumolei as a quarter of that fat is, and thus 10 having expressed all these through a cloth 11 make an ointment, 12 and a man who has paralysis / (gout) (or is virgichtiget), let him be anointed with it often, 13 and he will be better. 14 But the head and entrails and feathers of the ulule are thrown away, because it has a certain amount of poison in it, but the heat which the ulule has in itself, neither any other heat nor any other cold harms, wherefore the heat of its arvine, tempered with the heat of hibiscus and with the heat of tansy and with the heat of olive oil, drives away the harmful and cold humors of paralysis. 15 But he who, because of pain, which tires his head, loses

his senses, should shave his hair and anoint his head with it often, and be careful not to let it enter his eyes or mouth, since it would be as if he had poison in his body, and should be placed in bed so that he can sleep a little, 16 so that the veins of the head may be quiescent, 17 and he will regain his senses, because it is the best ointment against these plagues. 18 The rest that are in it are not well suited to medicine. VI-35 The hawk is warm, 2 and has almost the same nature as the howl, except that the hawk is stronger and more robust in its wickedness. It has the manners of a thief, and knows the day, but flees it and loves the night, and hates other birds that fly by day. 3 And its flesh is contrary to the use of man. 4 And take its smalz and put it in a plate of zelaz , 5 and whoever has * orphans, whether they are whole or broken, 6 let him anoint himself with it and they will dry up, 7 because its strong heat takes away those bad humors. 8 But the rest that is in it is of no use as a medicine.

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VI-36 The Sisegoume / (Pelican) is hot, 2 and loves the night and the brightness of the moon more than the day or the brightness of the sun, but nevertheless loves the day more than the howl. And therefore he spends his time at night, because he abhors other birds and does not like to be seen much. And he has somewhat the manners of a madman, as if he were sometimes wudich, like one who does not care what he does. And when he first sees his chicks come out of the egg, he thinks that they are strangers to him and kills them; and when he sees them not moving, he is sad and tears himself, so that they are raised by his own blood, and then he loves them very much, because he knows that they were raised by him. But he feels and understands both the happy and sad times of men, because if they are happy, he rejoices with them by singing, or if they are sad, he shows himself sad by remaining silent. And when he sometimes hangs in the air, with his back turned to the ground, he looks into the air and considers when times of joy and gladness or times of sadness will come. And if he foresees that people will die there, he shows this in a few words and is silent. 3 And if anyone is truly insane in the head, 4 so that the understanding in him is somewhat lacking, or that he often forgets, 5 and that he is forgetful in knowledge, he should put his heart to the sun or to a dry fire so that it does not perish by rotting, and then tie the same heart on the top of it and carry it in such a way, 6 so that his flesh may be warmed by this heart, and it will return to the understanding of knowledge and cast off forgetfulness. 7 For he has heat from the hot wind that blows without the sun, and also loves the night air, and in neither of them has perfection. Hence the heat and natural madness of the heart itself takes away the madness of the man, when it is placed on the head of the man, excited by the heat of the sun or fire, as has been foretold. 8 But he who is deaf in one ear, let him place the same pelican heart (namely, the sesegoumen) in that ear, so that the heat from that heart passes into that ear, and do this often, and he will recover hearing, 9 since the heat and wandering power of the same heart calms the wandering humors which make a man deaf. 10 And if anyone has pain in the head, so that he also seems to be going mad, let him take the liver of a pelican 11 and dry it gradually in the sun or in the fire, and then reduce it 12 to powder, and to this powder add a little more of the seed of fennel, and a little less of the seed of fenugreek reduced to powder, and let him place them together on a cloth, and in this way bind it with that cloth over his forehead and over his temples, and in this way lay himself down in bed, and he will be better. 13 Because the heat of the same liver, excited by the heat of the sun or fire, and tempered by the sweet heat of fennel and fenugreek, calms the maddening humors in the temporal parts of a man. For the virtue of the same liver, reduced to powder, so that it may be the better adapted to the head of a suffering man, mitigates the madness of the head. 14 But also take his bladder and dry it in the sun or fire and keep it, 15 and when a sliver or other swelling arises anywhere in a man, moisten the bladder itself with your saliva or a little water and place it on top, and it will be gently broken. 16 For because the same bladder is perfused with different air and different pastures, it has a strength of a banc in itself, which splits those humors that have been gathered together with the heat of the sun or fire excited, and the sweet heat and humidity of saliva gently dissolve them. 17 But if a man's bone is broken somewhere or some of his limbs

are dislocated, 18 take what is called a nezze in his entrails, and dry it in the sun so that you can preserve it, and after you have set the man's bone, then rub this nezze with olive oil

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a little bit of bestrich and bind it on top, and the broken bone is glued together; 19 or if it has been moved from its place, it returns to its place, because the heat of the olive oil heals it. The other things that are in it are of no use as medicines. VI-37 The owl is warm, 2 and has the habits of birds and beasts in it, and greets approaching men with a voice, and is moved by a gentle breeze. But it cannot tolerate great heat or great cold. And when there is great heat in summer, it seeks the shadows of the forests, and great heat in summer shakes its wings, so that they fall in winter. And when it feels that its wings are moving, it gathers its pasture into its nest and strives to release its young feathers into the nest itself, and lies in them throughout the winter, that it may have warmth from them, and again about the beginning of summer its feathers are reborn, and then it cleanses its nest of those feathers, and so it proceeds. 3 But its flesh is not fit for man to eat, 4 because it has scabies, 5 and because it would be poison to him who would eat it. 6 And a man who has a boil 7 in his body, so that even his skin is split, 8 and if any gout in his limbs fatigues him, 9 let him throw away the head and entrails and feathers of the cuckoo, and to the rest of the body he shall add equal weight of betel nut and sage, and a little more of the dyptamine and a little of the bear's arvine, and boil all these in a new pot in water, and let him take the roum that floats on top, and make an ointment from it, and anoint himself with it often, and the gout will be healed, 10 and the gout 11 that fatigues him in his limbs 12 will cease. 13 For the head and entrails and feathers of the cuckoo must be thrown away, because there is a certain bad bruise in them. But the warmth of its flesh, permeated with the gentle breeze of summer, and tempered with the warmth of mugwort and sage and diptamnus and arvine bear and the sweetness of warm water, soothes the bite of bears and calms storms with paralysis. VI-38 Snappa is warm, 2 and is from the high air, and its flesh is good for both healthy and sick people to eat. 3 And he whose eyes are dim, let him take its gall, and add a little wine to it, 4 namely, let it be less than the gall, 5 and thus pour it into a cupronickel vessel, and at night 6 when he places himself in bed, 7 let him anoint his eyes with it, 8 and if it touches the eyes a little inside it will not harm, 9 and thus let him make a hedge, 10 and it reduces the dimness of the eyes. 11 For because the same bird is in good air, its gall is perfused with the same air, and therefore its heat and sharpness, tempered with the heat and sharpness of wine and received in a clean vessel, drives away the noxious humors of darkness. 12 The rest that are in it are of no use as medicines.

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VI-39 Specht / (Woodpecker) is warm 2 and is of pure air, and flies in the middle of the air and is swift, and loves heat and summer, and its food is not poisonous. But the specht that has a green color is better and more robust than the other. 3 But the other is quite strong, but not as much as the one that is green. 4 But a man who is a leper should put a green woodpecker / specht to the fire, and so eat it regularly, and the leprosy will be consumed in it (that is, it will be cured), 5 for because the woodpecker is infused with good air, and because it also uses good herbs, the heat and juice calm the leprous humors. 6 But also take a green woodpecker / specht, 7 and with its head and entrails thrown away and its feathers removed, roast the remaining body 8 over the fire, and remove the upper roast that has been heated over the fire in its skin and save it, and then crush another body thus roasted in a mortar a little and boil it vigorously in water, so that it is crushed throughout (to dreb), and after you have cooked it remove it from the water, and separate the bones from the flesh and throw it away, 9 and burn the same flesh on a heated brick to 10 powder, and then 11 this powder and the aforementioned roast of its upper skin 12 and put enough rue in that water in which you previously cooked the woodpecker / specht, and add to it enough vulture's arvina and a little goat's hide, 13 and boil this together vigorously, 14 and make an ointment from the roe that floats on top,

15 throwing away the other remains, 16 and with this ointment Anoint the leprosy of a man with a loincloth, and though the leprosy be strong, he shall be healed, 17 unless the judgment of God permit it, or unless his death be in leprosy. 18 But the head and entrails and feathers of this bird are not suitable for medicine because of the bruise which is in them. But the flesh is roasted for this reason, that the fat of its skin may be poured through, which is all the more healthful for medicine. Then it is boiled in water, that the fat of it may be so much more fully extracted, and reduced to powder, that it may last so much longer. After this they are mixed together, as was foretold, and to them also ruta, which is hot with sweetness, is added when heated with water, and the vulture's arvina tempers this with its coldness, and the goat's hoof, which passes through it with its heat, and thus, mixed with these good powers, they remove from man the evil humors of leprosy, as was said. 19 But also its heart is dry, and in gold or silver as in a ring bewirke / virwircke , 20 and as long as you carry it with you, it will cease from you. 21 For the nature of this bird is pure, and its heart is simple, and it has no evil art, and therefore the power of its heart, infused with pure erament, calms the diversity of humors that produce drops of paralysis. 22 The rest that are in it are not suitable for medicine. VI-40 The sparrow is more cold than hot, and it has many varieties in its habits because of its cunning and cunning, and it flies willingly in a crowd, so as not to be harmed by larger birds. And in that air it often turns which

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is thick, and therefore it has weak flesh, which is neither fit for eating by the healthy nor the sick. 2 Nor is it useful for medicines either. VI-41 Paris / Meysa is hot 2 and flies almost in the middle of the air. 3 And it has healthy flesh, and is good for both healthy and sick people to eat. 4 And a man who is paralytic / suffering from gout, let him boil meisam in water, 5 and make a paste of it with butter, 6 or if he has no butter, 7 then let him add lard and vinegar and a little wine, 8 and make a paste of these, 9 and eat this often and he will be cured. 10 But the heat of this bird is likened to the heat that comes from a stone, and it does not abhor cold, and it is clean. Hence its flesh is somewhat dry, and therefore, with its sweetness and boiled water, with the added heat of butter and the heat of lard and vinegar and wine, it stops a drop of paralysis which arises either from joy or from anger or from various foods. 12 But he who has a disease of the heart, let him take a bird and take its feathers, and so tie a cloth over his stomach, dead and whole, and the disease 13 which is in the man himself, 14 passes into the same bird, so that it will become a disease. 15 And then let him take it away and put another on his stomach, and so he will make a hedge and he will be healed. 16 But the feathers of this bird are to be taken away, because there is something livid in them, and since the flesh is naturally dry, the disease draws heat and humidity into itself, and the same plague also seeks to pass into it, and so that man will be freed. VI-42 The bird is warm and dry 2 and gentle, and flies willingly in the pure air, and also sings from the pure air, and is good for healthy people to eat, but it harms the sick, because it is dry. 3 But his liver is dry, 4 and on some bone which you will bewirke , 5 and always carry with you, and the devil will in horror / not in getruchenisse meanwhile tire you, 6 because he hates it / (sweet) because of its cleanliness. 7 For the good nature of this bird thrives in his liver, and that dried up so that it can last placed on a bone which is clean, it wipes away evil spirits, because they have it in indignation. 8 The rest that are in it are not suitable for medicine. VI-43 Thrush is warm 2 and gentle in its manners. 3 But a man who in some way hurts inside the throat, or who is hoarse in his voice, it / (drosel-

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lam) in water, and in that water let him dip a linen cloth, and with that wetted whole throat up to the ears / orclatrun bewe , and from the residue of the same water let him prepare and eat sufen, and do this often, and he will have better 4 in his throat and in his voice. 5 For the bird is not naturally from that air which brings great heat and wind and rain, but from that which breathes from the purity of dew, and therefore in

the humidity of water dissolved, gently gathered in a small bowl in the same water, it softens the humors with that heat and juice, as was foretold. 6 And he who has pain in the liver or lungs, let him take droslam, and eat it often boiled in water, and he will be healed, 7 because its good heat and good nature take away the bad humors, by which the liver or lungs of man are oppressed. VI-44 The lark / lercha is very hot 2 and of a dry nature, and loves summer, and flies gladly in the brightness of the sun, and thrives in heat, but easily perishes in cold, and is a wren and cunning and clean, and seeks clean pasture, and is fit for eating neither by healthy nor by sick men. 3 For the same little bird is restless, and noisy, and sometimes turns into inflation, and therefore is useless for human food. 4 But if any man's throat swells, that is, swills, take the lark / lercha , and having removed the head and entrails and feathers, dry the rest of the body on a hot brick little by little, so as not to burn it, 5 and thus reduce it to powder, 6 and add to this the powder of lime / *milwe to the weight of three coins, and thus bind it in a cloth, and with the cloth fasten it over its throat, and that swelling will be driven away. 7 For its head, entrails, and feathers are to be thrown away, since they contain a little bit of bruising. But the rest of its flesh is to be placed on a brick, so that it may dry out the more gently, and reduced to powder, so that it may be preserved the longer, and thus its heat and restless nature, from which it sometimes swells, tempered with the powder of lime, which grows in sweet coolness, dissipate the evil humors of its swelling. 8 And if you have a large ulcer / swern anywhere in your body, bind the same powder on top, and 9 because of its same nature and power, as has been said above, the same 10 ulcer will be soft and will burst. 11 But if you also have drusen, first moisten them with your saliva, and bind the aforementioned powder on top in a cloth, and they will disappear. 12 For the glans of man will become wet with saliva, because its heat and humidity are healthy by nature of man, and it makes tumors soft, but the aforesaid dust destroys them by its good heat and good power. 13 And if a dog is furious, cut off its head, praise it, and give it the same head to eat, 14 and it will let go of its fury, 15 and it will become tame, 16 for because the head of the same bird has been perfused with the aforesaid air, and because it was always restless, the restlessness and fury of the dog are lessened.

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VI-45 Isenbard is hot, 2 and in the same heat it is temperate and somewhat humid, and it always seeks the purity of the air, in which there is also prosperity. And also sometimes it seeks those waters which are pure and clear from filth. And if any man could be in that air or near that water where he nests, no infirmity would befall him there, because he always seeks that air where there is no dirt, and he feeds on clean herbs. 3 But throw away his head and entrails and feathers, and wrap the rest of his body in oak leaves and place it on the coals, until 4 the same leaves are burned, and then a second time wrap it in other oak leaves and place it on the coals, until 5 the same leaves are consumed by the fire, 6 and a third time wrap it in other oak leaves in the same way and place it on the coals, until they too are burned, 7 and then put the bird in a new pot on the fire without water, and burn it in it a little 8 so that you can pulverize it, and thus gradually reduce it to powder, and to this powder add a little less 9 of the powder of nutmeg, and also of the powder of gariofeles (negelen) less 10 than the powder of nutmeg. And if anyone has a stroke, that is, one who can no longer move on one side, give him this powder to drink daily on an empty stomach in a little water, and he will eventually be cured of this illness. If he is a young man, unless the same illness has been chronic in him for a long time. 11 For this little bird often immerses itself in rain and water so that it is drenched with them, and then spreads its wings to the sun so that it dries in it. But its head and entrails and feathers are to be thrown away because of the bruise that is in them, and the remaining flesh is wrapped in oak leaves and placed on live coals so that it is drenched with the bitterness of the juice of those same leaves. Then, reduced to powder and drenched with the juice of oak leaves, and tempered with the heat of nutmeg and the heat of caraway and the sweetness of water, with all these things it calms those humors from which the stroke arises, as was foretold, because all these resist the same pain. 12 But if any man is so paralytic / virgitive that he wants to tear himself apart, even at the time when he suffers this evil, let him drink of the

same powder in water, and he will get better 13 because of their good virtue. 14 And a man who places some of the bones of this bird under his head when he sleeps, the dust will not harm him in his sleep for the time being and he can sleep even if he could not sleep before. 15 For both the good nature and the strength of its bones are despised by evil spirits and they avoid it, and because its nature is good and temperate, it does not disturb the humors of man, but causes them to be at rest, and therefore it induces sleep when the veins of the head are at rest. VI-46 Wedehoppo / (Upupa) is warm and humid, 2 and flies about mid-air and loves the day, 3 and has an unclean nature, 4 and therefore is always in

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dirt or around dirt, and thrives in it, and therefore seeks dirt which is very strong, and prepares its dwelling in it. 5 And therefore it is not suitable for human food, lest it be injured thereby. 6 But throw away its head and entrails and pull out the wings, and reduce the rest of the body to dust in a new pot. 7 And if any man's wounds are broken, or if a worm has eaten any man, put some of this dust into the wounds themselves, and if they are *dirt, they will dry up, or if there is a worm, he will die. 8 For the head, entrails, and feathers of a fowl are to be thrown away, because they have a certain bitterness in them, and the rest of its flesh will be reduced to dust 9 so that it can last that much longer, and since it has a heat and humidity and a sordid nature, by its same nature it dries out the bad humors from which scrofula is born, 10 and the worms will die. VI-47 The quail / (Quacala) is warm and humid, and seeks clean pastures. And it is good for healthy people to eat, but for the sick 2 who are flooded with bad humors 3 it is not good, because it stirs up their humors in them, 4 because there is a slow humidity in it. VI-48 The nightingale / (Lucinia) is warm 2 and somewhat dry, and it gets its life from the clean night air and is clean. And since it is from the night air, it rejoices and sings more at night than during the day, because the sun gives it too much brightness during the day, and it abhors this. 3 But a man who is tired of paralysis, let him either boil or boil nightingale, and so eat it often, 4 and the drop of paralysis will cease in him, 5 because its heat and the night air through which it is perfused, calm the harmful humors of paralysis. 6 And he whose eyes are dim, let him take nightingale / nightingale already before daybreak, and take its gall and pour it out, and add to it one drop of dew that he finds on the grass of the world, and then 7 with this he often lines the eyelids and eyelashes of the eyes 8 around his eyes 9 when he goes to sleep. 10 And if it also touches the eyes inside a little, it does no harm, and wonderfully removes the darkness from the eyes, 11 just as foam, that is, scum, is purified from food by the heat of fire and thrown away. 12 But the gall of a little bird is poured over by the night air and grows from this, and before the rise of day, it should be taken because of its sweetness, good for the ear, and then when night dew is added to it, by its virtue it cleanses the eyes which are clouded by the excessive brightness of the light, as was foretold, because all these are tempered and strengthened by the night air. The rest that is in it is of no use as a medicine.

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VI-49 The starling is hot and timid, 2 and therefore it flies in multitudes, and has friendship with its kind, and does not hate other birds, and flies somewhat high. 3 And take away the head and entrails and feathers, and reduce the rest of the body to powder by burning in a new pot, and put this powder 4 in a broken *orphan and they will dry up. 5 But whether it is poison or not, 6 take the whole bird, and hold it dead over that which you suspect to be poison, and if it is poison, its wings (stand) are separated, and they open themselves from one another and move, but still do not come out, because if it were alive it would hurt and flee. 7 But also its head and its entrails and its wings are to be thrown away because of the bad bruise existing in them. But the dust made from the rest of the flesh, because it has a good heat. 8 And because the timidity which it seeks in it does not allow the bad juice to dominate in it, 9 it drives away the bad humors of scrofula. 10 But if it is not poison, 11 its wings are not separated nor moved. 12 For because it is not of an unclean nature but of a clean one, when its wings are touched by the smell of poison, it naturally

abhors the same smell and its bad power, so that the same poison moves them and separates them from one another, as was foretold. VI-50 The finch / (Buchfinck) / Frigellus) is hot, 2 and seeks pasture from the greenness of the earth and herbs. 3 And it does not much harm the healthy to eat, but it harms the sick, 4 because it is dry in nature, and does not seek high air. 5 Take the finch , and with its head and entrails and wings thrown away, place it on live coals, and roast it moderately so that it only becomes warm. And where the child is vsgeslagen and ulcerated in his skin, put it on top so hot, 6 and heat it again and put it on another place, 7 and so do it everywhere on the child's body, 9 and the sharpness of them 10 and draws out the unclean / (unryn) and bad humors from his skin, 11 and soon anoint it with goat's hair on top, 12 and those ulcers will be healed. 13 But the head of the same bird, and the entrails and feathers, because of a certain evil livov, shall be cast away, and the remaining flesh shall be put on fire, and its heat shall be dried by the heat of the fire, and thus its good juice, which it has received from good herbs, and its good heat shall reduce the aforementioned fluids, and the goat's hedge shall heal the aforementioned ulcers. 14 But the rest of the medicines are not suitable. VI-51 Distiluinke / (Carduellus) is hot, 2 and also of that air which first brings forth the blossoms when they burst, and therefore has a beautiful color. 3 And a man

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who has internal breast disease in the body, or who has pain in the stomach or kidneys / leanden, or wherever he has internal weakness in the body, let him take carduellus / distelvincken , and having cast away the head and feathers, he shall purge the entrails, and thus with them and with the heart and with the liver and lungs he shall eat its flesh moderately. 4 And after he has roasted, he should tear apart that flesh (that is, zuzeyse), and crush its bones, and then take similar flour, and add a little fat to it, and put the aforementioned flesh, and cook it again in a pan, 5 and thus prepare a stew, 6 and thus eat it often. And if he is young, when he heals internally 7; or if he is old, it reduces these pains in him, because it is 8 as it were the best ointment that anoints a man internally. 9 For because the cardoon has a good heat in itself, and because from that air which is of such purity above other air as honey, the aforesaid head and entrails and wings of it are thrown away because of the harmful bruise, and the rest of its flesh is roasted over the fire, so that if any harmful bruise remains in it, it is taken away, and with the heat and strength of the flour and the heat of the fat it is tempered, it reduces the bad humors that tire a man in the chest or in the stomach or in the kidneys. VI-52 Amera / (Amarellus) 2 is hot, and flies willingly in the pure air. 3 And it is not fit for eating by either healthy or sick people, 4 because its food is clean and unclean and bitter. VI-53 Grasemuscha / Grasemucka 2 is cold, and is from the air of foaming waters, and its food is clean and unclean. 3 And it is not very good for medicines. VI-54 Wargengel / Warfengel / Wargkrengel / (*Cruticula) 2 is cold, and also 3 is from that air where the midday demons are, and it has no joy until it sees sadness in other animals. 4 And it also sometimes breaks its own eggs, and is more cruel and harsh to its young than other birds. 5 But yet it does not have such powers in itself, that either evil or good can be accomplished with it in medicines.

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VI-55 The blackbird 2 is cold, and its food is clean and unclean and harmful. 3 But it is neither fit for healthy nor sick 4 people to eat, 5 nor are there any medicines in it. VI-56 Wazzerstelza / (Lucilia) has a moderate heat in it, 2 and it is also of the whirlwinds, and therefore it always moves its tail, and can endure whirlwinds and storms, because it is of them. And it gladly stays near waters, 3 because it is of the whirlwinds. 4 And it seeks pasture especially in water, and has soft flesh. 5 And it is good for healthy and sick people to eat, 6 because it refreshes the sick. 7 For he gladly dwells in that air which is about the waters, and from it also he has strength, and who gives health to fish, and from the same air he has healthy flesh, and does not use poisonous pastures, and therefore his flesh is good food for man. 8 And his throat (that is, his throat) is dry and dry, and when someone has pain in the heart, 9 or when someone is tired from phlegm, put the same throat in water for a short hour, and then lift it up, and pour that same

water down the throat, and give it to him to drink, and he will feel better in the heart, 10 and the phlegm will cease from him. 11 For because the throat of this bird is perfused and tempered with good air, water which is sweet is poured into it, which is tempered by the good heat and good virtue of the same throat, and thus the drinks, the humors, sanctify the heart of man and excite paralysis in man. 12 But also keep his heart dry, and always with you, and when it tires you, put the same heart in water for a short hour, and drink that water, and it will cease in you. 13 And keep his bladder dry, 14 and if freislichez / (freysam) rises in any man, 15 with your saliva you will make it moderately moist, and place it next to and not above freislichez / (freyßam), and it will dissipate, that is, it will swendet . 16 For because the same bladder is naturally tempered by good air, when the healthy saliva of a man is gently excited to heat, it by its good powers draws away the accumulated humors, which are placed near them and not above them, because if it were placed above them, it would sharply burst them, but when it is placed next to them, the same gently draws away the bad ones. 17 But also on the zither you will put the same bladder moistened a little with your saliva and they will disappear. 18 For the citherdruse are born of cold humors, which the good powers of the bladder of this bird, together with the healthy saliva of man, drive away. 19 But the same bladder shall be placed on the citherdruse, because they do not have many humors in them, and so that they can disappear so much the more quickly. The rest that is in it is not suitable for medicine.

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VI-57 Bechesterz / Beynstercz is warm and moist, 2 and is of the whirlwinds, and therefore it moves its tail, and seeks somewhat poisonous and harmful pastures. 3 And if any man eats its flesh, it excites it in him. 4 But crush its bones into powder and bind them in a cloth, and place them there where the clothes lie, and they will not be damaged by moths. 5 And if moths damage a man's hair, after his head is washed, at the last place put some of this powder in a loose cloth, and thus pour his head with it, and the moths will die. 6 For although the same bird is warm, it loves cold air, and uses certain poisonous pastures, and therefore its bones, tempered by good heat and cold air which it loves, are devastated by wicked worms which are also born from wicked humors. VI-58 The swallow (swalwe) is warm 2 and seeks warmth and a gentle breeze, and where it nests it has warmth, and is somewhat sharp (that is, grim), and therefore it flies quickly, and does not eat much unclean pasture, 3 but it is contrary to eating man. 4 For in its nature it has some of that air which is of beasts, and some of that air which is of certain worms, and also some of that air which is of the sharpest and fastest flying birds. 5 And therefore its flesh is not fit for the use of man's food. 6 But where * they are orphaned in man, 7 whether they are broken or whole, anoint with the ointment of the swallow and they will be healed. 8 But also the dried blood of the same bird is placed on scrofula and they will disappear. 9 And if a man suffers from scabies, burn the eggs of swallows, whole with the shell, and reduce them to powder, and add a little more of hanensmalz to this powder, 10 and knit together, 11 and anoint the scabies, and he will be better. 12 But if anyone becomes leprous from gluttony and drunkenness, let him take swallow dung, and four times as much of the berba which is called burdock, having red flowers, and make a powder from these. Let him also fry the arvine of the stork and a little more arvine of the vulture in a frying pan, and mix the aforementioned powder and a little sulfur with this arvine, and make an ointment, and let him anoint himself in a hot bath, and place himself in bed. And do so until the fifth or several days. VI-59 Cunegelen is hot, and is from the air of the brightness of the sun. And its flesh is not harmful to the eater. And by itself it is not particularly useful for medicine, because it is small. But when the ointments are prepared in May, remove its head and discard its entrails, and what is left of its body reduce to powder in a new pot, and add this powder to other good herbs from which any ointment is made, and no herb is more valuable against infirmities. VI-60 The evening / (fledermuß) is warmer 2 than the cold, and has the heat 3 of the louffrosche in it, 4 and it abhors the day, and it flies at that time, when especially the airy spirits disperse because of the rest of man, namely when man is at rest and has various vicissitudes in him. 5 But if any man has a fever, let him beat it a little, so that he may not die, and then

tie it over his kidneys / gelanken, with the back of the bat turned to the man's back, and after a little while remove it, and then tie it over his stomach, and leave it there until he dies, 6 and that man will be better. 7 For a living bat, because of its greater strength when alive, will be placed over the flesh of a man than when dead, since the kidneys are as it were the door of all the powers of a man, where both health and weakness are manifested in a man, provided that by the natural strength of the same animal the evil humors of the same plague are diminished, and then it will be placed over the stomach of a man, 8 because the stomach is the receptacle of the health and weakness of a man, and there it will be left for so long. While its natural strength 9 gathers the same plague in itself, and having done this the same bat will die, 10 because it gathers all that plague in itself, since by its natural strength which from the diversity of the airs dissipates these evil humors. The rest are of no use as medicines. VI-61 Widewale is hot and unstable, 2 and has a sad nature. 3 Therefore it utters its voice even more in sadness than in joy, 4 wherefore its flesh is not fit for human use. 5 And a man who has gelewesucht ties this dead bird with its feathers over his stomach, and the gelewesocht will pass into it, and he will be cured. 6 Or a man who has gelesocht, 7 reduces the same bird to powder, and sprinkles this powder with a little ox oil, and thus ties it over his stomach for three or two days and he will be cured. 8 For because the same bird has a heavy and unstable nature, it diminishes the wicked and diverse humors from which gelesucht arises, and this makes it dead, since while the same humors pass into it, it could not live, but is also reduced to powder, so that it can be preserved the longer. And so it is sprinkled with olive oil because of the good heat of the same oil and placed on the stomach of the sufferer, because the powers of the same plague press there, so that man will be so much the sooner freed. 9 And he who is deaf in his ear, let him put his heart into that ear, 10 so that the same ear may be warmed from that heart within, 11 and he will receive hearing. 12 But also he who has a runny nose, let him powder it, and put the powder itself in his nostrils, 13 so that he may draw its scent inward through his nostrils, 14 and the evil humors of his head will be more sweetly dissolved, 15 and flow more easily, and he will be so much the sooner cured. VI-62 The bee 2 is from the heat of the sun and loves summer, 3 but it also has a rapid heat, 4 so that it cannot tolerate cold. 5 And if a man has a wart growing in his limb, or if any limb is moved from its place, or if any limbs are crushed, and the bees in their vessel are dead, 6 and they are not alive, let him take them, 7 and sew a sufficient amount of them into a woolen cloth, and 8 this cloth sewn inside the bees 9 in oxen oil, and put the same cloth on the painful limb, and do this repeatedly, and he will get better. 10 And if a worm eats the flesh of any man, let him take the dead bees in his vessel, 11 and reduce them to powder, 12 and repeatedly put the powder in the place of the ulcer, and the worm will die. VI-63 The fly is cold. And when it is summer, 2 if then a man is fixed or injured by some minute worm, he will bind the crushed fly from above, 3 and that heat which the fly then has from the summer, 4 weakens that poison somewhat. 5 But in winter the fly is altogether poisonous and dangerous to man, except whom God protects. 6 But if any man eats or drinks a fly, let him immediately crush the scarlet, and pour some of that juice into good wine, 7 so that the same wine exceeds the juice itself, 8 and let him heat it by the fire and drink it thus, 9 and if any fly poison remains in him, let him expel it through nausea, 10 if a blister called a freislichaz has swollen in a man, let him crush the flies, with their heads thrown off, and make a circle with them around that swelling externally, and prevent the poison from going further. Then he rubs a red tortoiseshell which is without a shell, and with it makes a circle around the circle which he made with the fly. And afterwards let him anoint with the juice of a lily the skin which is around that circle which he made with the tortoiseshell. Then he should place a leaf of the vehedisteles plant on the same blister, and then, making a similar cake of pure flour, he should tie it on the same leaf and on the whole swelling with a cloth on top, so that it becomes soft, so that it will burst by itself. But if it has not burst by itself, it can be broken with a dry and wooden thorn or other dry splinter, but not with any heated or cold iron or needle. But in the meantime, while a person is suffering from this blister, he should protect himself from fire, cold, wind and damp air, and abstain from all hot, roasted and coarse food and from wine, and avoid raw vegetables and raw apples.

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VI-64 The cicada is colder 2 than the hot one, and it harms a person more than it benefits him when he is alive or when he is dead, 3 because there is a wicked bruise in it, which if a person touches it, it hurts. 4 But if the locust has died by itself, then the man whom they have injured by breaking it up * with a sickle should take it dead, and reduce it to powder on a hot stone, 5 and sprinkle the same powder on the place where * they are sick, and they will dry up. VI-65 The locust is cold like dew and neither very useful nor very dangerous. But where the air and the earth are cold, there in those regions the flesh of the locust is somewhat poisonous and dangerous to eat. But where the air and the earth are warm, there in those regions the locust is less dangerous, and there it can be eaten almost like a crab. 2 For from the cold of the earth it collects poison in itself, but in the warm earth it lacks poison because of its good heat. 3 And there is no medicine in it. VI-66 Mugga is more hot than cold. 2 And if anyone has a deep scab on his head, he should collect muggen in some small vessel, and burn it with straw on top, and place it in a cleaned place over live coals, so that they turn to ashes together with the coals. Then from the same ashes he should prepare a loose paste, and wash his head where the scabies or where there is a bad spot on the body are with it, and do this often and he will be healed. VI-67 The humbel is cold 2 and somewhat acidic in nature. 3 But a man whose eyes are dim, should remove the vesicle that is between the head and the belly in the humbel, and when he lays down to sleep, let him put a little of the liquid that is in it into his eyes. 4 But soon he should anoint the eyelids and eyelashes of the eyes with olive oil. And do this twice or once a month, and he will see more clearly. 5 But he who has unclean nails, let him anoint the same liquid that is in the humbel vesicle over the nails and bind them with a bandage, and do so until they become beautiful. 6 And if any

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has a deep scab on his head, he shall apply the aforesaid liquid over his head and he shall be cured. VI-68 The wasp is warm and clean. 2 For a man should pulverize berwrz, and add twice as much of the powder to the wasp, and hold these powders over hot smoke, so that they gradually and gently heat up, and thus hold them warm over the food he wishes to eat, and if there is poison in it, the poison will be so weakened that it will not be able to harm him. 3 But the wasp should be reduced to powder and added to the poison, and it does not lose its strength nor does it then kill the eater, even if it makes him weak, since the cleanliness of the wasp weakens that poison. VI-69 Glimus is more cold than hot. But if any one suffers from a fatal disease when he is already falling, as much living glimus as can be had should be tied into a cloth and placed over his navel, and he will immediately regain strength. VI-70 Meiglana is more cold than hot. 2 But if there are scrofula in a man, he should remove this worm, 3 and express the poison that is in it, and to this he should add a little of the powder of meiglan herb, and drink it in small quantities either in wine or in water, and immediately like an arrow it attacks the putrefaction of the scrofula and consumes them. (VI-71) Cold hornize exists more than hot, and grows in unclean and smoky air, and therefore is somewhat poisonous and tortuous, and is not suitable for medicine. (VI-72) Wibel is cold and dry, since it is born of dry heat, and is not very suitable for medicine.

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(VI-73) ombex has in itself the heat of warm rain and the humidity of dew, and is not suitable for medicine, since it spits out all the usefulness that it has in itself, which is silk. And when he has done this, and has thus cast out his strength, he will fail, and because he has a soft body, he seeks the soft food of that tree which bears soft fruit. Now silk is warm and is a sweet garment for man, and it somewhat drives away evil humors from man. And if silk is placed on some sores, it removes bruises there. (VI-74) The rucus has in itself a lukewarm heat and a lukewarm cold, and is born of putrefaction and stench. And if worms eat the flesh of a man, the caterpillar is reduced to dust, and the same dust is thrown into the same sores and the worms will die, because the same animal is from unclean putrefaction. (VI-75) The ash worm is colder than

hot and is also dry. And in May, when the heat of summer is not yet upon it, it grows from the dew and from the coldness of that month. Whence it has strong wings for flying. And since in May the ash tree has somewhat warm and dry leaves, it eats them then willingly, but neglects to eat those that have been changed by another summer breeze. But if the same worm touches a man or a beast, it either causes pain or swelling there with its bite, or if it is also reduced to powder, and the powder is tied on the skin of a man for an hour, it causes pustules there, because it has this nature that it causes the skin of a man to become more inflamed than to be subject to health, and thus from them a bruise indeed flows out which is not of much benefit to man, even if it does not harm him.

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(Book Seven) S: BOOK IIII. Part III. On the Animals of the Earth PV: The book on animals begins (Preface) S: The animals of the earth, a comparison to man. Chapter I. The birds that move in the air denote this power which man dictates by thinking, and by which he premeditates many things in himself, before proceeding to a brilliant work. 2 But the animals that run about on the earth and dwell on the earth denote the thoughts and premeditations which man perfects by work. And just as works follow thoughts, so also when good will and right desires and just sighs proceed, the Maker of the world perfects them in the heavenly realms, 3 nor are they perfected there before they have preceded them in the world in thoughts by spiritual desire. 4 But the lion and those like it show the will of man who already wants to produce a work. But the panther and those like it show the burning desire which is already in the beginning of the work. But the other wild beasts denote the fullness of the effluence which man has in his capacity, they show that he can accomplish useful and useless works. But the gentle animals 5 that walk upon the earth show 6 the gentleness of man which he has through right ways, and therefore the rationality of man finds that it says to each man: “You are this or that animal”, since some animals have in themselves a nature similar to man. But animals which devour others, and which are nourished with bad food, and by generating many offspring, as the wolf and the dog and the pig, as useless herbs for eating, are contrary to the nature of man, because man does not do so. But cattle which are nourished with clean food such as hay and similar pasture, and do not by generating many offspring, are good for man to eat as good and useful herbs, and in these and in them certain medicines are found.

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(Register) S: Chapters of … 1 [Anm. s. Bd. 2] B: Table or register of animals 1. Elephant F 2 WSP, Elephant BV 2. Camel FWSBPV 3. Leo FWSBPV

3a. nur (FW) 3 SB 4 : Leopard (3b. nur FW: Leopardus) 5

4. Vrsus FWSBPV
5. Unicornus FWSBPV
6. Tigris FWSBPV
7. Panthera FWBPV, ( ) S

7a. nur (FW) 6 SB: Helim S, Helun or elne B 7

8. Horse FSBPV, Horse W
9. Donkey FWSB 8 PV

9a. nur SB: Dromeda S 9, Dramedarius B 10

10. Cerus FWSBPV
11. Rech PV, Reich F, Reyc W, Rach S, Hynulus B
12. Steinbuch F, Steinbuch W, Steinbock SPV, Capricornus B
13. Wisant FWPV, Vuisant S, Wysant B 11

14. Bos FWSB 12 PV
15. Ouis FWSPV, ouis agnus seu aries B
16. Hircus FSBPV, Hyrcus W
17. Porcus FWSB 13 PV
18. Lepus FWS 14 BPV
19. Lupus WSBPV, ( ) F

(19a. nur W: Mulus) 15

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20. Canis FWSBPV
21. Wlpis FSPV, Wlpes WB
22. Biber FSPV, Biuer W, fyber seu castor B
23. Otther FWPV, Hostorus otter B, () S
24. Simea FB, Symea WP, Symena V, () S
25. Merkatza F, Mercatza W, Merkacz B, Mercacza PV, () S
26. Cattus FWBPV, () S
27. Lusch F, Lusich W, Losch PV, Linx SB
28. Dasch FPV, Das W, Helus S (right Melus), Helus that is daiß B (right Melus)
29. Illedise PV, Illedise FW, Ille diso that is Iyltis B, () S
30. Ericius FWPV, Ericius porcinus S 16 , Ericius porci swinegel B
31. Eichorn FW, Eichorn PV, Spiriolus S, Aspiriolus eichorn B
32. Hamestra FW, Hamestra S, Hamestra PV, Hamestra or lady B
33. Marth FPV, Mart W, Martarus S, Morder ie tartarus B
34. Waszermart F, Wazirmart W, Vuazemart S, Wassermorder B, Waßermarth P, Wassermarth V
35. Zobel FPV, Zabel W, Zobulus id es zabel B, () S
36. Harmo FWPV, Migale that is Hermel B, () St (36a. only FW: Cunegelen) 17 (36b. nur FW: Bestiola que vech est)
37. Mole FWSPV, Mole moltworff B
38. Mustela FWSBPV
39. Mus FWSPV, Muß B
40. Lira FWV, Lyra P, lirali ratte B, () S
41. Spizmus W, Spizmus F, Spiczmus BPV, () S
42. Pulex WS 18 PV, Pulix F, Pulex vloe B
43. Formica FWSB 19 PV

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VII-1 The elephant has the heat of the sun and not flesh, and also holds a great sweat, which is also so strong that it cooks its bones like fire does food. Whence also the same bones are beautiful, 2 and that sweat is very thick under its skin, and retains the outer skin in its strength; and it holds bones rather than flesh, lest in diversity of manners it pass away, because flesh into different His manners are always changing; and he has strong veins, because he lacks much flesh. And his navel is like the head of his bowels, and his bowels are very hot; and it is for the honor of man, as a prince does for the honor of his city; and he is neither deceitful nor evil, but is sharp in rectitude, and sometimes he goes and seeks the land that has the juice of the earth of paradise, and he digs it for so long with his foot, while he smells the juice of the earth of paradise with his nostrils; and from its smell he seeks to be mixed in copulation. And after the woman has conceived, she carries the cub within her for a long time, because it cannot grow quickly, since it is more of bones than of flesh. And after it has given birth, she no longer seeks to be mixed, until she sees her cub of as

much strength as herself. 3 But a man whose brain has been chilled and emptied, 4 so that his head aches from it, 5 should take the bone that is on the elephant's forehead, and make the bone itself like a hollow cap, and then heat it in the sun, and place it on his head, and do this repeatedly, 6 and his brain becomes warm and filled, 7 and so he will get better. 8 For from the heat of the sun the bones of elephants grow and increase in size, like the flesh of other animals from the pastures they eat, whence the good heat and good power which is in the forehead of this animal, because it has been transfused with the greatest power of the sun, are tempered with the strong heat of the sun, and diminish the bad humors which tire the brain of man. 9 But he who has a runny nose and much phlegm in his head, let him heat the bone which is in the elephant's nostrils in the sun, and place it over his nostrils with a thick layer, until they are warmed by the same bone, 10 and the bad humor flows out of his nostrils, 11 and so he will get better. 12 And he who has pain in the chest or in the heart or in the spleen or in the stomach, or who has a fever, let him powder equal parts of nutmeg and licorice, and then let him heat the elephant's bone 13 in the sun, and add to the powder 14 schabe, and twice as much of this powder 15 others add to the aforementioned powder, and add enough honey and then boil, and thus make an emetic, and eat this often on an empty stomach and with food, and 16 in the chest and in the heart and in the spleen and in the stomach 17 he will have better, 18 and the gout will leave him. For the power of the same bone is aroused to its strength by the heat of the sun, and it is tempered with nutmeg and licorice and honey, and is placed on fire with its good powers, and with the powers of these the harmful humors which injure the chest and spleen and heart and stomach of man, and the humors from which gout is born, calm down. 19 But also he who has pain in the lungs, so that he dumps and coughs, let the same bone be heated in the sun, and the powder from it be scraped, and put in wine, and boil in a dish, 20 and then he will cultivate it through a cloth, and thus he will throw away this powder, 21 and he will drink that wine often and he will be cured. 22 Because The good power of this bone, excited by the heat of the sun and tempered by the altered heat of wine, but still with the same powder added, because its power remained in the same

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wine, draws out the fetid humors of the lungs, and cures man. 23 But the heart of the elephant, and the liver, and the lungs, and the rest that are in it, are of no use as medicines, 24 because the medicinal power of this animal is more in the bone than in its flesh. VII-2 The camel has a sudden heat in itself, but still somewhat lukewarm; and from this it is lukewarm, and is also in a state of unstable temper, and in its humps it has the strength of a lion, a leopard, and a horse, and in the rest of its body the nature of an ass. 2 For the hump which is near its neck has the strength of a lion; and the hump which is next to it the strength of a leopard; and the hump which is next to it is the strength of a horse, and from these natures it grows in size and height, and from them it has so much strength; and if If he were not a mammoth, he would surpass the lion and other beasts by his strength. 3 But a man who is in pain in his heart, scrapes from the bone of a hump which he has from the strength of a lion into water, and so drinks often, and the pain of his heart will cease. 4 The camel also has a certain humidity in its sudden and lukewarm heat, and shows much strength in itself, which does not last long, but sometimes weakens, like one who suddenly rises to war, and quickly ceases from it, and therefore his strength remains in his humps, because he does not exercise it elsewhere. Hence also the bone of a hump which shows the strength of a lion, by its good strength and sweetness and water, mitigates the bad humors that bring pain to the heart. 5 And he who is in pain in his spleen, scrapes from the bone of a hump which he has from the strength of a leopard, 6 into water, that is, scrapes, and drinks often, and his spleen will be healed. 7 But he who has scabies and various fibers in himself, and who willingly emits bad sweat, from the bone of a hump which he has from the strength of a horse he has, into the water of the scab, and drinks often and he will be healed. 8 For by the good virtue which the same bone has as it were from the strength of the horse, it removes the harmful humors which bring scabies and fevers and bad sweat to man, for it does not lack its own strength. Since it is lukewarm, from which also the body

has much moisture in it, all its virtue passes into its bones, and therefore this medicine is in them. 9 And keep the hoof and the geswil of its foot dry, and in the house or in any place you wish, and there the airy spirits neither make their mockery, nor prepare many contests there, 10 because because of the strength and fortitude of the camel the devil flees from this. 11 For because the camel is not fierce, and is not naturally furious, although it has much strength, and because there is also strength in the hooves and geswil of its feet, since they carry the whole body, the evil spirits disdain the same fortitude in its feet, since they know the strength in them and in the rest of its body, which it itself nevertheless has in evil. It does not exacerbate the fury, and therefore the fights there are less persuasive as was said. 12 But the other things that are in it are not very effective as medicines.

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VII-3 The lion is very hot, 2 and from the strength of man he has in himself the nature of beasts, and is of such strength, 3 that if his bestial nature did not subdue him, he could penetrate stones. 4 And he knows man; and if in his fury he injures a man, he grieves after the injury has been done to him. And when the lion mixes with the lioness in copulation, he forgets his strength and his bestial nature, so that he mixes with her honorably. But when the lioness does not feel her cubs living within her, she becomes sad, and becomes hostile to the lion, because she does not know that she has conceived. And after she has given birth to cubs and sees them dead, she separates from them out of sadness. But the lion then seeing her, understands that she has given birth to cubs, and immediately smells them, and runs to them roaring, and gathers his strength, which he uses in The lioness has lost her temper, and she utters such loud roars that her cubs are awakened from them. And after the cubs have been awakened, they utter such loud roars that the lioness hears them, and soon the lioness runs up and drives the lion away from them, and cherishes them and makes them suck, and does not allow the lion to approach them any more until they grow up. And Adam and Eve did not cry out in lamentation before any man was born; but after the first child was born, he immediately cried out to the great height of the elements, 5 and from which even men still cry out in this way. 6 Hearing which voice, as if unknown, Adam ran up, and having heard the same voice of this lamentation, he himself then first cried out in a similar way, and Eve together with him, just as the lion and the lioness and the cub, roar together when they are awakened. 7 And take the lion's skin from the neck through the head and through the crown of it, and keep it, and then if any man falls almost into madness from some infirmity in the head / (it is vironsenniget), you shall place the same skin on his head 8 for so long, until his head 9 becomes warm from that skin, and he recovers his senses. 10 Because its good heat and strong strength, because it does not feed on poisonous food, calm those humors that bring madness to the brain of man. But the skin of the lion's head prevails over these humors, since its strongest power which governs the whole body is in its head. 11 And whoever suffers from any other infirmity in the head, let him place the same skin of the lion's head on his head, until his head becomes warm from it, and then take it off, and let him not allow it to lie on top of him any longer, lest he be injured from it, because it is strong, and he will get better, 12 because of the very strong power which is in the same skin. 13 But when health is restored, the same skin should be removed immediately, lest its great strength turn the fluids of that man's head into another form of weakness. 14 But from the rest of his skin you should neither make a girdle, nor a girdle, nor sandals, nor always carry it with you, because its strength would hurt you more than it would help you, 15 because its strength would overwhelm the strength of that man. 16 And dry and preserve the tongue of a lion, and if any man's tongue is lame from any infirmity, so that he cannot speak, put the very tongue of a lion upon his tongue while it is warmed by it 17 and say: »Speak, sworn by the living God, with the strength of a lion!«" 18 And when you see that man's tongue moving, then remove the tongue of the lion, 19 and do not allow it to lie there any longer. 20 And if that man does not yet speak, do the same on the second day 21 in the same way, or if he does not speak at all, 22 do the same on the third day, or if he does not speak at all, 23 do so on the fourth or fifth day, 24 until he utters human words.

25 But if he speaks on the first day or on the second day or on the third or fourth or fifth day, then do not place the tongue of the lion over his tongue any longer, lest he be harmed by his strength. 26 For there is great strength in the tongue of a lion, because great It roars, and therefore it must be superimposed on the weakening tongue of a man, so that by its power and conspiratorial words the weakness of the tongue of a man may be strengthened. 27 But if any man is deaf, cut off the right ear of the lion, and place it in the ear of that deaf man for so long as his ear warms up from the lion's ear inside, and no longer 28 and say: "Hear, sworn by the living God, in the acuteness of the lion's hearing!", and do this often, 29 and he will receive hearing, 30 for because the strength of the lion surpasses other beasts, and it has the greatest power in the acuteness of hearing, therefore its good heat and good power, when applied to the ear of a man, and poured through its heat, drives away the evil humors that oppress the ear of a man, with conspiratorial words. 31 And he who is foolish and wanewitzich / (anewitze), let him place the same dried lion's heart on his navel for a short hour, namely until it warms up there only, and then take it away, because if he allows it to lie there longer, his strength would be rendered as ursinnich / vnsinnig, and thus he will become prudent for a long hour, 32 because the good and strong strength of the same heart and its good heat, while the man's navel is warmed up by them, and when the knowledge that is in him has been touched by them, diminishes the wicked humors that turn the man's heart into madness and stupidity. 33 And to a woman who has given birth with difficulty, 34 so that she cannot give birth, 35 let him place the lion's heart on her navel for a short hour and not for a long time, and the child will free itself from her and proceed quickly. 36 For the strength of the same heart in the navel of a woman causes the dissolution of the cloister of the vulva, and opens its viscera with its good heat and good power 37 and is soon taken away, lest 38 because of the strength of the same heart 39 the viscera of the woman follow. 40 But also dry and preserve its liver, and if anyone cannot digest the food he has eaten, put the same liver in water for a short hour 41 and not for long, lest that water become too strong from the power of the same liver, 42 and then give the same water 43 to drink to the one who cannot digest 44 and immediately digest the food he has eaten. 45 But the same liver must be dried in the strong heat of the sun, because that heat is healthy, or in a moderately hot oven, because that heat is also dry, so that it can be preserved for a long time, and thus placed in water, because water is sweeter than wine, because the strength of this liver combined with the strength of wine or other liquor would be too strong, and thus would injure a person, and thus the strength of the same liver will cook the digested foods. 46 But also the head, that is, the culp, dry and preserve it with the heat of a lion, and always have it with you, 47 and in the meantime you will not be easily hurt by the devil's hisses and by the zoubere. 48 And when you eat or drink, hold the same culp next to your food or drink, and if there is poison in them, 49 then either that food or drink 50 is stirred in the vessel, and also the same thing in which the poison is sweats, and in this way you can understand that the poison is there. 51 For such great natural strength is in the head of the lion's tail that, by the same strength, it feels neither weakness in the newly discovered nor in its old age, and therefore by its strength it makes the poison move and the vessel sweat. 52 But if you either eat or drink poison, put the same piece of the lion's tail in hot wine for a short hour, 53 and then remove the fault itself, 54 and drink that wine so hot, and immediately the poison that you have taken will pass through you with digestion, 55 because of the great strength that exists in the same knot of its head and tail, as was said before. But for this reason the head of this tail should be placed in wine because of its good heat and because of its good strength, so that it resists the poison the more quickly. 56 And a man should dip a calabash in the blood of a lion, and he will be strong for the sword and for any other cuts, 57 because the strength of the lion's blood passes through the calabash and makes him strong. 58 And the heart of a lion shall be buried in your house or in any place you wish, and as long as it lies buried there, lightning will not make fires there, nor thunder will strike there, 59 because thunder avoids the lion. 60 For when a lion hears thunder, he is wont to roar immediately. 61 For judicial judgment does not fall upon the lion, so that he is judged because of the wicked excess of his nature, like certain other animals. But his nature is good and virtuous, and therefore his heart, which has the strongest virtue in itself, avoids lightning and thunder

wherever it is placed, for the lion utters his voices in disdain against the voice of thunder, because he is indignant at their sound. 62 The rest of the things that are in him are not suitable for medicine. VII-3a The leopard is warm and cheerful and swift and strong, 2 and loves the pleasantness of mountains and valleys and flowers and grasses and the beauty of the breezes. But neither does he abhor the lion, nor does the lion itself because of its playfulness. 3 But a man who is weak in the chest and stomach, and who often feels a defect in his heart, 4 dries the heart of a leopard in the sun or in the fire of a furnace, and 5 then, so that it may last, 6 reduces it to powder, 7 and puts the same powder in a cloth and keeps it, 8 and when he feels a defect in the chest or stomach and heart, he puts the same powder on them, and with its heat and power he will feel better. 9 But a man also takes a hoof with the skin of a foot and keeps it with him, and where they are magical, there they cannot be fully performed, 10 because there are airy spirits that adhere to magical things, and the speed and power that a leopard has in its feet indignantly retreat. 11 The other things that are in it do not go well with medicines. VII-3b The leopard is hot and strong and wicked in its nature, and because it is of two natures, it has a defect in both, and therefore neither its flesh nor its skin are suitable for medicines.

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VII-4 The bear has almost the same heat as a man, so that sometimes it burns and sometimes it is cold. 2 And when it is hot, it has a high voice and is gentle. But when it is cold, it keeps its voice suppressed and is angry, because those who are in lust have gentle manners and are not easily angered. But those who exist restrained from lust are angry. For when God created man, he made him in the joints and in the divisions and in the course of the veins and in all the paths that the soul has in the body. But first he had made birds and fish and other animals, all of which were not worked before man was worked. But they were waiting for man to begin the work first. And after man ate the apple, and sweated in anguish, his blood was moved into the nature of man as it is now, and all other animals were turned into their natures. 3 And they exercise diverse offices in their same natures as they are now. 4 And therefore the bear has love for lust, 5 and lust with love. 6 But when man is in lust or in lasciviousness, which is not towards God, the bear smells him for long and more remote distances, and would run to him if it could, namely the bear to the woman and the bear to the man, and they would mix with them in copulation. But if man then tended to rationality, and if he did not act according to the irrational beast, the bear or the bear would tear the man to pieces. But when the bear conceives, she is so impatient to give birth that she even aborts the cubs before they reach maturity in her. But nevertheless they receive vital air in the mother, but do not move themselves in her. And when it gives birth, that which it sheds is like flesh and does not move, although it has vital air in it, but still has all the features of its form. And the mother, seeing this, is pained, and licks it, and all those features are split with her tongue, while all the limbs are separated from her, and then she stretches out over it and cherishes it, and from its warmth within six or five days it grows into such a large cub that it can suckle; and in the meantime it does not depart from them, or if in the meantime it is agitated by hunters, it carries it with its claws, and runs on three feet before it releases it there, 7 while they are still immature. 8 And the flesh of a bear is not good for man to eat, because if it is eaten, it inflames man to lust, just as water quenches man's thirst on the contrary. Which also the flesh of swine and certain other animals does in a similar way, 9 but not so much as the flesh of a bear, 10 and they make man turn in lust like a wheel, but they do not render him unclean in any other way. But cattle that chew the cud quickly cease from lust 11 ; but those that do not chew the cud do not quickly cease from lust 12 . 13 But if any man is timid and fearful and trembling and anxious, so that he is always in fear, let him take that skin which is between the ears of a bear, and let him wear it a little, and then let him place it over his forehead and over his heart for so long as he is warmed by it, and immediately he will be calm, and the fear and trembling and anxiety will cease.

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xiety recedes from him. 14 For the bestial sensibility of the bear is chiefly in its brain and head, so that it sometimes avoids its own injury, and is also strong and bold. 15 Wherefore the skin which is between its ears, when placed over the heart of man, by its heat and power drives away the evil humors which bring laziness to man. 16 Therefore you should make this skin like another skin, gerwen, so that its sweat may be taken away, because if a man does not get warm from the skin of the bear which is not garo / (gerwet), so that the sweat which is in it does not touch the naked flesh of man, then he does not become aroused in lust. 17 And if the fat of the bear is added to certain ointments and medicines, 18 those medicines will be so much the more precious. But by itself it is not valid for medicines, 19 unless it is tempered with other condiments. 20 But when a young man's hair first begins to fall out, he should mix bear dung with a little ashes made from wheat or rye straw, and anoint his whole head with this, and especially where the hair begins to fall out. Afterwards he should abstain for a long time from washing his head with this anointing. And he should do this often, and his hair that has not yet fallen out is so moistened and strengthened by this anointing that it will not fall out for a long time. 21 For the heat of bear dung is of such a nature that it is wont to produce many hairs, and the ashes of wheat or rye straw strengthen the hairs so that they do not fall out quickly; and when they are tempered together, as has been foretold, they retain the man's hair so much longer that they do not fall out. 22 But the other things that are in a bear are of no use as medicines, 23 because the bear has unstable habits. VII-5 The unicorn is more hot than cold; But its strength is greater than its heat, and it eats clean herbs, 2 and in its going it has as it were a leap, and it flees man and other animals, except those of its own kind, and therefore it cannot be caught. And it fears man greatly and turns away from him, just as the snake in the first case turned away from man and looked at a woman, so also this animal turns away from man and looks after the woman. 3 For there was a certain philosopher who had studied the natures of animals, and that animal could not catch by any art, wherefore he was greatly astonished. One day he went hunting as he was accustomed to do before, and men and women and girls accompanied him. But the girls went separately from the other men, and in the meantime they played with flowers. But the unicorn, seeing the girls, contracted its leaps and went slowly, and finally sat on its hind legs, far removed from them, and carefully examined them. And the philosopher, seeing this, 4 considered this with all diligence, and 5 understood that a unicorn could be captured by girls, and approaching him from behind, captured him by the same girls. For a unicorn seen from afar is amazed by a girl because she has no beard, but nevertheless the form of a man; and if there are two or three girls together, he is all the more amazed and is captured all the more quickly as he fixes his eyes on them. But the girls 6 by whom he is captured, 7 must be noble

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and not rustic, neither completely adult nor completely childish, but moderately youthful, and he loves them because he knows them to be gentle and sweet. And he always goes once a year to that land which has juice from the earth of paradise, and there he seeks the best herbs, and digs them with his foot and eats them, and from these he has much strength, and therefore he also flees from other animals. Under its horn it has a mouth that is as transparent as glass, so that a man can see his face in it as in a mirror, but it is not very valuable. 8 For because the same animal is imbued with good heat and great health, since its habitation is in an unstable and unchangeable air, it mitigates the harmful humors that bring plagues and fevers to man. 9 But pulverize the liver of a unicorn, and mix this powder with fat (that is, smalcz) prepared from the yolk of eggs, and thus make an ointment, and there is no leprosy of whatever kind, if you anoint it often with this ointment, that it will not be cured, unless it is the death of the one who has it, 10 or God does not want to cure him. 11 For the liver of this animal has good heat and cleanliness, and the fat of the yolks is the most valuable thing that is in an egg, and is like an ointment. But leprosy is often from black cholera, and is born from black blood that is abundant. 12 And when this is anointed, by anointing it with the powder of the aforementioned liver and the aforementioned fat, it is healed by its good heat and good powers when,

as has been foretold, the same anointing is tempered in this way. 13 And prepare a girdle of its skin, 14 and with it gird yourself to your skin, and no strong plague or fever shall harm you in the meantime. 15 But also prepare sandals of its skin and put them on, and you shall always have healthy feet and healthy legs and healthy kidneys / gelancken in the meantime, 16 nor shall any plague harm you in the meantime in them, 17 since the same skin is imbued with great virtue and health. 18 And fasten the hoof of a unicorn to your belt, and place this hoof 19 under the dish in which there is food, or under the cup in which there is drink, and if that food or drink is hot, 20 and if there is poison in it, it causes the food or drink in the vessel to boil, or if that food or drink is cold, 21 and if there is poison in it, 22 it causes it to smoke. And thus you will be able to know that poison has been applied there. 23 For its hoof, because of its frequent running and rapidity, is purer and healthier than the rest of its flesh, and therefore has a certain power in itself that instills so much fear in poison that it also boils and smokes. 24 The rest that is in it is not suitable for medicine. VII-6 The tiger is 2 in desire and 3 is hot, and it runs in mountains and valleys, and its nature somewhat resembles that of a steinbuck. 4 And from its long course, pustules proceed from it as flins, and it wipes them off, that is, it has a sweet smell, and is useful for medicines. 5 But its flesh is slimy, and 6 because of its strength and speed 7 it is not fit for man to eat. 8 And if any man has fresh and not old leprosy, let him take 9 the heart of a tiger when it is already killed, and so fresh and warm-

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place it on the place of the leprosy, and the leprosy passes into that heart and is healed. 10 But if the leprosy is chronic, then it will not help, 11 if you put that heart on it, because if that fresh and warm or old or cold heart is placed on that leprosy, whether it is fresh or old, the leprosy does not pass into that heart, but into the flesh of the man, and so injures him, that even the heart of the same man would easily be torn apart. 12 For that animal is swift, and has a stable and non-diffuse nature. Hence, when it is placed on a fresh leprosy, its fresh heart, with its good heat and good power, extracts those fetid humors. But the leprosy is old, and a fresh heart, because of the hardness of the same leprosy and the bad humors that have become old in it, cannot extract them, because if the heart of a tiger is old, and the leprosy is fresh, the same heart has lost its heat and juices, therefore it cannot remove that leprosy. 13 But if the heart of the same animal is old, and the leprosy is also old, one resists the other to the medicines, namely because the same heart has lost its strength, and because the same leprosy is also old. 14 But also if one cannot digest the food he has eaten, his liver is killed, so let him take it hot and fresh, and put it on his stomach for a short hour, namely until it loses its heat, and immediately his stomach will loosen and digest it. 15 For the good heat and good power of the same joke, while it is fresh, removes the oppression of the stomach which has been burdened by cold and bad foods and makes it dissolve. Now the aforementioned pustules which are in it on the scabby nails will be tied up and become beautiful, 16 since their good and strong powers dissolve that badness. 17 And if there is also an ulcer or a sliver in his body, but this is not what is called a freislichaz, 18 then place the same pustules on top and it will burst and be healed. 19 For the same pustules are of a dry nature, and do not also by their good heat and good dryness resolve the aforementioned ulcer or sliver, since they have human moisture in themselves, but not freislichez, because this retains certain poisonous humors in itself. 20 But if a black swelling called a small dragon rises in your body, put the same pustules on top, and at the same time it swells and disappears pleasantly, 21 because their good virtue dissolves the bad humors of the same swelling. 22 But the other things that are in it are of no use as medicines, because it is exceedingly quick, and because even what is gentle in it passes into the aforesaid pustules. VII-7 The panther is very hot in desire, in its nature it seeks as it were vain glory, so that it would gladly imitate all animals in their deeds, and it does not love other animals for the love of them, but because it would gladly act according to their nature; nor does it use clean pastures in all things, whence also its breath is not clean, but somewhat poisonous, 2 although it sometimes seems to smell good. 3 And the things that are in it are of no great use as medicines.

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VII-7a Helun / Helho is hot and of great strength and boldness, 2 and does not use much unclean pasture. 3 And his flesh is useless for human food because of its strength, 4 and because helo is strong and bold. If someone dries his heart and thus places it on his heart, his strength takes away fear from him and makes him bold. 5 For just as a man follows his nature, so also each animal follows its own, and the strength of the animal of this kind gives man strength and boldness, as has been foretold. 6 But his liver should also be powdered, and bear fat mixed with this powder, or if it cannot be had, cow's butter should be mixed with it, 7 and it should be anointed in this way, 8 and he who is frenzied, or whom paralysis has injured in the head, should be anointed with it often, and he will get better. 9 But a man who is tired of demonic ghosts 10 by day or by night, whether awake or asleep 11, should take a belt made of helun skin and a belt made of deer skin, and should fasten these two together with four small nails made of calibe, namely, one nail to the belly, one to the back, and one to each side. And when he drives the nail that will be to the belly, he should say: 12 "In the most powerful power of the Almighty God I conjure you to my defense." And when he puts the one that will be to the back, he should say: 13 "In the most powerful power of the Almighty God I bless you to my defense." And when he puts the one that will be to the right side, he should say: 14 "In the most powerful power of the Almighty God I establish you to my defense." And when he puts the one that will be to the left, he should say: 15 "In the most powerful power of the Almighty God I confirm you to my defense." And let a man be girded with this girdle at all times, both by day and by night, and devilish phantoms will abhor him, and magic words will harm him less. 16 With the aforesaid blessing he is protected and surrounded by these on every part of his body. For the calyx is the support and ornament of other things, and is as it were joined to the strength of man, just as a man is strong. But there is also a certain strength in the helun, and the roebuck is a clean animal, and therefore devilish spirits despise and abhor these. VII-8 The horse 2 is in desire and 3 is more hot than cold, 4 and has a good nature in itself, and also has such great strength in its body that it does not know it is in itself, and always has a desire to advance forward, and eats clean. And its flesh is tough, that is, tough, and heavy, and is contrary to human eating, 5 so that it can hardly be digested because of its strength, because the flesh of animals that chew their cud is tempered in such a way that it is as if it were placed in a winepress, namely, that it can be eaten and digested more easily; 6 but the flesh of those that do not chew their cud is heavier, and is not digested so easily. 7 But also a man who contracts leprosy from anger, let him go where a little blood of horses flows into the ground, when their blood is reduced in the vein, and where clean animals are killed; and let him take the blood itself with the infected earth, and let him boil it in a cauldron with water,

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taking care that the water is not so great that it takes away the strength of the blood. Afterwards let him sit in the bath up to his throat, and let him put some of the same blood and earth into a little bag, which he may put on his face if it hurts there. When he comes out of the bath, he should recline on his bed and place a small bag with blood and earth over his heart, lest he become weak. And so he should do four or five times or more. 8 For the heat of this blood with the temper of the earth resists this blood infected with leprosy, as one enemy overcomes another. But these things seem difficult to man, because the nature of man is contrary to the nature of animals, and because man also abhors the blood of animals, and that man will be healed, or God does not want him to be healed. But in order for a man to make glass strong 9 and not fragile, he should take the dung of a horse that is already mature enough to ride, but which has not yet worked in the same work, and add to this the dung of a bull, 10 since these must be reduced to powder in a mortar, 11 and burn this into powder, 12 so that there is more of the dung of the horse than of the dung of the bull, and to these he should add less of the dust of the dictamna than of this dung, 13 and also less of the dust of the helun that grows in an uncultivated field than of the dust of the dictamna, and mix all this with the ashes from which the glass is prepared, and it becomes so much stronger, and its fragility is so much the less.

14 For when the heat of horse dung is found and the sweet coldness of bull dung, which dungs are stronger and purer than others, because of the strength and invention of those same animals, they are added to each other, and with these the heat of the said dung and the dryness of the uncultivated field are tempered, they make strong glass. For the said horse dung and the dung of the bull take away the fragility of the glass and strengthen it, while the said dung imparts splendor to it, while the heat of the uncultivated field makes it pure. 15 But a man who has scabies, however strong, in his body, 16 let him take a goat's hair (that is, a vnslet) and 17 let him draw blood from the horse's ear, and let him mix this blood with the hair, that is, knead it, and let him put it in the fire with it and he will be healed. 18 For the blood which is in the ear of a horse is thin, and not excessively thick as elsewhere in its body, and therefore tempered with the heat of a goat's hoof, with its own good heat as well as that of a goat, dissolves the bad humors, namely the hot and cold ones, from which scabies arise, even with the heat of fire. 19 But the rest that are in it are of no use as medicines. VII-9 The donkey 2 is in will and 3 is more hot than cold and stupid, and almost blind from the excess of nature which it has in lust, and its keenness / grimheit does not hold nor subjection, 4 and it does not flee from man, but is willingly with man, because in some part of its nature it touches the nature of man. 5 But its flesh is not fit for man to eat, because it is foul 6 from that stupidity which it has in itself. 7 And if any man is fatigued by paralysis, and has these changeable plagues in him, which increase and decrease according to the moon in him, as in lunatics, then consider the place where a donkey is killed or dies of itself, or where it rolls on the ground, that is, walget / walgert , and soon place that man there either on the grass or on the ground, with a cloth on top, or if he is very weak with a thin piece of cloth, and for a short hour allow him to lie there and sleep, if he can sleep, and afterwards take hold of his right hand and say: »Lazarus slept and rested and rose again, and as Christ raised him from the fetid stench, so you too rise from this dangerous plague and from the changeable habits of these fevers in that conjunction in which Christ himself joined himself to that beast by sitting on top, foreshadowing that he would redeem man from his sins, and raise him up. » Then after a short hour 8 in a similar manner Do it, and again after a short hour 9 in the same place do it three times on one day, and on the second day do it likewise three times in the same place, 10 and on the third day do it in the same place and it will be cured. 11 For the donkey has a hot and diverse and changeable nature and is unclean. Hence that place where it is killed or dies of itself, or where it rolls around on the ground of itself, is infused with its heat and sweat. And when that man who is burdened by dropsy, paralysis or any other aforesaid infirmity, is placed in the same place with a cloth placed over it because of his weakness, the plagues, feeling the heat and sweat of the donkey and the holy and prayerful words there, suddenly and terribly cease from their fury, 12 doing this also out of reverence for the Holy Trinity, they are helped with the third. 13 But also if anyone has scrofula on his body, after the donkey's labor wipe off the sweat from the donkey itself with a cloth, so that the cloth becomes soaked with the same sweat, and then with the same wet cloth bestir the scrofulas and Say: "O stinking scrofula, I touch you with the stench of the nature of an ass, which most noble nature of the sons of God, submit yourselves and vanish and depart from here, so do not remain in this place any longer." And then allow the same cloth to lie for a short hour on the same scrofulas, so that that flesh may warm from the same cloth. 14 But the same sweat is to be taken with the cloth, because in this way it can be easily obtained, and so the same cloth is placed on the scrofulas with the aforesaid good words, and the strong heat of the same unclean sweat with the aforesaid words diminishes those wicked humors, just as an enemy drives away an enemy. For the same sweat is not clean, and it harms the man whom it has touched, but nevertheless it diminishes those filths, because it is itself filthy. 15 But if a vermin eats a man, reduce it to dust from the bones of an ass, 16 and place this dust on that place, and the vermin will die. 17 For the strong heat and the unclean nature of the bones of the same, reduced to dust, placed on the same ulcers, kill the vermin. 18 But milk coming from a donkey is beneficial to a leper if he drinks it frequently, 19 because its uncleanness prevents the unclean leprosy from progressing. 20 But also if someone has scrofula in his body, if he strives to drink the same milk often, he prevents them from rising any more, because what is unclean, expels the

unclean. 21 The other things that are in it are not suitable for medicine. VII-9a The dromedary has in itself the heat of fire and the temper of water and retains the strength of a lion and the speed of flight of strong and large birds. And if a man or another animal

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were to eat of its flesh, the strength of fire and the strength of speed that are in it would destroy all the strength of the eater. 2 But if anyone has any of its skin or hooves, magic and ghosts flee from him. VII-10 10–12 = III-58,11-13 The deer has sudden heat in itself 2 and is less cold, but more warm 3 and is gentle 4 and somewhat clever, 5 and eats clean fodder. And its flesh is good for healthy and sick people to eat. 6 But when it feels that the branches on its horns no longer go forward, then it knows that it is already beginning to wither and become sluggish inside, and then a certain river enters, and it draws smoke / damph rising from the river into itself, and then coming out of the river itself, there on the shore it eats herbs suitable to it, and then it seeks a place where it can find a snake / vnck. 7 But that snake is white and not red, and it has a certain poison in it, by which that deer is cleansed. And so he dwells in the sandy water, and cannot be without water, and in this the deer seeks him and finds him. 8 When he has found him, he cries out loudly, so that he is so tired of this that he even breathes his breath against the deer itself. But the deer raises his voice more and more, cries out and opens his mouth. And finally the serpent, as if from anger and fatigue, twists itself into his mouth and enters his belly. The deer, sensing this, immediately seeks a spring that springs up, which he knows of its nature, because it carries away all putrid and poisonous things, and drinks from it in excess, so that the same serpent also submerges itself in that water. When this is done, he seeks herbs that purify, and eats them, and thus expels the serpent through his hindquarters as if with a drink, because if the same serpent (namely, the vng) did not pass through him, he would die of its poison. And then he begins to grow somewhat weak; then he seeks a valley where herbs grow best which confer health, and he eats them there, and so he lies there in peace for about a month, and there also his horns and hair fall from him, and then he begins to improve somewhat. 9 And afterwards he goes again to the aforementioned spring / queckbronnen, and then drinks a little from it, so that if anything foul remains in him, it may be gently cleansed again, and then he eats the aforementioned herbs again, and so he begins to be healed, and his horns grow in him, and his hair comes out again. And afterwards his flesh and all that is in him are better and more precious than they were before. 10 And if any man is weary in any of his limbs by paralysis, let him take deer's hide and dissolve it in a dish, and add to half of it goat's hide and a little powdered myrrh, and dip a hempen cloth in it, and bind it hot over the limb in which the paralysis rages. 11 And after the same cloth has cooled, let him heat it and

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again bind it over the same limb, 12 and do so as a bandage, and the paralysis will cease, 13 because the heat of all these mixed together drives away the cold of the same skin, with the heat of the hempen cloth added, because the hempen cloth draws out the fluids and heals. 14 But if any man eats deer's flesh somewhat warm and not boiling, it cleanses his stomach. 15 For when a deer is of a moderate age, if its liver is then boiled and eaten, as has been said, it calms the overflowing humors of paralysis, and removes the bad humors that are in the stomach of a man. 16 But he who often eats its liver, it stops gout from him and purifies his stomach and makes it mild. 17 For it is the nature of a deer to purify itself, its flesh being excited by altered heat, and thus eaten, it purifies the man within. For if the flesh is eaten moderately hot, it is good and healthy for a man, because it takes away the inner stench of his stomach. But if it is boiling, it leads the man outwardly into madness and overflow which does not purify. But if it is cold, it induces torpor in the eater. 18 And from its horn, and 19 to this that which is from it, 20 add less incense, and burn it together with the fire, and 21 its odor, from the strength that the same horns have in themselves, 22 drives away the spirits of the air, 23 and it restrains magic 24 and it restrains the zouber and goukel, 25 and it drives away

evil worms. 26 For the dust shall be taken from the horn of the deer, so that it renders the odor so much more fitting and sweet, as if the whole horn were burned, and this also be done with incense, evil spirits also abhor the odor of them. For the deer has such strength in its horns, that by them it surpasses any animal similar to itself, and incense has in its odor as it were the odor of virtues and as it were a sacrifice of praise. Wherefore when these are placed before the fire, which also has great strength, the deer has the power of the unclean, and incense and fire are disdained, and ghosts and magic do not burn there. But the smell of these is so strong and so acrid that those who are poisonous cannot tolerate the same smell. The rest that is in it is of no use as a medicine. VII-11 Rech / (Hynnulus) 2 is in the will, and 3 is cold 4 and gentle, and has a clean nature, and willingly climbs the mountains, 5 and seeks air that is neither too hot nor too cold, 6 but temperate. And in those mountains he seeks herbs that grow from the same air, and eats them, and thus 7 uses good and healthy pastures. And its flesh 8 is good for healthy and weak men to eat. 9 But a man who is tired of vich, should often eat of its liver, and vich is constipated in it. 10 For its nature is from that air when summer rises, so that the heat of summer purifies winter, and winter tempers the heat of summer, and from that air the same animal has great strength in itself. Therefore its liver, by its good virtue, diminishes the bitterness of the humors from which it is born. 11 But if anyone often eats of its flesh, slime and stench are purged from it. 12 And if anyone is tired of gout between the shoulder blades, dry out his heart and preserve it, and when he hurts between the shoulder blades, dip the same heart in olive oil, and thus bind it over the place of his pain,

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and he will be better. 13 Indeed, the heart of this animal is perhaps, and it does not have bitterness and deceit, and with the good heat of olive oil the raging and shooting humors which, like deceit, drive away the hiding places that they make between the shoulder blades. 14 But he who has pain in the stomach, so that 15 his stomach is ulcerated / vireytergit / (vergiffitigit), or 16 is cold or hardened or livid, so that he cannot digest the food he has eaten, should take his sepum / vnslet / (rehe), and add to a third of it oil from the fruit of hagenbuchen or from beech 17 and mix these together, 18 and thus smear it on a hempen cloth, and put that cloth on his stomach, and so carry it, and although the pain in his stomach is strong, he will feel better. 19 But if he can have neither oil, he should only put sepum de rech on the aforementioned cloth, as aforesaid, and surround his stomach. But for making this plaster / eyn plaster, oil from hagenbucha is better than oil from bucha. 20 For the skin of this animal is clean, and does not contain any bad liquid, and therefore with hagebucha oil, which has a sharp juice, tempered, or with beech oil, which has a good temper, and placed on a hemp cloth that is suitable for medicine, it alleviates the aforementioned pains. 21 But haginbuchen oil is better suited to this temper, because it is sharper and has a sharper juice than beech oil. 22 But also make a girdle and cirothecas from its skin, 23 and place it against your skin, and you will have health from it. 24 And if you also make a shirt from its skin, and wear it against your skin or over your linen shirt, no great and strong plague will harm you in the meantime. 25 But the rest that is in it will not be of much use as a medicine. VII-12 Steinbuch / (Capricorn) 2 is in desire and 3 is more cold than hot, and is tortuous in his manners, 4 and in mountains and in fog and in frost / duffite / doste 5 and in watery air 6 and in douue / doume he is willingly turned. And his strength is so sudden, that he often works so much 7 that he perishes from it. 8 But his flesh is slimechte and weak, and neither a healthy nor a sick man is fit to eat, 9 but yet a man who is healthy can overcome it when eaten. 10 But of his skin make a girdle and undergarments and put them on, and they confer health to your body. 11 For the same skin is perfused with great strength which it has in frequent ascent, and therefore it does not suffer the evil humors of plagues near it, 12 for because no wicked or depraved person transfuses the skin of this animal, therefore when it is warmed by human flesh, it drives away the evil humors which bring plague to man. 13 And its tail with its skin and hair, dry it, and always carry it in your hand, and 14 neither by goukel 15 nor by zouber you will be able to be led outside your will in the meantime. 16 And if you take poison either

in food or in drink, then immediately put the same tail either in wine or in any other drink for one hour, and drink it thus, and that poison will pass through you either through nausea or by withdrawal, and so you will be cured. 17 For just as some animals have a certain evil nature in their tails, from which they can become magical, and as some creeping things retain poison in their tails, so on the contrary this animal has a certain strong and good power in its tail, which wipes away ghosts and magic, and which resists poisons. When a man puts the same tail into his drink, the same drink takes the power of the same tail into itself, and thus that drink taken, frees the man from poison, as has been said. 18 But also make a knife handle from its horn, 19 and always keep it either in your hand or elsewhere with you, and it will give you health. 20 And when the steinbuch is killed in April, and 21 when it makes high jumps, then 22 it emits a certain foam 23 that is, gefeime and geyuere from its mouth upon the ground 24 , and this foam 25 with the ground on which it fell, take and 26 keep. 27 And when the airy spirits then make their illusions to someone, so that in some place unhappiness and misery of various events happen, then throw a little of that earth, soaked in the aforementioned foam, 28 on live coals in the same place, and 29 from its smell and smoke 30 those airy spirits, as many as there are, flee, 31 and retreat from there, 32 because they disdain that the steinbuch is always ascending, while they themselves are always descending. 33 And only in April, when the steinbuch is happy 34 and when it shows its leaves, does it expel this foam and not at any other time, because if it were caught and sad, it would not expel it. 35 The rest that are in it are of no use as medicines. VII-13 Wisant 2 is in perfection and 3 is warm, and has almost the manners of a deer, 4 but it is faster and a little sweeter than a deer. 5 And its flesh is healthy, 6 and is good for eating 7 by man. 8 But if a scoundrel tires out horses or 9 donkeys, oxen and sheep, goats and pigs and 10 any other animals 11 and kills them, boil the bones or 12 horns in water, and for nine days 13 in honor of the nine orders of angels 14 give them to drink, and the scoundrel will cease from them. 15 For the pestilence of animals sometimes arises from the dryness of the air, sometimes from its bad and watery smoke, sometimes from bad fog, and this the dust of the bones and horns of the animal with the sweetness of water to drink drives away when it is given to them. For the same animal loves the sun, and is willingly surrounded by its splendor, and therefore its bones and horns are permeated with the heat of the sun, so that even the same horns sweat from the interior heat of the same animal, sometimes and in this way they are strengthened for these medicines. 16 The rest that are in it are not very suitable for medicine. VII-14 The mouth 2 is in perfection and 3 is cold in temper and dry. 4 But with the airy spirits it is not hostile to man, nor can it create many illusions in that place

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where there is an ox, 5 because the ox is clean, 6 and for this reason it was also often offered as a holocaust to God in ancient times. 7 But its flesh 8 because of the coldness it has in itself, 9 is not fit for a cold man to eat. But for a warm man 10 who is warm by nature, 11 because of the coldness that is in the flesh itself, 12 it is good to eat. 13 And if anyone has a festering plague in his limbs 14 and in the joints of his limbs 15 , 16 and if he has pain in his stomach, let him boil the feet, that is 17 the gesuil , and the unslet of the feet of an ox, and eat of them sufficiently, 18 and it will cure the plague 19 in the joints of the limbs 20 and the pain in the stomach. 21 But he who often eats the liver of an ox strengthens him. 22 But the heart and lungs are not very good for eating. 23 And you may feel the same nature in a cow. 24 But also he who has a stone in him, let him dry the fresh gall of a young bull and twice as much of its fat, and add as much of the flint powder as there is of gall, and bind it in a fine cloth, and put it in strong good and pure wine, and drink it on an empty stomach and with a meal; but not during meals. 25 And if any man has scrofula in his body, let him dry and pulverize the uterus of a young cow that has not yet given birth, and to which a bull has not yet come in copulation, over a burning stone, and add the powder of the liver of a mole, and let him drink this powder in a decoction prepared with wheat flour for nine days or more, and the scrofula in him will disappear. 26 If any man suffers from whiteness in the eyes, when the same whiteness is fresh, let him take fresh ox gall and so put it freshly on his eyes at night, and bind it with a bandage of cloth so that it

does not fall off. And let him do so for three days, 27 because the bitterness of the same gall cuts and takes away this pain, 28 but he shall do this in moderation 29 so that he may not be injured by it if he does it excessively. 30 After three days, however, he should take fenugreek and soak it in rose oil, and so place it over the eyes, 31 since this is more pleasant and binds a cloth, because also the sweet coolness of fenugreek with the sweet temper of rose oil more gently removes the same albumen with the aforementioned bile that has been split. 32 Therefore, milk and butter and cheeses that are made from cow's milk can be eaten in moderation by the sick and the healthy, the cold and the hot. But the cheese that is made from any milk has a different nature in it, according to the nature of the different animals from whose milk it is prepared, and thus adheres to the eater. For a man who has healthy, hard and dry flesh in his body, hard and dry cheese eaten does not do much harm. But he who has soft, fatty and moist flesh, soft and fresh cheese does not harm. 33 When you see that the oxen are weak, either from harmful blood or from hard work, take the shells of sand lying on the shore, and grind them into powder, and put this powder with the bath into the water, so that there is more of this powder than the bath, and give them to drink. 34 For since the oxen are somewhat aquatic, when the shell of sand, which is made of watery air, and which also exists dry and hot, and the bath, which is hot and which also has multiple powers, they are tempered in sweetness with the water, and lessen the weakness of the oxen. For the powder of the shells diminishes the evil humors in them, but the bath consumes them in all respects. 35 And in the meantime you shall give them dry hay to eat, 36 lest the evil humors in them be increased by the green grass.

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VII-15 A sheep, whether ram or lamb, 2 is in the desire of initiation, and 3 is cold, but yet warmer than an ox and also moist and simple, and has no bitterness and astringency. And its flesh is good for healthy and sick people to eat. 4 But he who is weak in the whole body, 5 and whose veins are weak and lukewarm / vorwelkit, 6 of the juice of the meat of sheep and of the right / suffen / (bryy) 7 in which it is cooked, if he wishes 8 let him often sip, and eat a little of their flesh, 9 and when he has recovered, let him eat sufficiently of them if he wishes. 10 And the flesh of the sheep is good to eat in summer, 11 because the heat warms them, 12 but in winter, 13 because they are cold, they are not good to eat 14 , 15 because the winter is also cold. 16 But sheepskins are also good for man's clothing, because they do not bring pride, lust, or plague upon man, 17 as other skins 18 of certain animals do; 19 wherefore God also gave him clothing made of sheepskins. 20 And if any man is weary of 21 daily or third or fourth fevers, 23 of whatever kind they may be, take 24 a ram's fleece without the skin, only sheared from the ram, and in that part where it was to the skin of the ram, with a sheep's fleece (that is, a sheep's fleece) heated by fire, 25 sprinkle the same fleece / fleece a little, and thus at the same time heat it by fire 26 again, 27 and when the man is already weary in the cold, 28 immediately place the same fleece / fleece on his stomach and on his chest and around his shoulders, so that he may be warmed and so that he may sleep, and this whenever the fever / fever tires him, and he will be quickly cured. 29 And eat of the liver of sheep and ram sufficiently and often, and the phlegm in you will decrease, 30 and the stench of your stomach will be purged. 31 But a woman whose womb is cold and thin inside to conceive offspring, the womb of a lamb or a cow 32 which are at such a ripeness that they could produce, 33 while they are still clean, so that they have not been and are not burdened with any fetus, should cook them with lard and other fatty meats and with fat and eat them, when she should be in union with her husband, 34 or she will be soon united with her husband afterwards, 35 and use such meats frequently. And if God wills, she will conceive so much more quickly and easily, because by God's judgment it often happens that the power of generation is taken away from men. 36 But also he who coughs / (hustet) and dumphet / (dempich est) in the chest without pain in the lungs, 37 let him eat often and sufficiently of the lungs of a sheep, and he will have better health in his chest. 38 For the sheep's lung, tempered by its gentle breathing, removes the evil humors of the chest, but by its softness it does not lessen the pains of the human lung. 39 The Word of God produced all creatures and multiplied them in his blessing. »Wherefore,

through the Lamb of God, may the same blessing come upon you sheep, and may the Lamb of God make you increase and multiply, and through him, swear to remain in health, and may all diseases flee from you."

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VII-16 The goat 2 or she-goat is in the desire of initiation, and 3 has a very sudden heat and unstable manners. And its flesh is good for healthy and weak people to eat, and if it is eaten often, it heals broken and bruised viscera, and strengthens the stomach of the eater. And if the goat is strong, it can be eaten until August, but the goat is good for eating in August itself. But the kids, whether they are goats or she-goats, are good for people to eat until autumn. 4 And a man who has pain in his stomach, should drink the liver of a goat, and so eat often until the middle of August, and it cleanses his stomach 5 and heals like a good drink. 6 The fat of the goat is also healthy and wholesome, and It is adapted to many medicines. And the goat has the same nature 7 as the he-goat, except that the he-goat is stronger than the goat. 8 And if anyone has a lung ache, he should drink goats' milk frequently and he will be cured. 9 The rest that is in them is of no use as a medicine. VII-17 The pig 2 is in perfection, and 3 is hot, and 4 has a burning nature in itself, and is livid, because no cold purifies it; 5 and it is somewhat eyterich / eyterecht, and is always eager to eat, and therefore does not care what it eats, and even sometimes eats unclean things; and in its greediness it has wolfish manners, 6 because it tears apart other animals; 7 and it has canine manners 8 in that it gladly stays with men as a dog does; 9 but it is an unclean animal. 10 And its flesh 11 is not healthy, but crooked, and 12 is not good for healthy or sick men to eat, 13 because it is neither bend nor does it diminish other infirmities in man, but rather increases them, 14 because its heat joins itself to the man's heat, and tempests in his manners and in his works which are evil in man excite. 15 But a man who is very weak, so that his body is weak and dry, let him eat a little of young pigs while he is weak, 16 so that he may gain heat from their heat, and after he has recovered, let him eat no more of them, because it would increase his infirmities again. 17 And if any man is leprous, 18 take a dry pig's skin, and the part where there was flesh and not thirst 19 place it over his leprosy, so that he may warm himself in it and sweat, and the man's leprosy passes into this skin, 20 because it is almost of the same kind, and thus leprosy is somewhat split. 21 And after that leper has sweated on his skin, take it away, 22 and soon anoint him with goat's hoof, 23 and throw away the aforesaid pig's skin, 24 nor should it be of any further use to man. 25 And when you have done this, as aforesaid, 26 do it again with another pig's skin and another goat's hide in a similar manner, 27 and do the same again a third time, 28 and a fourth time, 29 and oftener if you wish, and he will be cured. 30 But also a man who is almost exhausted in body, 31 should eat often of boiled pig's liver, and it will refresh him (that is

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it will go away) and strengthen him. 32 And a man who is tired of paralysis by dropsy, let him put lard in wine day and night, so that it will become soft, and crush it in the same wine, so that it will yield juice in a mortar. Afterwards he grinds the aser, and adds this juice to the juice of the lard, so that the juice of the aser is six times less than the juice of the aforementioned lard, and a little of the ashes made from oat straw let him put it into the aforementioned juice, and at the same time let him boil in a frying pan, afterwards let him strain it through a cloth, and make it an ointment; and when he is in pain from the aforementioned plague let him anoint himself, and he will get better. 33 But a man who has any kind of leprosy whatsoever is a leper, let him boil the flesh of fat pigs that have already been killed at a moderate age in water alone without any other seasoning so strongly that that water is completely saturated with fat, but nevertheless let them be cooked in such a way that they can then be eaten. When they are cooked, they are removed from the water, and soon enough hen dung is placed in the same water, in addition to arvina cornicum and twice as much of arvina ravens 34 as arvina cornicum is, 35 or if that cannot be had, the same weight 36 of goats' hides, namely three times as much 37 as arvina cornicum and ravens, 38 and all this 39 until sufficient is

cooked 40 in the aforementioned water, 41 and then they are removed from the fire and cooled be permitted. 42 When this is done, the fat that floats on top is to be reserved. But the leper, whatever kind of leprosy he may be infected with, should be washed vigorously with the aforementioned water in the place of the leper, and then anointed with the ointment 43 that which was offered from the same water, 44 and this should be done with the same water, not spilled, and with the same ointment for as long as he is cured. For mild leprosy is quickly driven away by this ointment; but severe leprosy lasts for some time, but nevertheless it will be cleansed, or God does not want this to happen. 45 And the wild pig has the same nature, except that the wild pig is cleaner than the domestic pig. 46 But the rest that is in it is of no use as a medicine. VII-18 The hare 2 is in the will and 3 is more hot 4 than cold, and has the gentleness of a sheep and the rech forest. 5 And its flesh is not good for eating, both for healthy and sick people. 6 For the hare is likened to the air which receives and releases the sun, and who takes up and releases storms, and since the rabbit has this instability, both its skin and its flesh are useless, and it prepares unstable habits in man, so that when a man has what is evil in himself, he overthrows himself for the worse. 7 But the reason why sometimes the sex seems to change is because the male sometimes draws his virile parts inward, so that because of this he seems to be as if he were a woman, 8 but is not a woman, 9 and because the woman emits near her navel a kind of bone and a kind of thorn, so that because of this she is thought to be as if she were a man, but yet she is not a man at all. For neither will the male be a woman, nor the female a man, so that the male does not give birth and the female will not have male seed. 10 And pour the simple gall of a hare upon the leprosy of a man, and anoint it with it, and the red spots of the same leprosy will fall, and so he will be healed, 11 because the gall of a hare is quite useful for this. 12 For the gall of a hare, because of the diversity that is in it, has a bitter and acrid juice in it, and therefore a deep ulcers leprosy with its heat and bitterness

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it takes away its own. 13 But the other things that are in it are not very effective as medicines. VII-19 The wolf 2 is in the will, and 3 is very hot, 4 and has somewhat of the habits of the airy spirits and of the lion. 5 And the airy spirits in his nature often delight with him and accompany him. And therefore the wolf always lies in wait for man, and would gladly tear him to pieces if he could, although he does not suffer hunger either. But according to the nature of the lion he knows man and understands him, and smells him from afar. And when the wolf first sees man, the airy spirits who accompany him weaken the man in their strength, because the man then does not know that the wolf sees him. But when a man first sees the wolf, he holds God in his heart, and that intention drives away both the airy spirits and the wolf with them. 6 But a man who is very tired of gout, let him take the leaves of the githboom and the stauewrz in equal weight, and pound them in a mortar, and then add more of the wolf's fat to them and mix them together, 7 and thus make an ointment, 8 and anoint himself with it where he hurts. 9 And afterwards, on the second or third day, he should enter a hot bath, and he will sweat with the same ointment from it; and he should wash himself vigorously in the same bath. 10 And he should not leave this ointment on his skin without washing it off, since it is so strong that it will by no means be able to remain in that place. 11 The wolf has greater strength in itself than it shows in itself, 12 or than it knows to be in itself, 13 and therefore it often overcomes cattle that are larger than itself. Hence also the ointment which is prepared from its own fat, as has been foretold, drives away strong paralysis, but its strength is tempered with the aforesaid herbs, lest its great strength should injure the man with whom it is anointed. 15 And if anyone is furious and frenzied because of the weakness of the plagues in his head, Scrape the hair from his head, and boil the wolf in water, discarding the skin and entrails, and wash the head of the madman with the same water, tying his eyes, ears and mouth with a cloth, 16 so that it does not enter his eyes or nostrils or mouth, 17 because if it enters his body from the bruden, he rages even more, 18 because it would be like poison to him. 19 And do this for three days, and 20 although the rage is strong, 21 he will regain his senses. 22 But if he does not allow you to bind his eyes and ears and nostrils and mouth with a cloth, then dip a linen cloth in the same broth /

broth, and moisten his head with the same warm cloth, and allow him to lie on his head for a short hour, 23 and do this for three days, and he will regain his senses. 24 And when he is better, wash his head with hot wine, 25 so that the fat may be removed from his head, 26 because the sharpness of heated wine is the same the juice of the fat itself completely astringes, lest that man fall into worse things. 27 And in any house where there are wolf skins or hair or bones, in that house men readily quarrel, 28 and engage in contests, 29 and the spirits of the air 30 because of the very bad nature of the wolf 31 there

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willingly run about. 32 But the skin and entrails of the wolf itself are to be thrown away because of certain bad humors that are in them, but when the rest of its flesh is boiled in water because of its sweetness, and then when the same water, fattened by the flesh of the wolf, is washed with the head of the furious man, as aforesaid, then from the strong heat and from the strong juice of the same wolf with the sweetness of the water the bad humors that harm the head of the man flee. 33 But the rest that is in it is of no use as a medicine. VII-19a The mule is warm by nature and strong, and has no fear, and because it is of two natures, neither the flesh nor the bones nor the skin of the wolf is a medicine. are adapted. VII-20 The dog 2 is in perfection, and 3 is very warm, and has something common or natural to it in the manners of men, 4 and therefore it feels and understands man, and loves him, and willingly dwells with him, and is faithful to him, and therefore the devil hates and abhors the dog because of the faith it has towards man. 5 And the dog knows hatred and anger and treachery in man, 6 and in which man it knows treachery, 7 it often growls at him. And if it knows that there is hatred or anger in the house, it silently murmurs and gnashes within itself (that is, it grins). 8 And if also any man has treacherous plans within him, the dog gnashes at him with its teeth, zanekelet , although that man loves him, 9 because it feels and understands this in man. 10 But if also there is a thief in the house, or some man who has the will to steal, it murmurs and gnashes at him, 11 and has other movements towards him than to another man, 12 and goes after him, 13 and tastes his scent with his nostrils, 14 and stinks after him, 15 and in this way a thief can be recognized. 16 But he also sometimes foresees acts and events, whether of joy or sorrow, which are to come to a man and are already present, and according to these he utters a voice and shows them; for where those things are to come that are pleasant, joy wags its tail, and if sorrow is to come there, sorrow howls. 17 For just as idol worshippers worship and fear and venerate and love with great effort, but yet do not abandon their uncleanness, so also a dog naturally follows and fears and loves its masters, but nevertheless is unclean, and from the air which it naturally has in itself sometimes foresees and reveals those things that happen to the injury of its masters, and also shows their misfortunes and sorrows, as was foretold. 18 And the heat which is in its tongue confers health on wounds and ulcers, 19 if it touches them with the heat of its tongue, 20 because its tongue has certain crevices which receive the good and sensible air which is naturally present to it, and since the same tongue is perfused with good heat and good air, it heals ulcers, 21 and therefore it is bad for man. 22 But if its skin is made of lime, it makes the feet cold and makes them weak 23 from the impurity which it has in it, which is often transfused with the unclean sweat of its flesh. 24 But its flesh is of no use to man, and its liver and entrails are almost poisonous, and therefore its breath is harmful. 25 And if a dog bites into any bread or other food, or if it drinks from any drink, what remains of these things the man should not eat or drink, because the dog may sometimes 26 taste the food or drink for some hour, which 27 emits poison into those remains, 28 and therefore if a man later eats or drinks from these things, he takes poison into himself. 29 And the dog has a soft and not strong brain, and that is sometimes touched by evil mists. And the dog itself smells some watery and putrid doum / smoke of the air in which the airy spirits make their mockery and some evil hisses, and from that he himself sometimes rages. 30 The rest that are in him are of no use for medicine. VII-21 The fox 2 is in perfection, and 3 is very hot, 4 and has something of the knowledge of the lion and something of the manners of the panther, 5 so that he knows much of the knowledge of the lion, and that he has a diversity of manners of the nature of the panther, 6 and he knows man somewhat like a

dog. And sometimes he eats unclean pastures, 7 and because of the diversity that is in it, 8 his flesh is not fit for man to eat. But his skin is healthy, and the warmth of the same skin is good for clothing. 9 But a man who has an orphan in his body, 10 should take the fat of a fox, and this fat less of the fat of calves of eggs, and with these * orfune he should anoint it. 11 And then he should heat the meter in the same fat thus mixed in a pan, that is, sweize it, and then tie the meter itself on the * orfune with a cloth. 12 And after the same meter is dried, sweize another in the same way again and place it on top, and do so with the meters for three days and three nights 13 or for several nights and days. 14 And then with the aforementioned fat mixed together, anoint the same * orfune, throwing away the meters, 15 and the * orfune will disappear. 16 For everything that is virtuous and upright in the fox passes into its skin, and whatever is useless and evil in it remains inside its flesh. VII-22 Biber / (Fiber or Castor) 2 is in perfection, and 3 is very hot, 4 and also has air and water in it, and has a nature from the earth and from water, so that without water it can always live on earth cannot, 5 and that even without land it cannot remain in water forever. 6 And when it dries up in its body,

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it runs to the water, and from there it takes juice, and thus it is strengthened, and from the water its hair grows, and its skin becomes thick. 7 But its flesh is good for healthy and sick people to eat, 8 and it strengthens man, and gives him good digestion, 9 because the same animal has good air both from water and from the earth. And its skin is good for man's clothes. 10 But a man who has pain in the spleen, let him eat the boiled tongue of a biuer often, and he will be cured in the spleen; 11 or reduce the same tongue to powder, and put some of this powder in honey, and thus eat it often with the same honey, 12 and you will have better in the spleen. 13 For the tongue of this animal is imbued with the health of water, because it moves it strongly while it is in the water, and therefore the good heat and good power of the same tongue, excited in the sweetness of hot water, or, so that it may last, reduced to powder with sweet juice and the heat of honey added, soothes the evil humors from which the spleen hurts by the good powers of this. 14 And he who has fibroids, let his liver dry up and reduce it to powder, and let him put a little of it in hot wine, and thus drink it often, and he will be better. 15 For the heat of the same liver soothes the evil bruising of the blood and the other evil humors from which fevers arise. 16 But also a woman who should have her menses, but her menses fail in a just manner, 17 when her time is near let her put some of the same powder of this liver in hot wine, and drink it thus often, and she will have her menses and will be pleasantly cleansed, 18 because the same liver is perfused with watery air, with its good heat and good virtue with the altered heat of the tempered wine, because of its sharp heat, it dissolves the path of moisture in the woman. 19 But also his testicles, placed in the same way in hot wine, 20 and thus that wine drink provokes menses, 21 and the fiber from the man is seen, 22 because the good heat and good strength of those testicles rising from the watery air with the altered heat of the wine so that it warms the man more quickly within, opens the closed paths of feminine nature, and purifies the wicked humors of fevers as was aforesaid. 23 But yet the aforesaid powder made from its liver is much better and more useful for inducing menstruation 24 and against fortitude fibers . 25 The rest that are in it are not suitable for medicine. VII-23 The other 2 is in desire and 3 is hot, and has a clean nature, and uses clean and unclean pastures. And its tail and head and flesh would be as if poison 4 to the man who ate of them. 5 But the heat of its skin is healthy for the man, 6 because its skin is perfused with that air from which the dew descends, and therefore it does not harm the man. 7 But the things that are in it are of no use for medicine.

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VII-24 The simea 2 is in perfection and 3 is hot, and because it somewhat resembles a man, it always looks at the man, so that it may act according to what the man does. And it also has the habits of beasts, but it is deficient in both these natures, so that it can neither do things to perfection according to man nor according

to beasts, and therefore it is unstable. And when it sometimes sees a bird flying, it lifts itself up and jumps and tries to fly, and when it cannot accomplish what it wants, it immediately becomes angry. 4 But also because it is somewhat like a man, 5 it has menstrual periods according to the moon, 6 and because it is unstable and weak in both natures, 7 it is not effective for medicines. VII-25 Merkatza 2 is in will and 3 is more cold than hot, and is of air and water, so that it can also sometimes move in water, and also has somewhat of the nature of a wolf and of the nature of a cat. But it does not lick a toad or a snake. 4 But at the same time when the cat licks the toad and the snake, 5 the Merkatza has a certain poison in itself, from which it then becomes weak, and then it also spits it out, and disdainfully hides it under the ground, because it knows that it is evil, like the dung that comes out of it it hides, because if any man were to touch that which the Merkatza has thus spat out, 6 it would be poison to him, so that from it also 7 certain snakes and certain other evil worms are often born. 8 But there is no medicine in it. VII-26 The cat is more cold than hot, and attracts evil humors to itself, and does not abhor the spirits of the air, nor does it itself abhor them, and has some natural communion with the toad and the snake. For in the strong and summer months, when it is very hot, the cat is dry and cold, and then it thirsts and desires to lick either a toad / creden or a snake, so that it can strengthen its own juice from their juice, and so that it may have labesal from it, otherwise it could not live but would perish, 2 just as a man gladly tastes salt, so that it has a good taste from it. 3 And from that juice which it receives from these, it is almost like an internal poison, so that its brain and all its flesh are poisonous. Nor is it willingly with a man, except with the one who nourishes him. And at the time when it licks a toad / creden or a snake, its heat is harmful and poisonous to the man. And when it also carries young ones in

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itself, its heat excites the man to lust; but at other times its heat does not bother a healthy man. 4 But yet if any man is sick in the head or otherwise paralyzed in his body, he should not wear a hat or a skin made of cat skin, because cat skin is of such a nature that it attracts evil humors to itself, 5 and that it neither drives them away nor restrains them. 6 But he who is healthy in body and head does not harm him. 7 But if any man were to eat cat flesh, he would be made somewhat insane by it, and his flesh would become almost poisonous from cat flesh, 8 and therefore the things that are in a cat are of no use as medicines. 9 And if cat fat is added to any ointment, it repels stechedin from the man for a short time, but afterwards it harms him more. VII-27 Lusch / (Lynx) 2 is in the will and 3 is hot, 4 and desires to appear glorious, 5 and follows his will 6 doing what he wants, and rejoices in the beautiful and splendid breeze and the sun in summer, and also rejoices in the beautiful breeze and the snow in winter; but he has almost no stability, 7 except what he does with the breeze according to the temperature. And because he willingly follows his will, 8 and because his nature is strong, 9 therefore his eyes shine like a star that illuminates the night. 10 And if a scoundrel devastates and kills horses and donkeys, oxen and pigs, 11 mix some of the blood of the lynx with water, and for three days once a day you shall give it to them to drink 12 if you see them getting sick, 13 and they will immediately recover, 14 because that blood, naturally perfused by the beautiful air both in summer and winter, has great strength and health in it, and therefore, tempered with its good heat and good health with the sweetness of water, it diminishes the wicked and pestilential humors which the aforesaid cattle draw from the bad air. 15 But if the aforesaid animals do not get sick, you shall not give them (this blood, tempered as aforesaid, is) to drink, lest they be harmed thereby, (since it does not find there pests in which it shows its power). 16 But you shall not give it to sheep and goats to drink even if they get sick, 17 because it would be too strong for them 18 because of their weakness, because they are weak cattle. 19 But from the urine of this animal a Ligurian is born, 20 namely when the sun is very hot and burning, and when the breeze is gentle and gentle and well tempered, and when the animal itself is delighted with the beauty of its ear. And in the same stone are found the medicinal substances mentioned above, where its nature is written. 21 The rest that are in it, except Ligurian, are not very useful for medicines. VII-28 Dasch 2 is in desire and 3 is

hot, and has a silent nature, but nevertheless is somewhat wicked / arg 4 and not frivolous, and has almost as strong forces in

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He has himself as a lion, but he counts the strength that he has in himself as nothing, except that he sometimes shows it suddenly and again quickly ceases, since if he always showed it, he would almost be compared to the strength of a lion. 5 But he is weary of showing his strength, except that he sometimes shows it for joy and exultation. 6 Take also its liver and boil it very strongly in water, until it is broken up all over, and then add to it some of the arvina of the same beast, 7 and also some of the gihtboum, and less of the stauewrz than the gihtboumes, and boil this together in the aforesaid water, and thus make an ointment which is best against giht, 8 and against disintegrated limbs in the joints of the limbs 9 and against crushed limbs from giht. 10 And the man who suffers from this, let him anoint himself with it there where he hurts in his limbs and he will be healed. 11 For the liver and arvina of this animal have such great strength in themselves by their nature, that, tempered by its heat and the same strength with the heat of the abrotani and the virtue of gihtboumes, it calms the storms of paralysis which arise from unjustly hot and unjustly cold humors. 12 But he who has pain in the head, let him anoint himself with the same ointment on the nape of his neck, and on the nape of his neck, and on his temples, and on his forehead. Or he who has pain in the side or on the back, let him anoint himself there with it, and (by the aforesaid virtue of it) he will be better. 13 And he who also has weak and black and spotted flesh in his body, let him anoint himself there with the same ointment, and his flesh will be pure, 14 because it stops all infirmities in a man. 15 But there is also great power in its skin, for make a girdle from the same skin, 16 and gird yourself with it to your bare skin, and all plague will cease in you, 17 just as when a great storm in good weather and in calm air is stopped, and a dangerous plague will not seize you in the meantime. 18 But also make sandals and boots from the same skin (dachsis) and put them on, and you will be healthy in your feet and legs. 19 For the strength of this animal with which its skin is infused is almost like a calips, and when it is placed against the skin of man, it passes through it like a calips of iron, and does not allow any plague to approach man. The rest that is in it is not suitable for medicines. VII-29 Unharmed 2 it is in perfection and 3 it is cold and fetid, and has the habits of a thief and the nature of a wolf, and it often eats what is unclean. 4 Therefore its flesh is harmful to man's use. 5 And its skin is not healthy for man's clothes, 6 because it brings cold to man. 7 But the rest that is in it is not suitable for medicines.

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VII-30 The hedgehog, namely the swineherd, 2 is in desire and 3 is cold and unclean by nature, 4 and eats wild fruits and hecberen, and is somewhat likened to a pig, 5 but the uncleanness which should be in its flesh ascends to its thorns, and therefore the pig is cleaner. 6 For just as thorns injure a man's hands, so also the flesh of a pig diminishes a man's cleanliness and health. 7 But a man who is healthy in body, if he wishes to eat a swineherd, should boil it like a hare in water, and then grind cinnamon, bergamot, and cardamom in equal weight, and heat these powders together in wine, and after the hedgehog has been boiled and taken out of the pot, he pours this wine with these powders on top, as pepper is usually poured on meat, and so he eats it, and it does not harm him, but then makes him strong, and retains his health in him, 8 because when his flesh, which is cold, is poured with the heat of cinnamon and the heat of cardamom, which the cold of the cardamom tempers so that the man does not become too hot, as was said above, they help. 9 And a man who is suffering from heartburn should dry it out and grind it, and drink this powder often either in hot wine 10 or in hot water, and the cardamom will cease in him. 11 For this hedgehog is fearful, and because of its fear it hides and hides itself everywhere, and when its heart, which has fear in it, is pulverized so that it may endure, and when it is taken in hot wine or hot water, because it is naturally cold, it calms the evil humors from which it arises, as if by a contrary action. For in a man who is fearful it is often excited. 12 But

also in one whose stomach is moved and overturned, that is, it uses it, it dries and pulverizes the stomach of the same hedgehog, and from this powder in hot wine 13 it often drinks and is cured. For the same hedgehog is accustomed to eat a certain herb, by which its stomach is greatly strengthened. And therefore when its powder is taken with the altered heat of wine, because the stomach of a man is cold, because of the same power that the stomach of this hedgehog has in itself, it frees the stomach of a man from the aforesaid infirmity. 14 But its skin and the other things that are in it are of no use as medicines. 15 The hedgehog, namely, 16 which imitates a dog, 17 is cold-blooded, 18 and has something of the nature of a dog in it, and sometimes eats the earth, and certain other clean and unclean things that are in it climb up into its spines. 19 But its flesh is not fit for man to eat, just as neither is a dog. 20 And if in any man scrofula / * orphans are torn apart, the entrails of this hedgehog should be thrown away, and all the remaining flesh 21 of it with its skin and spines 22 should be reduced to powder, and this powder should be thrown into the torn * orphans, 23 and they will dry up. 24 But the rest that is in it is not fit for medicines.

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VII-31 Eichorn / (Spiriolus, Aspiriolus) 2 is in desire and 3 is hot, 4 and has the nature of beasts and the nature of birds in it, 5 and is cunning among beasts 6 and windy among birds, that is, wintliunich. 7 And its skin is good for human clothing. 8 And if a horrible giht lies in the joints of a human being's limbs, 9 so that the human members seem to contract and dissolve, 10 let the eichorn take it, and with the head and viscera thrown away, and the skin 11 removed, let the rest of the body 12 be placed on the fire, 13 and when it is roasted on the fire, 14 with the fat of a bear he sprinkles a little on top, 15 so that the smalz flows from it, and it receives that fat. And after it has been roasted, 16 when he puts it in a cloth, 17 and squeezes out all the juice and all the fat that is in it through that cloth, 18 and adds the aforesaid fat, 19 and he often anoints his limbs in which he suffers from gout with it and it will be cured. 20 The rest that is in it is of no use as a medicine. VII-32 The hamster 2 is in perfection and 3 is cold 4 and sharp, and somewhat resembles a bear, and also somewhat clean in nature, and its skin is good for clothing. 5 And a man who has * orphans and druses in his body, should pulverize the liver of the hamster, and eat this powder either with bread 6 or drink it in a sack, 7 and the orphans or druses from it 8 will disappear more than from mole flesh. 9 For the hamster is a predator like a hawk, and is both wicked and strong, 10 but its liver is a source of health and strength, 11 and it can be ground up and taken with bread or gruel, since these are wholesome foods, it removes the bad and deep humors that are like harmful frost, by its good and strong power. 12 But if any man is tired between his shoulders from a gynecologist, he should dry the right shoulder of the hamster with its right foot, and tie it between his shoulders, and from there he will get better. 13 For the shoulder of this animal is quick in movement, and its foot is quick in running, but the right foot and right shoulder are healthier than the left. 14 The rest that are in it are of no use as medicines. VII-33 Mart / (bite / Martarvs) is wild 2 in will and 3 is warm, and has gentle manners, 4 and therefore many live together, as if they had a common life. But he has evil sweat in his flesh 5 which makes his flesh contrary to man for eating, 6 and the same sweat remains in the flesh and does not pass through his skin, 7 and therefore that skin is good and healthy for

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the clothes of men. 8 And if any man has an orphan in his body, he shall skin a wild marten and dissolve the fat that is in it in a pan, and having thrown away its head and entrails, boil the remaining body in a little water, and the fat that he can then have from it, 10 add to the first fat, and also 11 fat from the yolks of eggs in a smaller weight mix with this fat, 12 and thus make an ointment, 13 and before they burst 14 he shall anoint the orphan with it and they will disappear, 15 or if they have burst, he shall anoint them around and they will be healed. VII-34 Waszermart / (Wasser morder) 2 is in desires and 3 is cold, 4 and stays in caves near waters, and is more acrid 5 than the wild marten / (morder), but the skin of the wild

marten is better than that of the wassermorders / (wassermorders). 6 And from the fat of this and from the fat of the yolk of eggs make an ointment, 7 as is said of the wild mart, and if anyone is tired of gout, anoint him with it, 8 and the gout stops, 9 because it is cold in nature. VII-35 Zobel 2 is in desire and 3 is hot, and somewhat resembles the nature of an eichhorn, but nevertheless it is cleaner and sweeter 4 than an eichhorn is. 5 And its skin is not good for human clothing, because if it becomes hot in a man, it excites bad sweat in him. 6 And the things that are in it are not good for medicines, because it is weak. VII-36 Harmo / (Harmel / Migale) 2 is in desire and 3 is cold, and somewhat resembles the nature of a cat, and does not have clean flesh, because it is foamy and livid and like poison. And it often throws out a certain foam, so it also throws out short hairs. And its skin is not good for human clothing, because it is cold. 4 And the things that are in it 5 are not effective for medicines, 6 because its flesh is somewhat poisonous.

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VII-36a The Cunegelen is of the right temperament of the air, so that it has a moderate heat and is healthy in itself, and is of a gentle nature, and is nourished on clean pastures, unless hunger sometimes compels it to unclean things. But neither its heart nor its flesh nor its liver are suitable for medicines. But a man who is fatigued by paralysis from gout, frequently uses the skin of the same animal with its hair for clothing, so that his flesh often warms up from there, and since the same skin is of the right temperament and gentle nature, paralysis in him is suppressed. VII-36b The estiola which is old is hot, and is acrid in its nature. But its heart and liver and other flesh of its body are not very effective for medicines. But its skin does not harm a healthy man much; But he who has fevers or other infirmity in his body makes him suffer if he wears clothes made of the same skin, because the heat and bitterness of the nature of the same beast excite fevers and plagues in man. VII-37 The mole 2 is in perfection and 3 is cold, 4 and it willingly stays in rich and in muddy (and leymechte) earth, and avoids lean earth, and throws out the earth that is bad and crooked and useless, 5 and stays in that which is good and healthy. 6 And it does not see, because it does not move in the air, but it has great knowledge within, and it smells and understands where it should go, and it eats the earth. And its flesh is not fit for man to eat, because it is nourished by the humidity of the earth, unless someone eats it for medicine. 7 For a man who is rotting internally in his body or who has an orphan in his body, he should boil a mole with water and eat it, or grind it, and eat this powder in any way he can, and his internal body will be healthy, 8 and the orphans will disappear, if they are not yet broken, 9 because just as a mole expels rotten earth, so also it expels the internal rot that is in the human body. 10 And the same man should also eat the liver of a mole with the rest of the body, because it removes rot from his body, 11 but he should not eat his heart and lungs. 12 But he who is tired from a terminal illness should dry up the blood with a mole, and powder his beak with a female ant and the claws with a female goose, so that the powder of the beak with ant is twice as much as the powder of the goose's claw, and the blood of the mole should exceed twice the powder of the beak of an ant, and these together, tied in a cloth, he should place for three days in the place where the mole has newly expelled the earth. Afterwards, he should take it from there and put it where there is ice to freeze it, and take it from there again and let it dry in the sun. Then he should take a part of the liver of each animal and bird that is eaten, as much of

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as he can have, and from them with a little flour make similar tortellini, and add less of the aforesaid powder than there is of the aforesaid livers, and a little cumin, and eat it in this way.

13 But he who suffers from the aforesaid disease, should eat the aforesaid tortellini for five days, and if he has not yet recovered, he should use them for another five days. And if he has not yet recovered, 14 likewise for another five days 15 so do it seven times for the same number of five days. Meanwhile, however, he should eat bread and beef cooked with parsley and parsley, 16 and he can also eat lamb meat, but 17 it is not necessary to put them in water like beef meat, because they are nevertheless sweet. 18 He should not eat

pork 19 in the meantime, because its nature is such that it easily excites lust in man, and that it nourishes leprosy and a fatal disease and a worm that gnaws man's flesh, 20 and he should avoid eel 21 and cheeses and eggs and raw apples and raw vegetables in the meantime. But he should drink sweet wine and mixed water and beer, 22 and he should avoid whatever is roasted in the meantime. VII-38 Wisela / (Mvstela) 2 is in will and 3 is hot, 4 and in her speed she has something of the power of a griffin when she raises her wings, and she has a prudent insensible nature, so that she knows a certain herb, in which health is a vine, so that if she sees her cubs or another weasel in pain, she quickly seeks this herb, which is small and slender, and digs after it in the ground, and when she finds it, she blows into it with her breath and urinates / (hugets) from above, and thus she mixes her power with that of that one, and thus she waits for a short hour until the same herb is well and fully poured with her urine, and then she snatches it with her mouth, and puts it in the mouth of that weasel, which already has vital air in its throat, as if to die, and thus she will be healthy and rises and goes away; 5 and this is the same with her cubs if she sees them about to die. 6 And this herb is unknown to man and other animals, 7 because even if man or animals knew it, then neither their breath nor their urine would be able to infuse it, since this herb has no power for health by itself, except that it receives such power from the breath and urine of the weasel. But the weasel always eats such good and strong herbs that hardly any weakness can happen to it. But its flesh is not fit for man to eat, 8 because it would be too strong in its stomach. 9 But take the skin of the weasel and dry it, and then hold it over balsam, so that it does not become wet with the balsam, but that it receives a scent from it; or if you do not have balsam, place it on moss so that it has a scent from it, 10 and then place the same skin over your eyes 11 and over your ears and over your mouth 12 and over your nostrils, and it will retain health in them. 13 But also dry his heart, and work it into thin wax, and when you have pain in your head, place the same wax with that heart to each of your ears for a short hour, 14 namely, so that the heat from it may enter your head, 15 and you will have better hearing in your head. 16 Or if you are deaf in any ear, place the same wax with that heart in that ear, so that its heat may touch the ear itself from within, and you will recover hearing. 17 And cut off its head, 18 and divide the rest of the body into two pieces, discarding the tail and feet and its entrails, 19 because there is little strength in these 20 and dry the aforementioned three pieces 21 either in the sun or in the fire 22 so that it may last 24 and then sew them into a girdle made of any leather separately, so that one piece is placed at your navel, 25 and one piece at each of your sides, 26 and thus always gird yourself with the same girdle to your bare skin, 27 and it will strengthen you, and make you safe and strong, 28 so that even in the meantime it will not tire you. VII-39 The mouse 2 is in desire and 3 is hot, and has insidious habits 4 and diabolical arts, 5 because it always flees 6 and hides itself, 7 and therefore its flesh is also contrary to man, and yet it is not much good for medicines. 8 But yet if any man be sick / has a fatal disease and falls on the ground, and after he rises, immediately 9 complains of the bread which the mouse has eaten, 10 and no other food, 11 and put the mouse bites that remain on the same bread into water 12 in a small vessel, 13 and give the man the same water to drink, and wash his forehead and feet with the same water, 14 and do this as often as he falls and he will be cured. 15 For because the mouse flees from everything, therefore also he himself flees the fatal disease. 16 For the mouse has a cunning and stealthy nature and is quick and wicked, and with its natural heat and breath it makes a bite in the bread. That bite is to be taken and not a bite from another food, since bread is of good and true nature and is placed in water, which water immediately senses the nature of the mouse and changes according to it, and so drinks and is applied to the forehead of the sufferer, since the evil humors of this plague abound there, and in his feet where there are veins, which carry the same plague to the forehead of the same man, it drives away, as has been aforesaid. 17 And when the mouse must give birth, it is distressed and has difficulty in giving birth, and then in pain it goes to the bank of the water, and there seeks out the smallest pebbles, and swallows as many of them as it can retain in its throat, and runs to its cave, and there spits them out and inhales them, and places itself on them and warms them, and thus immediately gives birth. And after giving birth, it hates those pebbles and throws them away with its feet, that is, it uzschirret, and then it lies down

on its young and cherishes them. 18 But these pebbles do not have this power by themselves, but receive it from the breath and heat of the same wall, because when he blows on them with his breath, and when he pours through them with his heat, they take the aforementioned medicinal power from this, and they can last in this power for about a month, and they no longer have it. 19 And if anyone could find these pebbles within the same month, after the mouse has thrown them away, and tie them over the navel of a pregnant woman, who is already laboring in labor, so that she cannot give birth, she would soon give birth, 20 and after she had given birth, she should immediately remove them. 21 But if any man has ridden,

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22 let him take a mouse and beat it lightly, 23 lest it be able to escape, and before it dies, 24 tie the back of the mouse to a wall 25 between the shoulders of that man 26 when the ridden is already tiring him, 27 so that it dies there between his shoulders, and that man will be cured, 28 and will not attack him again. 29 But if the man who has ridden a mouse abhors it, take some skin and put the mouse in it, and tie it so that it dies in it, and having thrown away the wall, close the skin itself, so that air or wind does not touch it, and so suddenly place the skin where the aforesaid mouse was dying between his shoulders, as was aforesaid, and he will be cured. 30 And if anyone has stomach pain, 31 so that his stomach is also ulcerous / (eytrecht ist), 32 let him take a mouse 33 even slightly weakened lest it should become ill and die, and let him tie it 34 so that it is barely alive on his stomach, with the mouse's back turned to his stomach, and whatever is in his stomach will turn over, and thus his stomach will be cleansed, 35 and he will be better off. VII-40 But the rat / (ratte) 2 is in desire and 3 is hot, and has the same nature 4 as another mouse , except that it is more untamed and stronger than smaller mice. 5 And it is as effective against the same dangers as another mouse, as has been foretold. VII-41 Spizmus 2 is in the will and 3 has almost the same nature as a mole, except that a spizmus can stay more on the ground and more in the air 4 than a mole, 5 and therefore neither fully 6 on the ground in the air nor fully 7 under the ground. 8 And those in it are not suitable for medicine. VII-42 The flea / (floe) is warm and grows from the dust of the earth, 2 and in winter when the earth is moist and warm inside, fleas lie in the ground and hide themselves in it. 3 But when in summer the earth dries up due to heat above, they come out of the ground and invade man and disturb him. Take therefore of the earth and not of the dust of the earth, 4 and heat it very much in a potter's vessel 5 so that it becomes dry, so that no moisture remains in it, 6 and spread that earth on your bed, and when the fleas feel its dryness, 7 they cannot endure it and 8 flee and perish, 9 and thus man will be able to have rest from them.

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VII-43 The ant is hot, 2 and from that moisture of the earth it grows which brings forth spices, and also produces like flying eggs in its nature. 3 But a man who has much phlegm in his head and in his chest and in his stomach, 4 let him take a heap (that is, huffen) of ants with the ants themselves, and boil it in water, and pour that water over a fiery stone, and draw that smoke / damph into himself ten or five times with his nostrils and mouth, and the phlegm in him is diminished. 5 But also he who 6 has an excess of evil humors, that is 7 giht in him, 8 should take a heap of ants 9 with the ants themselves, and 10 boil them in water, and thus prepare a bath, and enter the bath itself, and keep his whole body in the bath itself, with only his head exposed, and covered with a cloth soaked in the same water, 11 because if he were to cover his head in the bath from the strength of that water, he would easily suffer, 12 and he should do this often, and the giht will cease from him. 13 And he who has leprosy in him, of whatever kind, 14 let him take that earth where there is a mass of ants, so that it can be noted how much the earth itself is moistened by the ants themselves, and let him place it among burning ashes of beech, so that it may be kindled by the ashes themselves, so that the same earth exceeds the quantity of those ashes, and let him allow hot water to pass nine times through the same hot earth as a loose substance, 15 and from the same water make a roux / (

roum), 16 and then let him take goat's dung, and a little more from the dung of an old pig, and mix these together, and place it loosely on the aforesaid roux, and after it has become sticky in it, remove it from the same roux; Then to this hedge he shall add some habechesuamp powder 17 and a little less of the purple powder 18 than habechesuamp 19 is, and some of the powder a meter less than the purple, and thus he shall make an ointment, and in the place of the leprosy he shall anoint himself with the same ointment for nine or more times near the fire and he shall be healed, 20 so if the leprosy itself is not his death, 21 or God does not want him to be healed. 22 And when he is anointed with this ointment, he shall be careful not to approach any man or any cattle in the meantime, lest perhaps the leprosy vapor which comes out of him infect them, because then they would easily get leprosy from him. 23 But a man who has acorns or * orphans, shall line the eggs of ants on a green oak leaf, and heat the dung of hens 24 in water, and the same dung 25 shall line the same leaf with the same eggs, and thus let him put the hot hedge on the acorns or on the * orphans and they shall disappear. 26 But if any man is angry or oppressed in mind or sad, let him take young ants while the eggs are still attached to them, with their small nests / a small basket, 27 that is, with the little basket 28 in which they lie, 29 and let him tie these in a linen cloth, and afterwards, when he feels himself burdened in his mind, let him dissolve the cloth in which the ants are, and let him put them thus upon his heart for so long, until he receives sweat from them, and he will have a sweet mind and be happy, 30 and he will acquire a good understanding in those causes in which he is then occupied.

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P: Explicit sextus V: Explicit book six

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(Book eight) F: On Poisonous Worms P: Begins seventh V: Begins seventh book (Preface) W: Begins prologue to the book on worms. God had created every good creature from the beginning. But after the devil deceived man by the serpent, so that he was cast out of paradise, the creatures that look to the world, by divine will and vengeance, were changed for the worse with man. Hence also kinds of cruel and poisonous worms rose up in this vengeance, in order to show that the punishments of hell are deadly by their cruelty, and in order to strike fear into man and kill with divine permission by their poison, whereas before the fall of man they had nothing deadly in them but a delightful juice. 2 When the earth was corrupted by the shedding of Abel's blood, a new fire by which murder was to be punished immediately flared up in hell, and immediately also by divine will a certain mist, bubbling up from hell, spread over the earth and infused the earth with a certain most evil humor, so that certain very evil and poisonous and deadly worms, being born from the earth, bubbled up many times, so that the flesh of men would be punished by them, because man had killed the flesh of man. And when later, by divine vengeance, men were destroyed in the flood of waters, then also the same worms that could not live in the water were suffocated in the water. But when their corpses were scattered over the whole earth by the inundation of the waters, and then when the flood had ceased, 3 and the corpses of those same worms had putrefied, full of poison, 4 from the very putrefaction other worms of the same kind sprang up, 5 and so they were spread over the whole earth. 6 But some worms kill both men and animals with their poisons, but some only men, since worms which in their nature are somewhat likened to diabolical arts kill both other animals and men with their poisons. But those who (do not) imitate diabolical arts, so that they also have somewhat weak poisons in themselves, sometimes inflict many infirmities and many dangers on men with their poisons, even with their death, and cannot kill other animals. (Register) B: There follows a table or register of unclean and poisonous animals 1. Draco WSBPV, *Droco F 2. Serpens FWPV, De quodam genere serpentum / De alia genere B 1 , () S 3. Blintslich FWV, Blintsleich P, Cecula blyntslich B, () S 4. Creda FW, Credda PV, Rubeta S, Bufo B [B: Sanguissuga, Botrax] 2 5. Frosch PV, Früsh F, Vros W, Rana B, () S 6. Laubfrosch BPV, Loubvrusch F, Lintwurm 3 W 7. Horuuine FW, Haruuina PV, () SB 8. Mul W, Mül F, Molle PV, () SB 9. Lacerta FWSPV, lacert etheis*

B 10. Aranea FWSBPV 11. Vipera FWP, Vipra V, Vipera natir B, () S 12. Basiliscus FWBP, Baseliscus V, () S [B: Syrena] 13. Scorpio FWBPV, () S 14. Darant FWBPV, () S 15. 4 Tiriaca FBV, Tyriaca WP, () S 16. Schezenedere FW, Scherczfeder P, Scherczveder V, () SB 5 17. Vlwrm FW, Vluuirm S, Vlworm P, Vlwurm V, lumbricus spulwurm B, (lumbricus b) 6 18. Testudo FW, Testitudo PV, Testudo cum testa / Testudo sine testa S, testud snebil B [B: Eruca rupe] 7

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VIII-1 The dragon has a certain dry and alien heat 2 and a certain humid coldness 3 in itself, 4 and its flesh is not internally fiery. But his breath is so strong and so sharp that when he emits it, it immediately ignites, like fire when it is drawn from a stone. And he hates man furtively, and has within him a certain nature of diabolical art. Hence when he sometimes emits his breath, the airy spirits sometimes stir the air by the emission of his breath. And whatever is in his flesh or bones is contrary to the medicines of man, except his blood, because when the dragon emits his breath, his blood dries up and is not fluid; but when he has a breath inward, his blood is moist and flows, 5 whence also in his blood is found only medicine. 6 For a man who has a stone in him, let him take of the dragon's blood, 7 and place it in a moist place so that it becomes moderately moist; and then let him put the blood in pure and moderate water for a short hour, 8 namely until the same water takes on some color from it, 9 and thus having taken away that blood, he drinks a little of that water on an empty stomach, and soon eats some food, and thus with that blood and water he does moderately for nine days, and by the strength of that blood the stone in him is broken, 10 and thus that man will be freed. But let no man eat or drink of his pure and simple blood, because if anyone were to do this he would die immediately. 11 But also for whom the eyes are darkened, let him likewise put some of the dragon's blood in water for a short hour, 12 and then remove the blood itself from the water, and when he goes to sleep he anoints the eyelids and eyelashes of the eyes 13 with the same water a little, taking care, however, not to touch the inside of the eyes, and do so only three times in one month, 14 and the strength of the heat of this blood passes through the skin of the man, 15 and it will drive away the darkness from them. 16 But if someone makes a ditch in the ground and hides the heart of a dragon in that ditch, the hail there damages the ground and crops less, because by evil evil is often driven away. VIII-2 There is a certain kind of snake which is very hot 2 and which can dwell on the ground and in water, 3 and which also has diabolical arts in its snares towards man. For this kind of snake is hostile to man, and sends out its breaths against man, and is full of deadly poison. Whence also from the poison which it has in itself its skin thickens, so that it contracts into wrinkles and also from the heat of the sun the same outer skin splits; and when the same snake feels this 4 it is weighed down as with ulcers, and then 5 it seeks a narrow opening in the rock, and rubs itself against it so long as it casts off those scales, and then it is somewhat less rough 6 than it was then when it was pressed by those scales. 7 And when it has already cast off the same scales,

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its skin becomes fine and shiny and as if fresh, and the same snake rejoices greatly in this, and then it is somewhat less harsh in its poison and in its snares. 8 But let the man who finds it then kill it, and carefully remove its heart and dry it in the sun, and fasten it in some thin metal for safekeeping, and when afterwards some great sadness and trouble oppresses him, let him hold it in his right hand, and it will be made happy. And as long as he holds it in his hand, no poison can harm him in the meantime, 9 because if he eats or drinks any poison in the meantime, it will pass through him either through sweat or through nausea or through withdrawal. 10 For the worst poison that is in this snake it carries in its skin, but when it takes it off, it rejoices in the gentleness which it then has. Wherefore this heart, taken from the body and carried by man in metal because of its sweet nature, by the power which was present in that heart in the aforementioned joy, takes away the heaviness and dangers of that man's mind and body, as was foretold, nor does it suffer there the evil which is ascribed to it in evil, namely in the poison by which the same man can be harmed, as

an enemy repels an enemy, when he is either in sadness or in joy. 11 But its liver and the other things which are in the same snake are deadly, and are not suitable for any remedy for man. 12 But there is another kind of snake which is also hot, and which dwells only on earth and not in water, and whose venom injures man somewhat less, if man touches or tastes it, because it is somewhat weak. And this kind of snake sometimes dwells with man, and in men's houses and in dry places, and lays fewer snares for man. But when he sees that man wants to strike him, he puts out his tongue and moves it to supplicate, because he is of that kind that seduced Adam, and therefore he often seeks the dwellings of men. 13 And when in the spring time the days begin to lengthen, and when the sun extends its heat, this serpent enters the greatest depth through the cracks of the earth, and in the deepest caves seeks a certain white root, which is wont to extend itself to a wonderful length, and which is touched and grows with the juice of paradise, and therefore has great health in its nature and in its taste. But man does not know this root, nor will he be able to find it, because God has hidden it from man, because if man knew it and had it, he would become almost immortal and would perform such great feats through the same root, that he would even forget the worship of God. 14 Therefore this serpent knows this root, 15 because it is of that kind of serpent which seduced man in paradise and seeks the root itself, and having found it, eats sufficiently of it, and from this time on remains healthy until the month of August. But when August arrives, it seeks flowing water, and vomits its poison into it and purifies itself from it. And if any man were then to drink of that water, 16 into which it has released its poison, it would either swell up into great weakness 17 or die. And the same serpent afterwards is dangerous and harmful in its poison throughout the winter, until that time when it has eaten the aforesaid root. 18 But if any man finds it in summer 19 , after he has eaten the aforesaid root, 20 let him kill it and take out its eyes, and in thin silver besmide / (versmidde) and carry it with him constantly and in the meantime he will not be tired by a strong and dangerous wind 21 nor be harmed by any 22 dangerous pest in the meantime. 23 For the same serpent has great strength from that root

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, so that even its eyes are as if shining and clear, and therefore at that time they are placed in silver which is pure nature, they drive away by this virtue the noxious humors which harm a man. 24 And if that ulcer which is called Freislich arises in any man, with the same silver 25 in which his eyes are preserved that ulcer 26 bestriche, 27 and then it will not proceed further and will be more gently dissolved 28 and more gently healed. But after the same serpent has eaten the aforesaid root in the summer, if it has then touched a man until the month of August, the man obtains health rather than infirmity from it, and if it also remains for the same time in some field or in some garden, the fruits and vegetables grow there in that much more abundantly. But the rest that is in it is of no use as a medicine. 31 But since man attributes divine honor to himself and not to God, and because man was also deceived by the serpent, the serpent which is called the lintworm, by divine permission in revenge for man who rebelled against God, grew from a small serpent into the greatest multitude or greatness of bodily mass, so that man would understand in it the greatest power of God and the greatest punishment. And since the same serpent is horrible, and because it is entirely full of deadly poison, and there is no use in it for men, it has not multiplied into the multitude of its kind. But there are few such snakes, because if there were many, man would not be able to live from their horror and from their deadly poison, since every kind of poison of all poisonous animals, snakes and reptiles, which have poisons in themselves, is abundant in the aforementioned snake, and there is no medicine in it. VIII-3 Blintslich / (cecula) is cold, and while it is alive it does not harm man, but it is of no use or use for medicine. But after it is dead, 2 men are harmed by its poison if they touch or taste it. VIII-4 Credda / (Rubeta / Bufo) has partly great heat and partly great bitterness in it, 2 like a dangerous wind with lightning and thunder and hail, and has a kind of diabolical art in its greenness, and seeks a dwelling on earth and under the earth, and therefore it maintains some society with man, and is sometimes with man with danger 3 and sometimes without danger 4 with him. 5 But a man who has an *orphan in him, let him take the liver of*

a toad, and wrap it in moist earth, and then with the same moist earth bury it in any other earth for nine days, and on the tenth day throw away the liver itself, and take that moist earth in which the same liver was wrapped, and heat it in a shell, and thus place it on the orphan which

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are not torn, for three days, and without doubt they will disappear, 6 unless either the death of that man is, 7 or unless God wills. 8 But if the *orphans are torn, then let him heat the same earth which we have mentioned above on the fire, and put it in an old linen cloth, which at one time received the sweat of a man in it, but let him first place a spider's web over the same ulcers, and then place the same cloth with the same warm earth sewn into it on top. 9 When it has lost its heat, he should heat it again and put it on top, 10 and do this three or two times a day for three days, and* they will dry up completely. 11 For the same earth is put in a linen cloth because of the cleanliness of the linen, because linen attracts stains to itself which wool does not – and in an old cloth, because that should be more saturated with the sweat of a man than a new one, in which the sweat of a man should be, so that putrefactions may flee that sweat which is also foul-smelling, because what is evil often drives away evil. 12 The rest that are in it are deadly poisons, whether a man touches them or eats or drinks them. VIII-5 Frosch / (Frog) is cold and somewhat watery, and therefore does not have such evil powers in itself as the toad. 2 But if anyone is tired of a 3 goiter anywhere in his body except the head, 4 let him take that frog / frosch and suffocate it under herbs or under leaves or some other thing, and then place a warm cloth over the limb in which the goiter is raging, and place the frog / frosch, now dying, on the same cloth for a short hour, and the goiter 5 will cease in that place for a year or a half 6 . VIII-6 Loupfrusch is more hot than cold, and grows from that air through which trees produce their greens and flowers. And when greens and flowers come out on trees, at that time the spirits of the air lie in wait for men more than at any other time, because then also the minds of men rise more in the vanity of playing and laughing, just as then also the greenness of trees grows, and then also men commit idolatry and many vanities with the same worm by diabolical arts. But if anyone wants to ensnare, lest diabolical arts be performed by him, let him throw himself into a single quackburn so that he becomes wet, and henceforth no one will be able to perform any diabolical art with him. 2 But it is of no use as a medicine.

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VIII-7 Horuuine is cold, and the colors which it contains are livid and poisonous. 2 But the same poison is not so strong that a man is greatly injured or helped by it. 3 And there is no medicine in it. VIII-8 Mol is hotter than cold, but its heat quickly cools, and its poison is deadly. 2 But mol itself does not harm a man much while he is alive, but men are killed by its poison if they taste it. The rest that is in it 3 is of no use as a medicine. VIII-9 The lizard / (ethis) is hot and dry, 2 but its poison is somewhat weak, and not very harmful to a man. But the lizard itself is rough and sharp in its nature. 3 But what is in it is not effective as a medicine. 4 But a man who has a wart on his head, 5 or some black spots on his body, 6 should burn the lizard to powder, and put that powder into pure and good wine, and dip old lard into this wine, 7 and then with that lard he should anoint the scab / wart on his head 8 and the black spots on his body 9 and he will be cured. VIII-10 A spider is more hot than cold, and is almost as dangerous to its venom as a scorpion, 2 except that the scorpion has a large and fat heart, 3 but the spider has a small and weak heart. 4 And if the venom of a spider touches the flesh of a man from the outside, it is dangerous to a man. But if a man eats or drinks its venom, he will die or barely escape death. 5 But when the spider is full of venom, it evacuates its venom (that is, its venom) through the web, and in this it works so hard that it is then less rough than it was before. But when it has emptied itself, it makes a little cave in the web and lies in it until it is filled again. 6 And then again, while it lies in its empty cave, it is fierce in ambushes both for man and for other animals. But the web of the spider itself 7 is of no use, 8 except that it is felt as if it were sweeter on certain 9 ulcers of men 10.

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VIII-11 The viper / (natir) is like a very hot fire, and everything in it is deadly, and it does not suffer anything to live near it that it can overcome, and it is so wicked that even a viper flees from another viper, until that time when it is its nature to conceive. 2 And then in copulation one breaks off the head of the other out of lust. But nevertheless, when a male viper sometimes sees a certain kind of snake, namely a female, he runs hastily towards her in lust, and fixes his head in her mouth, and ejects his seed into her, which when he has done, he suffers no harm from her in the amputation of her head, and so each flees from the other. And when the same snake then lays eggs, she waits for him to come and cherish them from whom she conceived. But when he does not come, because it is not in her nature to cherish her, she herself cherishes her eggs until they begin to live. And after her offspring have lived, the snake flees, because she sees that she is not of her kind. And those offspring grow up in the greatest danger to other living beings, because they are generated from two evil natures. And if anyone tasted anything from them, immediately that very hour they would swell up and collapse and die. 3 But in a region where vipers live, if any man finds a dead viper, because he cannot keep a living one, he should light a great fire in a secret place where there are no people, from strong wood, and thus throw the dead one into the fire, and then quickly depart from that place, lest its poison or its bad vapor touch him. And after it has been reduced to ashes, if anything remains of it, that man should leave it, and take its ashes and the ashes of the coals with which it was burned, and preserve them in a linen cloth. 4 Then 5 if any man has a swelling in his body, he should put the same cloth with the same ashes on that swelling, and the swelling will immediately cease. 6 But also if a dragonfly is born in a man, he should put the same ashes with the aforementioned cloth on the dragonfly and he will be healed. But if even a worm called a snevelze eats human flesh, let him put the ashes on top of it with the same cloth and he will be cured, because there is so much heat and so much strength in those ashes that it stops evil heats and these plagues in man. VIII-12 A basilisk is born from certain worms that have something of the devilish arts in them, namely, that it is red. For when a red is pregnant, and when it is about to give birth to its young, if it then sees the egg of a serpent or a hen, it loves it, and stretches itself over it and cherishes it, until it brings forth its offspring which it had naturally conceived. Which immediately die after it has produced, and seeing them dead, it places itself again over the same egg and cherishes it, until the offspring in the same egg begin to live. And soon, by God's permission, a certain power from the devilish art of the ancient serpent touches it, which will also rest in the Antichrist, so that as he did to all

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it resists the celestials, so also this animal resists all mortals by killing them. But after the red-headed one has perceived it living in an egg, it is immediately astonished at the unjust custom and flees. And it breaks the shell of its egg and comes out, and in its nature emits a most powerful breath, which contains in itself the most acute and strongest 2 cold, which without the infernal stings can be like hail, and also the most acute and strongest 3 fire which even without the torments of Tartarus can be like lightning and thunder. But after it comes out of its egg, immediately with the strength of its breath it causes the earth to split up to a depth of almost five cubits, and then it lies there in the moist earth until it has grown to its maturity. Then it ascends again to the earth, and with its breath kills everything it finds in life, for nothing living wants to suffer nor can it. But when it sees something that is alive, it immediately, indignantly, sends forth cold and then fire from its breath, and thus kills the creature it has breathed on, so that it immediately falls as if struck by lightning and thunder. 4 But after the basilisk has breathed on any living creature and thus killed it, it is so exhausted from this that it then lies weak for a long time. Whence some basilisks die from the same fatigue, while others regain their former strength. But meanwhile, while it is in such fatigue, it could be killed very easily if someone dared to approach it before death. 5 However, sometimes a certain animal from the smaller animals, seeing it lying thus in the weakness of fatigue, bites it in its belly so that it dies, but the same animal that bites it also dies from its breath and poison, and cannot live any longer. 6

For because the basilisk kills all animals, therefore all animals become enemies to it. But after the basilisk has died, then because it has emitted a breath it will not be able to kill any more animals, unless someone is affected by its stench and dies from it. But if any man were to taste of its flesh or dust, he would immediately be torn to pieces. But if anyone were to put a dead basilisk in a deerskin and burn it in a deserted place, its ashes would shine like gold from the strongest fire of its nature, so that even some people, deceived, would think those ashes were gold. And if any man were to taste of those ashes, he would immediately fall to death. For whatever is in a basilisk is all deadly poison. 7 But the basilisk that is born from a hen's egg is somewhat milder in its breath and in its poison than the one that comes out of a snake's egg, although both are the death of all living animals. 8 But if a basilisk dies in any field or in any vineyard, 9 and its corpse rots there, 10 that place becomes barren and sterile; or if it dies in some yard or in some house, 11 and it rots there, 12 the people who stay there are always sick, and the animals that are there 13 are frequently seized with pestilence, that is, skelmo, so that they also often die from it.

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VIII-13 The scorpion has a burning ardor and a certain bitterness of hellish punishments in it, and whatever is in it is entirely deadly poison and the death of man and other animals, 2 so that if anyone wanted to prepare human poisons with it, and the one who prepared it and gave it to someone to taste or touch, they would be subject to death. 3 And there are no medicines in it, except very quick death. VIII-14 The scorpion is very hot and poisonous, and it sends all its poison into its tail, so that its tail is always full of poison like the udders of cattle with milk. And with the poison of its tail it brings death to men and animals, and there is no use or any medicine in it. VIII-15 The Tyrian worm is very hot, and in its nature it seeks dry air; which also has a healthy humidity, 2 and it also seeks that heat, 3 which is neither too hot nor too cold but healthy, and at the same time purifies itself from all its harmful moistures. Otherwise it would be very dangerous to man. And when the air and breeze are weak, it seeks certain sandy caves, and in them for a while it hides itself, and then also there it eats certain herbs that are related to health, and from these it then remains healthy. But there are not many precious ointments in it, but it creates a kind of terror when, in some way tasted by man, it brings out sweat, and does not expel the inner infirmities of man much. VIII-16 Sercevedere is hot, and also has humidity in it. But a man who eats or drinks poison, should reduce the whole wormwood with its shell to powder, and add a little flour-like matter, so that this powder exceeds the flour five times, and also mix it with water, and thus make cakes, and bake them in the sun or in a hot oven after they have cooled somewhat, and then reduce the cakes again to powder, and take a handful of this powder in an egg, and purge the poison from it either by nausea or by withdrawal.

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VIII-17 b: Of Earthworms The earthworm is very hot, and is born in that greenness where grasses begin to sprout, 2 and grows in the noise of that greenness, and because of its pure nature it has no bones, and is as good and useful as moss and cinnamon and other useful herbs. For the earth has a certain humidity in it, by which it is held as if by veins, so that it does not flow away. And when rain is about to descend from the air, the same humidity of the earth senses the coming rain, from which the veins of the earth are filled, and this vlwrmes by their nature proceed intelligently because of the filling of the veins of the earth. 3 But a man who has * orphans, at that hour when the vlwrmes proceed to the descent of the rain, let him take a sufficient amount of them, and put them in a vessel or in a pot, and fumigate them with barley straw a little so that they die, and then add to them flour of wheat, 4 and mix them together strongly with oak wood. 5 And then let him also add a little wine and vinegar in equal measure, and thus mix again as if to make a paste, that is, to make a deick. And then let him put some of this paste / this deick on the * orphans before they are broken for three days, and the cleanliness of these clean worms diminishes the uncleanness of his flesh, and it will not be able to last there any longer. But if the * orphans are broken, dip the aforesaid

paste, that is, deick , prepared in the same way as aforesaid, loosely in sour ronst, and so place it on the broken * orphans, and it takes away that putrefaction and heals. 6 And if any woman does not have the purification of her menses, let her take some when they proceed to the descent of the rain, and in a test vessel with barley smoke let her crush them a little (that is, zu ribe), and then let her put them in a fine linen cloth, and let her dip that cloth in the juice of a meter, slightly crushed, so that the juice of that meter may contain the moisture of those worms so that it does not pass through the cloth, and then let her put the same cloth in white silk or in an old and fine linen cloth. And so it is prepared that he should stick a small stone in his navel, and also place it slightly around his navel, and then tie it around himself with a strong hempen belt so that it does not leak, and keep it around him for five 7 days, and during the same five 8 days (heffen, that is) he should drink a decoction of wine or beer with a little wine or with heated fat, in the morning with breakfast and at night 9 when he goes to bed 10 , and he will have a most pleasant purification. 11 But also if anyone is wounded (or versniden) or is very ulcerated, 12 he should crush the suffocated ones in a earthenware vessel with barley smoke 13 and so place it on the place of the wound or ulcer (or versniden), and with its aforesaid powers 15 it draws out and heals their bruise and inflammation 14 like a plaster. 16 And he who has pain in the spleen, let him crush the barley-smoked bulrushes in an earthenware vessel, 17 and then place them in a fine linen cloth and place them over the spleen, and on that cloth let him place wheat bran, diluted with vinegar and heated from the outside, 18 and bind them with another cloth from above, 19 and thus keep them bound around him throughout the night and throughout the day, and the pain in the spleen will cease. 20 But if also in

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hairs newly come forth and grow in the flesh of a man, of which he has a nuisance in that very place, he should suffocate it with barley smoke in a earthen vessel, and anoint his flesh where the hairs newly grow, and then with fine flour and water he should make a thin liquid like a clear, and with a feather he should smear it over the same worms and over the flesh itself, and so he should make it a hedge, and he should make that flesh barren and sterile in the hairs, so that they may not come forth any more. 23 But also take ulwrmes and smother them with barley smoke, and crush them in an earthen vessel with oak wood, and then add to them the same measure of mallow / (babelen), and then mix about a third part of them with goat's hair, and also add more butter than there is of all these, 24 and then boil them all together in a pan, and thus make an ointment, 25 and anoint with it either whole or broken scrofulas / (* orphans) and that flesh which worms eat and great and strong ulcers of your body, and you will be healed. He who also has pain in the hageldruse or in other glands, let him take the dung of vlurmes 26 which is found in the earth, and 27 let him heat it in an earthen vessel over the fire, and then put it in a linen cloth, and so put it hot on the hageldruse 28 or on other glands, 29 and do this repeatedly, 30 and the pain will cease and the glands will disappear. 31 And he who has a stomachache, let him take the same dung of worms 32 which he finds on the ground 33 in a vessel 34 heated as we have said, 35 and put it on his brustleffel and on his stomach, and do this repeatedly, 36 and his stomach will be cleansed and will be smooth. 37 But if you cannot have worms at the time when you would like to have them, and if it does not rain, so that they do not come out of the ground, 38 then dig the ground in a damp place and collect them, 39 and make the aforementioned medicines 40 with them. But nevertheless, they are much more useful for the aforementioned medicines 41 when they come out of the rain by themselves. VIII-18 A tortoise (that is, a snehil) that is in a shell and walks on the ground is cold in nature. 2 But a tortoise that is in a shell 3 is not very useful for medicines. 4 However, if a worm eats a man, let him take the shell of this turtle, 5 and reduce it to powder, 6 and throw this powder on the place where the worm eats him, and the worm will die, 7 and that man will be cured. 8 But the turtle that is without a shell is cold, and is good for almost the same medicines, if you prepare it in the way that was said about the worm, except that the medicine made from the worm is much better and stronger 9 than the medicine made from that turtle. 10 For when you cannot have the worm, then the

medicines that are said about it, with that turtle that is without a shell, prepare, although they are weaker than those that are prepared from the worm. And thus that man will be cured who uses them in the way that was said. 11 When any pig is sick, crush the shells of the tortoise / [that is sneckenhus] and a little more of the dill / [dill] 12 than these shells 13 and put them in az

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so that it may eat, 14 and boil the stinging nettle / [heiternezelun] in water, and mix the boiled one with the same water az of it so that it may swallow it, and do this often 15 and it will be cured. V: Explicit book seven FW: When you see oxen … → VII,14,33-36 FW: The word of God all creatures … → VII,15,39 B: [Earthworm rock … Butterflies are made of worms, of course czwiffhuldrer]

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(Book nine) V: Book eight begins (Preface) FBPV: On the kind of metals W: Prologue to the book on metals begins In the beginning the spirit of the Lord was carried over the waters, and when the water was not yet flooded, but when it remained without the fluctuation of the flooding, the Holy Ghost made them flow by his breathing, and so also the same waters transfused the earth and confirmed it so that it would not be dissipated. And then where the fiery force that flows in the water passed through the earth, there the fire of the same water was turned into a gold mold with the very earth that it transfused. But where the purity of the flood water passed through the earth, there the purity of the flood itself became a silvery earth with the same earth perfused from itself. But where the wave of water moved by the winds passed through the earth, there the same wave was turned into a caliph and iron earth with the very earth that it transfused. And therefore caliph and iron are stronger than other earths, just as the wave of water moved by the winds is stronger than the stillness of the breezes. And as the Spirit of the Lord first caused the waters to flood, so He also gave life to man, and gave greenness to herbs and trees and stones. (Register) 1. Gold FWSBPV 2. Silver FWSBPV 3. Lead FWSBPV 4. Tin FWV, Tin S 2 , Tin czin B, Tin P

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5. Copper FWSBPV
6. Brass W, Brass F, Brass PV, Aurichalcum S, Aurichalcum messing B
7. Iron FWSBPV
8. Calibs FB 3 PV, Calypse W, Chalyps S (9.) ….live silver FW 4 IX-1 Gold is hot and has a certain nature like the sun, and is as it were of air, 2 and has a redness from fire, and is also of moist air. 3 But a man who is virgichtiget / (has gout) should take gold and cook it so that there is no dirt in it, and that nothing drives it away, and so reduce it to powder, that is, bad, and then take a little flour similar to the quantity of half a palm, and knead it with water, and to this paste / add some of that gold powder to the weight of one obuli, 4 and thus make a cake, 5 and cook it gently in a heated oven, 6 and eat it in the morning of the day on an empty stomach, and again on the second day in the same way make a cake with flour and with the same weight of gold, and eat it on the same day on an empty stomach, 7 and likewise on the third day prepare a cake with flour and gold in the same way and eat it on the same day on an empty stomach, 8 and this cake prepared and eaten in this way, 9 from him paralyzes / gout for a year. And this gold lies in his stomach for two months, and does not aggravate or ulcerate the stomach itself, but if it is cold and slimy, it warms and purifies it without danger to the same person. But if a healthy person does this, he will retain his health, and if he is sick, he will be healthy. 10 And again take pure gold, and put it in a pot or in a gluwe vessel, and so set it on fire in a little pure wine, that it may be warmed by it, and drink it so hot, and do this often, and the giht will cease from you. 11 But he who has a fiber in his stomach, let him likewise heat pure wine with the fire gold and drink it so, 12 and the fiber will leave him, 13 because the good virtue of the same gold with

the altered heat by the force of fire, as aforesaid, takes away the bad humors of the stomach. But let it be applied to wine and not to water, because wine consumes a bruise in a person's stomach more than water. 14 And if a swelling arises anywhere in your body, heat the gold to the sun, and thus round the swelling / geswolst bestrich the same swelling, and that swelling will disappear, 15 because the good virtue of gold when it is excited to the fire of the sun, soon the same gold which is from the fire, as it were by the heat of the sun, revives and fixes the rising humors with its strength. 16 And he who has deaf ears, with gemalen gold and flour like paste / deick prepares, as above said, and a little of it

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fixes it in his ears, so that the heat thereof passes into his ear, and he does this repeatedly, and he will receive hearing. IX-2 Silver is cold, 2 and it is from cold air, which has that cold wind which also makes the earth cold. 3 But a man who has an excess of humors in himself, and frequently expels them, should cause silver made very pure to be ignited in fire / gluwe , and so ignited let him put it into good wine, and do this four or three times 4 so that the wine becomes warm from it, and thus 5 drink it often on an empty stomach and at night, and reduce the excess humors in him, that is, it will swendet . 6 For the strong nature of the coldness of silver reduces the hot and cold and moist humors by its sharpness with the heat of fire and with the heat of the altered wine, as has been said above. But if he takes food or drink in a silver vessel, it neither benefits him much, nor is it harmful to his health. 7 But if someone were to eat silver reduced to dust, it would be too heavy and too cold in his stomach, and he would also be injured from it afterwards, even if it then helped him against some infirmity. IX-3 Lead is cold and would injure a man if he were to take it into his body in any way, 2 and this he would do because of the coldness it contains, and because it is also somewhat crude and is like the foaming and excrement of other substances. 3 But if a dead man swells, and if lead is placed on him, it somewhat restricts his swelling, 4 because he has no vital breath. 5 But if a swelling were placed on a living man, he would be completely torn apart and could not live, 6 because its coldness would pass through him and tear him apart, because it is like the foaming of other substances. But neither food nor drink is good in a leaden vessel because of the coldness it contains. IX-4 Pewter (zyn) is colder than hot. 2 And if any man puts tin on his skin, so that his skin and flesh are warmed from it, he brings weakness to his body 3 because of its coldness. 4 Or if any man eats or drinks in a tin vessel, he contracts a weakness from it, so that it is almost like poison to him. 5 But if the flesh around the eyes is inflamed, let him reduce the tin to ashes, and put them in pure wine, and at night, 6

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when he goes to sleep, 7 with this wine he anoints the eyes that are inflamed, 8 so that it does not touch the eyes from within, 9 and they will make them healthy and beautiful, 10 for the coldness of the tin, tempered with the heat of the wine, heals and composes the flesh that the hot fluids shake off and expel. 11 But it does not drive away the darkness of the eyes. IX-5 Hot copper comes out, and quickly cools, and is like the ashes of gold, namely, like the ashes that fall from burning embers. 2 And whoever has any fevers, 3 and those fevers that arise in the stomach – and not 4 daily or tertian or quartan, 5 riddo – 6 that is, a person who yawns 7 and rends 8 and is slow, and who has aversion to food, should take pure copper to the weight of five coins and put it in Franconian wine 9 and sharp 10, as much as he can take, and so boil that wine vigorously, namely until it begins to decrease, and then remove it from the fire, and afterwards drink it moderately for nine days on an empty stomach, and his fevers will cease. 11 For copper has heat from a sudden and raging fire which is of a certain ardor from a straight fire, and this should be put in wine and boiled vigorously, so that the virtue of the copper is fully mixed with the virtue of the wine, and so it will animate the corrupt humors and their coagulation. 12 But if anyone is paralyzed / has gout, so that he contracts himself completely, that is, he crimps / breaks, take pure copper and throw it into the fire until it burns, 13 and then remove it from the fire until it cools, 14 and again throw it into the fire until it warms up

again, 15 and again remove it from the fire and let it cool again, 16 and a third time throw it into the fire, and when it then burns, put the burned wine into good wine, and cover the vessel above, so that its heat and vapor do not escape, and 17 then give the person who is paralyzed / has gout 18 a little warm to drink, and the paralysis / gout in him will cease. 19 Thirdly, this copper is placed in the fire, so that if there is any stench or corruption in it, it is annihilated by the fire, and thus the wine, when drunk, by the good heat and its power and the good heat of the wine, flees the noxious humors from which paralysis arises. 20 And if anyone eats or drinks poison, let him take good wine, and add a third part of the wine to vinegar, and then, as it were, half of these two, let him mix 22 some of the juice with rue, and then let him put about a quarter of pure copper on the fire, and so put the heated wine on it that it becomes so hot, and then let him drink it so hot on an empty stomach for three days, and thus either through nausea or through withdrawal the poison leaves him. 23 But if horses or donkeys or oxen or sheep or goats or pigs or any other animals have strenglen or houetsichdum, place a large piece of copper in a caldarium or in a pan, and pour water over it, and then bring the same water to a boil over the fire with the same copper, and thus sprinkle the fodder of their cattle, whether oats or hay, once or twice with the same hot water, so that they eat it sprinkled, and the plague will cease from them.

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24 For when the aforementioned heat and power of copper in water is excited over the fire, and when it is thus given in fodder or in drink to suffering cattle, it diminishes the corrupt humors which are in it and which are contracted in their heads from the corrupt air. IX-6 Messinc / Auricalcum is hot, and made of another metal 2 like calc of stone. And because it is not of its own nature a sword, but is made of another metal, 3 like a soldier, who is not a soldier by his own nature, but has become a soldier. Therefore it is of no use as a medicine, but rather harms a man more than it benefits him, 4 so that if a man wears it on his finger like a ring, or if other flesh of his body becomes hot from it, he attracts more infirmity to himself than health, 5 because the same metal by itself has no power. IX-7 Iron is very hot in its own nature, and therefore it is strong, and its strength is useful for many things. 2 And if anyone has iron near him, so that his flesh is warmed by it, he is less harmed by it than by tin, 3 because the same iron has heat in itself and because it is a straight edge. 4 But he whose stomach is so cold that it hurts, let him take a thin piece of iron, and heat it over the fire, and when it is so hot let him place it over his stomach, and take it away again, and heat it again and place it over his stomach again, and do this often, and he will be better, 5 because iron is hot and of the right temper, when its heat is raised over the fire, and placed over a man's stomach, it drives away the cold humors from which the stomach hurts, as has been foretold. IX-8 Calypso is very hot, and what is strongest in iron is in the era of it. And it almost signifies the divinity of a god, whence the devil also flees and avoids it. 2 And if you suspect that poison is in food or drink, then if the food is moist, such as vegetables / warm muse or sorbicula / suffen, put a burnt calypso on it, and if there is poison in it, it weakens it and weakens it. Or if the food is dry, such as meat or fish or eggs, place a heated calyx in wine, and pour the wine over the same food, and if there is poison in it, it weakens it. Or if it is bread, place the same bread or similar dry food in a heated calyx with wine; and if there is poison in it, it is depressed in

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it, so that it does less harm to the person eating it. 5 And also place a heated calyx in a drink, whether it be wine or moretum / (mereta) or beer or water or any other drink, 6 and if there is poison in it, it is immediately weakened. 7 For the strength of the calyx is the strongest strength, which cannot proceed to the greater strength of the tools. And it is the foundation of all cutting tools, and it has such strength in itself that when its heat is raised to fire, it weakens the poisons both without the heat of the wine and with the heat of the wine, and by its good heat and good strength it brings them to nothing. 8 For if a calyx set on fire is thus placed in food or drink, or if wine heated with a calyx set on fire is poured over food, whether

it be bread, meat, fish, or other such foods. And if poison is in them, then the strength of the same poison is reduced and weakened, because the calyx has such great power that it dries up that poison in this way, which can harm the eater and drinker less, 9 so that if any man tastes the same poison in this way, it will not be able to bring him to death, 10 even if he swells up or becomes weak for a while, because he will still be able to escape death, 11 if that poison is weakened with a calyx set on fire, as was aforesaid. (IX-9) The earth has a certain humidity in it, from which trees and herbs and grass and all things that grow on the earth grow green. And this humidity sometimes in certain places is some small worms like a spider, and it also produces similar ones which, lying in the same humidity and in the same fomentation, before they grow to full size, emit foam from themselves and this is most unclean and boils into quicksilver. PV: Explicit book of the blessed Hildegard (Hiltegardis P) subtilitatum diversarum naturarum etc. V: In the year of our Lord Mcccc°xlix° on the same day of Saint Alexij. FW: I-13, 12-19 as Dublette. FW: I-66, 4-14, in F as Dublette. F: I-163, 8-11 as Dublette. FW: Vocabulary lateinisch-deutsch (= Anhang I) F: Verzeichnis der Indikationen (= Anhang II)

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Appendix I Vocabulary lateinisch-deutsch in FW in der Rahneufung der Bücher, but ohne Book II und IV F: grass W: They begin with the names of plants Feniculum F, Feniculum W Venichil F, Venichil W Hemp FW Hanif F, Hanif W Nigella FW Ratde F, Raddo W Pulmonia F, Pulmotiana W Luncwürz F, *lincwrz W Solopendria F, Scolopendria W Hirzlunge F, hyrselunga W Gentiana FW Enciana F, e-W Serpillum F, Serpillum W Cünla F, Cunnela W Marrubium FW Andorn F, a-W Sisimbrium F, Sisimbrium W Sesemere F s-W Hemlock F, Hemlock W Schirlinc F, Schirlinc W Acedula FW Amphera F, a-W Jouisbarba F, Jouisbarba W Hüswrz F, huswrz W Brionia FW Sitwrz F, sichwrz W Strawberry FW wntwrz FW Bag FW Sanicule F, s- W Hermodactilis F, Hermodactylus W Heilbowit F, Heilbowit W Filex F, Filex W Farn F, f-W Asara bacara F, Asara bachara W Hasihwrz F, h- W Aaron FW Aaron F, a-W Polypodium FW Steinvarn F, st-W

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Esula FW Woluesmilch F, woluismilch W

Strynus FW dol FW

Five leaves FW Fünfbledere F, funfbledere W

Mandragora FW Mandragore F, m- W

Volubilis FW winda FW

Vincella F, Viticella W bouerella F, boborella W

Mellissa FW Benesuga F, binesuga W

Lactucella FW Sunnenwirbel F, sunnenwerbel W

Hamulus F, Hinnulus W Hoppo F, hoppe W

Tibra F, Tybra W Lauendula F, l- W

Cerifolium FW Keruela F, keruele W

Yposelina F, Yposellina W Pungo F, bungo W

Nasturcium F, Nasturcium aquaticum W Burnekarse F, b- W

Portulaca F Burzel F, b- W

Ascolonum F, Aschalonum W Aschlouch F, aschloch W

Agrestis lactuca FW Wildelatge F, wildelatiche W

Sinapis agrestis F, Synapis agrestis W Hederich F, h- W

Lappa FW Cletta F, cl- W

Cardus FW Distil F, d- W

Vnctuosa F, Unctuosa W Menua F, m- W

Atriplex FW Melda F, m- W

Aserum FW Gundereue F, gunderebe W

Abrotanum F Stauenrz F

Satisum F, Sitisura W Cle F, cl- W

Absinthium FW Wermüde F, wermude W

Tanocetum F, Tanacetum W Reynevane F, reinevane W

Origanum FW Dost F, d- W

Millefolium FW Gerune F, garue W

Diptanus F, Dyptannus Wizprz F, w- W

Febrifuga FW Metere F, matrene W

Pilosella FW Musore F, m- W

Solatrum FW Nagtschade F, nathschade W

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Tapsus FW willene FW Centauria F, Centaurea W Centena F, c- W

Elleborum FW Cyterwrz F, ẓiterwrz W

Basilisca F, Basilica W Basilia F, basilie W

Aquileia FW agleie F, agleia W

Oculus consulis FW frideles ouga F, frideles ouge W

Semperuiua FW Sprincwrz F, spr- W

Peucedonum F, Pentedonum W Berewrz F, berwrz W

Saxifraga FW Steinbreche F, st- W

Vgera FW Ŵgere F, ŵ- W

Celidonia FW Goltwrz F, g- W

Scabiosa FW Grintwrz F, gr- W

Ibiscum F, Ibischum W Iuesche F, iwesche W

Valeriana FW Denemark F, denemarke W

Nepta FW Nebeta F, n- W

Rustica FW Biuerwrz F, b- W

Genisia FW Grensinc F, gensecruit W

Herba Git F, Herba gith W Mürcrüit F, murcruit W

Ipya F, Ipia W Hunesdarm F, hunsdarm W

Capillus ueneris FW Nessewrz F, nesewrz W

Nigella FW rayd F, clebia (dt.?) W

Verbena FW Isene > Isenbart (von anderer Hand) F, isene W

Patris saluia FW Scharleye F, scarletya W

Rubea FW Rizza F, r- W

Benedicta FW Benedicta F, blessed W

Sanguinaria FW Blüitwrz F, blutwrz W

F: Trees

W: Names of trees

Mespilus F, Hespilus W Nispelboum F, (:) espilboum W

Palma FW Dattilboum F, d-W

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Sauina FW Seuenboum F, s-W

Ash FW Asch F, a-W

Tremulous FW Aspe F, a- W

Alnus FW Erle F, e-W

Platanus FW Aborn F, a-W

Taxus FW Iwenboum F, Iwenboum W

Vibex FW Birke F, b-W

Pine FW Vora F, v-W

Fusarium FW Spileboum F, spilboum W

Carpenter FW Hanbuche F, h-W

Vlnus FW Wilboim F, Wilboum W

Lentiscus FW Melboum F, m- W

Horn FW Erliczboum F, Erlizboum W

Dyameratia F, Dyamaratia W Mazzoldra F, Mazzoldra W

Mertillus F, Martillus W Myrtelboum F, Myrtelboum W

Bush FW Hephe F, hephe W

Gnesta F, Genesta W * First F, first W

White spine FW hagedorn F, hagedorn W F: Fish W: Names of fish Cete FW Waluisch F, w-W

Delphinus F, Delphinus W Merswin F, Merswin W

Ypocus FW Huso F, Hulso W

Rumbus FW Sture F, Sture W

Welra FW Velre F, welre W

Essoc F, Essoc W lasch F, salme lasch W

Catfish FW Coppera F, c-W

Catfish FW Barbe F, barbe W

Body FW Carpo F, c-W

Pig FW Breseme F, br-W

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Dendex FW Muniume F, Munne W

Sparus FW Barse F, Barse W

Timallus FW Esch F, e-W

Gracius F, Gracius W Grosse F, cr-W

Clebia FW Hasele F, h-W

Solka F, Solka W Blike F, bl-W

Scowill FW Paffendume F, Paffendume W

Hold the FW Slia F, sl-W

Rock FW Grundel F, Grundel W

Serra FW Stechele F, st-W

Hamio F, Haymo W Steinbize F, Steinbize W

Capito FW Culbouit F, Culbouit W

Lampreda FW Lamprida F, lamprida W F: Birds W: Names of all Grifo FW Grife F, grif W

Struzio FW Struiz F, Struze W

Swan F, Swan W Swane F, sw-W

Ardea FW Reygere F, Reyger W

Wltur FW Gier F, gir W

Cyconia FW Odeber F, Odebore W

Fulica FW Hagelganz F, Hagelganz W

Remove the FW Birchun, birchun W

Falcon FW Herodius F, Valco, Crodius W

Your FW Hurbun F, Urbun W

Narus F, Larus W Muse F, m-W

Onocratulus F, Onocrutulus W Ortubel F, o-W

Orix FW Here F, here W

Owl FW Huch F, h-W

Pelicanus FW Husegoum F, Husegum W

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Ficedula FW Sneppa F, Sneppa W

Picus FW Specht F, sp-W

Paris FW Meysa F, meyse W

Blackbird FW Amesla F, a-W

Turtle F, Turtle W Drosla F, drochele W

Lark FW Leriche F, lewerke W

Vpupa FW widehope FW

Quiscola F, Quiscala W Wachtele F, Wachtele W

Philomena F, Philomena W Nagtegal F, nachthegale W

Sturnus F, Sturnius W Stand F, st- W

Frigellus FW vinke F, vinke W

Carduellus FW distiluinco F, distiluinke W

Amerellus FW Amere F, a- W

Lucilia FW Grasemüscha F, grasemüscha W

Gruricula W wasserstelze W

File W wargengil W

Regulus FW Cünengelin F, kuningilchin W F: Animals W: Names of animals Elephant FW Elpendier F, Elpindier W

Camel FW Olbant F, o- W

Unicornus FW Einborn F, ei-W

Tiger F, Tiger FW Tigerdier F, t-W

Panthera FW Pantier F, Pantyer W

Roe deer FW Reich F, Ree W

Capricornus FW Steinbüc F, Steinbüc W

Buffalo FW Wisant F, w- W

Beaver FW Biuer F, b-W

Game FW Otter F, o- W

Symea FW Add F, add W

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Lynx FW Lusb F, luschs > lusch W

Taxus FW Dasch F, das W

Lena FW To him F, to him W

Spiriolus F, Spyriolus W Eichorn F, Eichorn W

Martarus FW Mart F, m-W

Zebalus FW Zobel F, Zabel W

Megalus FW Harmel F, Harme W

I show FW Spizmus F, Spizmus W

Ceculus FW Blintsliche F, bl-W

Rubeta FW Believe F, cr- W

Rana FW Frosch F, Vrosch W

Ranunculus F, Ranunculus W Hormume F, horminne W

Begulus F, Basiliscus W Lintwürm F, lintwrm W

Vipera FW Natere F, n- W

Scorpio FW Stechfedere F, scherfedere W F: Metalla W: Nomina metallorum Aurum FW Golt F, g- W

Argentum FW Siluer F, s- W

Plumbum FW Bli F, bl- W

Stagnum FW Zien F, z- W

Cuprum FW Copper F, cupper W

Auricalcum FW Messanc F, messinc W

Ferrum FW Yseren F, y- W

Calibs F, Calips W Stail F, st- W

Mercurius argentum viuum F quecsiluer F (Additional note by another hand)

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Appendix II List of indications in F in the order of the books, except for Liber II Only the chapters of Book I are numbered. In the other books the numbers are added in brackets. At the end of the book of fishes and for the entire book of birds the keywords are missing, for which the gaps have been left. They have been added here after the text in square brackets. 1 Triticum Contra cerebri exinanitionem et contra morsum canis. Contra renum dolorem ex siccitate. Sanis et pinguibus bonus est. 2 Siligo contra frigidum stomachum. contra glandes. contra scabiem in capite. contra cancrum. 3 Auena Contra amentiam ex humiditate. 4 Ordeum Contra consumptos. contra faciei duritiam. contra infirmitatem capitis. 5 Spelza contra consumptos. 6 Pisa Ad caput et ad viscera. 7 Faba Contra dolorem uiscerum. contra scabiem. 8 Lens Contra scabiem 9 Milium Contra dolorem pulmonis. contra infirmitatem ex vacuitate cerebri. 10 Fenich 11 Hanif ad sanitatem stomachi. against head weakness from brain emptiness. 12 Raddo against head itching

and to repel flies. 13 Galegan against burning fever. against iliac from cold cause. Against Syncope. against paralysis.

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14 Zitewar Against tremor of limbs. against excess saliva. against pain in the head. against fullness of the stomach. 15 Ginger Against dryness of body. against ulcerated eyes. against zitdruse. against vich . 16 Pepper Against pain in the spleen. 17 Cumin against asthma. against nausea. 18 Bertram against body defect. against phlegm in the head. for clarity of eyes. 19 Liquorice for clarity of voice. makes the mind sweet. clarifies the eyes. against indigestion of the stomach. against frenzy. 20 Cinnamon Against bad humors. 21 Nutmeg For cheerfulness of mind. for purity of sense. against bitterness of heart. 22 Rose for clarity of eye. against small ulcers. 23 Lily Against leprosy from phlegm. against urslegte. 24 Psyllium against fevers. for cheerfulness of mind. strengthens the brain. against fevers in stomach. 25 Spica Against asthma. against pain in liver and lungs. 26 Kubeba against evil burning for cheerfulness of mind. against laziness. 27 Gariofili Against pain in head. against murmur of bowels. against dropsy. against gout. 28 Christian against freisliches. against paralysis. against fevers. 29 Luncwrz against flatulence of lungs and asthma. 30 Hirzeszunga against pain in liver, lungs and bowels. against pain in head and chest. against syncope. 31 Gentian against heart weakness. against fevers in stomach. 32 Quenela against gross scabies. against itching of the skin. against pain in the brain due to starvation. 33 Andorn against deafness of the ears due to hair removal. against throat removal. against cold cough. against weak and broken viscera. 34 Hirzeswam against arteticam from viscous humors. 35 Lavendula against lice. For clarity of the eyes. 36 Fenugreek against daily and quarter fevers and headache.

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37 Sisemera against toxicum. against lice. against leprosy. 38 Peffercruit against heart weakness. against weak stomach. against sadness of mind. to clarify the eyes. 39 Scherlinc against concussion of the limbs. 40 Camphor against infirmities. 42 Huswrz against semen deficiency in men. against deafness from hair loss. 43 Scitwrz against toxic. to drive away poisonous animals. 44 Wn(t)wrz against small abscesses. against wounds. against pustules. 45 Sanicula against slime and viscera of the stomach. against deep wounds. 47 Farn against demons to drive away. lightning and thunder. against the snares of the devil. against a woman and her child. against arthrosis from a cold cause. against deafness of the ears. against paralysis of the tongue. against memory defect. 49 Aaron's herb against crissipila (yes!). against paralysis of the tongue. against fever. against melancholy smoke. 52 Dolo against larger abscesses. 53 Douwrz against cloudiness of the eyes and stomach weakness (yes!). 54 Brackenwort against gout (yes!) from a cold cause. against hoarseness of voice due to dampness and asthma. 55 finfblat against fevers. against cloudiness of eyes. 56 mandrake against luxury. against melancholy smoke. against heart defect. 57 winda against scabies. 58 boberella against cloudiness of eyes. against deafness of ears. against ulcers of the viscera. 59 Binesuga against cloudiness of eyes. 60 Sunnewerbel against hoarseness of voice. against constipation of the stomach. 62 Lilen against asthma. against excess of phlegm. 63 Sage against excess of humors. against stench of breath. 64 Ruth against melancholy. against pain from bad food. 65 Hyssop against cough. against pain of the liver and lungs.

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66 Fennel against cloudiness of eyes.

67 Dill against paralysis.

68 Petrocilium against pain in the heart, spleen and side. against calculus.

69 Celery against paralysis. against visceral ulcers.

70 Keruela against broken viscera.

71 Punge against constipation of the stomach.

73 Burnecarsse against jaundice.

75 Bachminze against asthma from repletion. against coldness of the stomach.

76 Alia menza against surions.

77 minor menza against lipididity of the eyes.

78 Romesche menze against colic.

82 inloch against ridden, finer, gibt.

89 Turnip against turgidity of ulcers.

90 Redich against excess of humors. against ex(cess)

flec(matis).

91 This latiche (sic!) strengthens the brain and prepares for good digestion.

92 Wild ladich against incontinence.

94 Mustard brightens the eyes

95 Alant against lung disease. against cloudiness of the eyes.

96 Papaver against itching. against lice and lice.

(97) Rupele (sic!) against stomach disease. against indigestion.

98 Cletta against calculus. against scabies of the head.

99 Vedistil against stechede, that is, knotted limbs.

101 Wegerich against arthritis. Against glands.

102 Menua For broken ulcers and for ulcerated and sore viscera.

103 Viola against cloudiness of the eyes. against melancholy.

103 (= 104) Chelda (sic!) against scrofula and for digestion.

104 (= 105) gunderue against consumption. against headache.

against headache smoke. against chest pain.

105 (= 106) Stakenürz (so!) against grint . against paralysis.

106 (= 107) Biünz against food and drink superfluity.

107 (= 108) Cle against eye darkness.

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108 (= 109) wermüde against headache from phlegm. against chest pain. against cold arthrosis. 109 (= 110) bilsa against sanctions (so!). against burning of the limbs. 110 (= 111) Reyneuan against colic. against dry cough. against stomach pain. against st(r)anguish. 1 112 dost against leprosy. 113 Garwe for healing wounds. against internal wounds. 114 Agrimony against dementia. against excess saliva from stomach indigestion. 115 Dictampnus against calculus from phlegm. against heart pain. 116 Metra against intestinal ulceration.

117 Musore against bad humors. 118 Swertele against dry scabies. against hardness of the skin. against frenzy. against calculus. against recent leprosy. 119 Merredich against heart pain. against lung opilation. 120 Atich against ear tremors (yes!). against nail scabies. 121 Nagtschade against toothache. against foot tremor. against heart weakness. 122 Ringela against poison. against cattle inflation. against cattle cough. against head scales. against gnat. 123 Willena against heart weakness. against hoarseness of voice. 124 Gamandrea against scabies. 125 Centaurea against bone fracture. against arthritis. against paralysis of tongue. 126 Poleum against insanity. against cloudiness of eyes. 127 Beonia against tertian and quartan from cholera adustata. against syncope. against excess phlegm. against epilepsy. against hair dye (yes!). against moths of clothes. 128 Bathenia against insanity. against seductions of dreams. against pretense. against menstruation. 129 Siterwrz against insanity 130 Alba siterwrz against menstruation. against heart pain. 131 Basil against paralysis of tongue. against fevers. 1 is already at 109

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132 biuenella against meleficia (so!). against fevers. 133 agleia against erysipelas. against scrofulas. against excess phlegm. against fevers. 134 Sprincwürz laxative potion. 136 berenrz against fevers. against jaundice and gout. 137 Steinbreche against calculus. against jaundice. 138 vgera against bubonem. against major ulcers. against uerrucas. 139 grintwrz against unclean potions. 140 Lubesteckil against glands. 141 Eveche against jaundice. 142 ybesche against fevers. against headache. 143 denmarke against pleurisy. 144 Nebeta against scrofulas. 145 Craniche snanil against heart pain. against coryza. against wet cough. against asthma and hoarseness. 146 Consolida vlcera exterius sanat sanat interius non. 147 Biuerwrz puluis ad sanitatem conseruandam. 151 Linsame against iliacam paine uiscerum . against ignis adustionem. 152 hünesdarm against tunsionem and liuorem. 153 Nessenrz against arteticam and ictericam. against pectoral opilationem. 154 herba que dicitur giht against stomach pain. against paralysis. 155 Isena against flesh putrefactionem. against throat tumorem. 156 Satureia against paralysis. 157 Woluis gelogene (sic!) ad incitandam libidinem. 158 Simez against u(er)mes. 159 (= 160) Meigelane against scrophula and erysipelas. 161 Dornella against excess of appetite. 162 Scarleia against toxicum. against stomach slime. against head pain. 163 storkesnanil against heart pain and sadness. 164 benedicta against body defect. 165 Ricza against excess. 166 Musecha is useful for any kind of poison.

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167 bircwrx against superfluous and poisonous humors.

168 Astrenza against fevers.

169 ertpeffer against fever.

170 brema against worms. against lung disease.

171 ertberincruit and its fruit Slim prepared in man.

180 (= 173) fungus which grows in a nut against worms.

buchswam against stomach slime. against difficult childbirth.

*buchswam (rightly widenswam) against lung disease. for purg(atory) potion. against eye welts.

birboumesswam against head scales and tinea. against nail scabies.

hirczesswam against gout from dangerous humors.

Fungus which grows in a superliminal door or in a roof against blood flow or dysentery. against scrofula.

other swams are of little or no value.

188 (= 174) vichwrx against burning fevers.

189 (= 175) Aloe against daily fevers. against cough. against ridden. against jaundice.

190 (= 176) Thus against eye cloudiness. against emigration. against fever.

191 (= 177) Myrrh against witchcraft. against luxury. against fevers or acute

192 (= 178) Balsam against intermittent fevers. against frenzy. against arthrosis.

194 (= 180) Züker against chest opilation.

196 (= 182) Butter against chest dryness.

198 (= 184) Acetic acid against scrofula.

201 (= 187) Pitch against worms and ulcers.

203 (= 189) Sulphur against toxicum. against zouber. against ghosts.

173 (= 190) Vichbone against visceral pain.

174 (= 191) Chickpea against fevers.

176 (= 193) Wicken against boils between flesh and skin.

181 (= 91a) Wild lettuce against pain in the belly of a donkey. against scrofula.

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182 (= 196) Gerla for the skin of a man which easily kills (thus!) 184 (= 58a) Borich against the darkness of the eyes. 185 (= 25a) Spica against pain in the liver, lungs and chest. 205 (= 43a) Briony against poison. against wounds on the feet of a man. 206 (= 197) Polypodium against pain in the intestines. 209 (= 198) Weith against paralysis. 210 (= 199) Himelsluzele against melancholy. against airy spirits. against bad humors of the head. against paralysis. 211 (= 200) Maior Huflatich against scrofula. 212 (= 201) minor huflatiche against liver pain. 213 (= 202) plionia against paralysis. 214 (= 203) Razzele against worms. 215 (= 204) dort against scabies of the head. 216 (= 205) Cardo against poison. against the worst. ~ (= 105a) Aserum potion against lung pain. ~ (= 207) Hirzurz against paralysis. ~ (= 209) Kaczenczagel to kill flies. ~ (= 210) Zugelint against leprosy and paralysis. ~ (= 216) Timus against leprosy. against paralysis. against stings. for the health of the eyes. ~ (= 217) Aloe against scabies of the head. against leprosy. Explicit on herbs. It begins with trees: (1) Affoldra against cloudiness of the eyes. against kidney pain. against spleen disease and migraine. (2) pear against asthma and migraine. (3) Walnut against worms. ointment for leprosy. against excess phlegm. against moth. (4) quidenboim against arthrosis. (5) persichenboum against stench of breath. against worms. against arthrosis potion. against throat tightness. against headache.

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(6) Kirsboum against ulcers similar to leprosy, against colic, against worms, against tinnitus in the ears.
(7) primboum against worms, against scalp scales, against witchcraft, against swelling of the lips, against dry cough.
(8) sperboum against ortorum worms.
(9) Mulboum against scabies, against toxic.
(10) Mandilboum against cerebral starvation, against lung disease and liver disease.
(11) Hasilboum against scrofula.
(12) Kestentenboum (yes!) against gout, against animal mortality, against animal infusion, against brain dryness, against syncope, against liver disease, against spleen disease and stomach disease.
(13) Mespilboum against fever.

(14) Vichboum against head, eye and kidney disease.
(15) Loirboum against stomach dirt, against head, chest and side pain and kidney disease, against gout and daily fever, against cold gout, against headache, against lung dampness, against viscosity.
(16) Oleyboum against gout, against cold stomach disease, against cold arthralgia.
(17) Dattilboum against pleurisy, against frenzy.
(18) Bonciderboum against daily fevers.
(19) Cedar against spleen disease, against internal malaise, against colic.
(20) Cypress against stomach pain, against cough, against diabolical irruptions.
(21) Siuenboum against worm corrosion, against lung malaise.
(22) Boxwood against jaundice.
(23) Fir against frenzy and headache, against stomach and spleen pain, against asthma and cough, against cancer, against swelling of the lips, against sorcery and aerial spirits and incantations.
(24) Lime against heart pain, against all dangerous plagues, against cloudiness of the eyes, against paralysis.

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(26) Beech against jaundice. against all intercalated fever. against erysipelas.
(27) Ascb against gout. against stomach and lung disease.
(28) Aspa against infantium solutionis continuum. against paralysis and stomach coldness.
(29) Erla against skin ulceration.
(30) Aborn against daily fevers. against gout. against nasal swelling.
(31) Iwenboum against coryza and chest opilation.
(32) birka against new collections.
(33) Fronha against cattle pestilence.
(34) spilboum against dropsy. against spleen pain. against earthworms.
(35) Hagenbocha against abortion. against amentia. against morphea. against demonic illusions.
(36) Erlizboum against gout.
(37) Myrtilboum against scrofula.
(38) wacholterboum against lung disease and liver disease.
(39) Holderboum against jaundice.
(40) Belzboum against scrofula.
(41) Iffa against gout. against erysipelas.
(42) Harboum against scabies. against internal slime.
(43) Primma against leprosy. against cloudiness of the eyes.
(44) Hifa against lung disease. against headache. Laxina against stomach viscosity.
(45) Spina against paralysis seasoning. against stomach viscosity. against cancer.
(46) Vitis against cloudiness of the eyes. against cough. against rotten teeth. against excess of health externally (thus!). Explicit about trees. It begins about Mose that grows in trees:
(47) Mos of pear against gout. against burning fever. Explicit about herbs.

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Starts with stones: (1) Emerald Against erysipelas. Against headache. Against excess saliva. Against worm infestation. (2) Hyacinth Against eye pain. Against intermittent fevers. Against irritation of witchcraft. Against heart pain and excessive laughter. (3) Onychinus Against eye pain and smoke. Against heart pain and side pain. Against stomach pain. Against spleen pain. Against fevers. Against sadness. Against cattle mortality. (4) Beryl Against poison. Against anger. (5) Sardonyx Against lust. Against acute relapse. (6) Sapphire Against eye welts. Against eye abscesses. Against gout. Against weakness of senses. Against anger. Against obsession. Against lust. (7) Sardius Against madness. Against deafness. Against erysipelas. against

fevers and the boiling of the humors. against jaundice. against difficulty in childbirth. (8) Tepacius (yes!) against toxic. against cloudiness of the eyes. against fevers. against leprosy. against spleen disease. (9) Chrysolite Against fevers. against heartache. against bites in the belly. to preserve knowledge. against bad humors. (10) Jasper against deafness. against bark (yes!). against fantasies. against the flow of humors. against wandering of the mind. (11) Prasius against fevers. against shaking of the limbs. (12) Chaldedonius against anger as someone who speaks discreetly. (13) Chrysoprase against gout. against anger. against toxic. against erysipelas. against demoniacs. (14) Carbuncle against any infirmity. against headache. (15) Amethyst against blemishes on the face. against swelling. against spider bites. against lice. (16) Agates against poison so that a man may become sensible. against epilepsy. against lunatic. (17) Diamonds against malicious people. against frenzy. against apoplexy. against jaundice. (18) Magnets against incantations.

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(19) Ligurian against stomach pain. against strangulation.

(20) Crystal Against cloudiness of the eyes. against scrofula. against uvula. against heart pain. against syncope.

(21) Pearl against fiber. against headache.

(22) Cornelian against blood flow from the nostrils. The names of the fish begin:

(23) Whale whale against madness. against paralysis. against gout and scabies. against syncope. against excess of the stomach. against the mockery of demons. against planetary fever. against toxic. against eye-webbing. against abscesses. against scrofula. against glands. against gout. against paralysis of tongue. against pestilence of animals.

(24) Merswin against gout.

(25) Huso against dropsy.

(26) Stüre against colic. against eye-weakness. against air-breathing.

(27) Salmo against pain in the gums.

(28) Welre against cloudiness of the eyes. against viscosity of the stomach.

(29) Caper (so!) against mental fatigue.

(30) Heghet against worms.

(31) Against (so!) against fevers, eating reedium (so!) .

(32) Bresema against indigestion of the stomach.

(33) Elsna against heart weakness.

(34) Asch against cloudiness of the eyes.

(35) Allec against leprosy and small scabies.

(36) [Crassus] against arthritis.

(37) Cancer against facial defects.

(38) [Eel] against cloudiness of the eyes.

(39) [Alroppa] against scrofula.

(40) [Struz] against epilepsy. against melancholy.

(41) [Pauo] against owl.

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(4) [Grus] against paralysis. against colic. against scrofula. against cattle mortality.
(5) [Wltur] against frenzy. against paralysis. against back pain. against toxic.
(6) [Odeboro] against frenzy. against paral(isim).
(7) [Anser] against dry scabies and head scales.
(8) [Halgans] against cloudiness of the eyes. against colic. against cough. against stomach viscosity.
(9) [Aneta] against scrofula.
(10) [Vrhun] against worms.
(11) [Rephun] against lice.
(12) [Birchun] against cancer.
(13) [Falco] against scrofula.
(14) [Hauich] against liver pain and iliac. against scabies. against leprosy.
(15) [Sperwere] against lust.
(16) [Miluus] against scrofula.
(17) [Musera] against poison.
(18) [Mewa] against paralysis. against stomach excess.
(19) [Pica] against tinea.
(20) [Hera] against pain in the limbs.
(21) [Vlula] against paralysis. against dementia.
(22) [Huwo] against scrofula.
(23) [Sisegoume] against forgetfulness. against deafness. against insanity. against pain in the head. against disunion or fracture of the limbs.
(24) [Cuculus] against morphea and gout.
(25) [Sneppa] against cloudiness of the eyes.
(26) [Specht] against leprosy.
(27) [Meisa] against gout. against jaundice.
(28) [Amsla] against ghosts.
(29) [Drosla] against throat pain and hoarseness. against liver and lung pain.
(30) [Lercha] against throat swelling. against abscesses. against glands.

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(45) [Isenbardo] against apoplexy and paralysis. against gout. against dream phantasms.
(46) [Wideboppa] against scrofula and worms.
(47) [Nachtegale] against cloudiness of the eyes.
(48) [Stara] against scrofula.
(49) [Vinco] against scabies in children.
(50) [Distiluinco] against wheezing in the chest and other parts of the limbs.
(51) [Wazzerstelza] against gout and heart pain. against colic. against erysipelas. against glands.
(52) [Bechesterz] against clothes and hair moth.
(53) [Swallow] against scrofula. against ear abscess.
(54) [Bat] against jaundice.
(55) [Widewale] against deafness. against coryza.
(56) [Apis] against worms.
(57) [Fly] against spider bite. against fly poison.
(58) [Cicada] against orphans.

(59) [Mugga] against deep scabies.
(60) [Humbelin] against cloudiness of the eyes.
(61) [Wasp] against poison.
(62) [Glimo] against fatal disease.
(63) [Megilana] against scrofula.
(64) Elephant against brain pain from starvation. against coryza. against chest and lung pain.
(65) Camel against heart and spleen pain. against scabies, fever and bad sweat.
(66) Lion against insanity of the head. against paralysis of the tongue. against deafness. against stupidity. against difficulty in childbirth. against indigestion. against incantations and devil's hisses. against poison. against lightning.
(67) Versus against pusillanimity.
(68) Unicorn against all leprosy. against pests to avoid toxic.
(69) Tiger against recent leprosy. against indigestion. against scabby claws. against owl. against dragon.

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(7a) Helun against the timid. against frenzy. against paralysis. against diabolical ghosts. (8) Horse against great scabies. (9) Donkey against paralysis and lunatic passions. against worms. against leprosy. (10) Deer to cleanse the stomach. against gout. to drive away airy spirits and incantations and poisonous worms. (11) Reich against colic. against viscidity of the interior. against pain in the shoulder blades. against stomach ailments. against various plagues. (12) Steinbilc for preserving the health of the body. against incantations. against toxic substances. against illusions of airy spirits. (13) Wisant against pestilence of animals. (14) Ox against arthritis and stomach pain. against stones. against scrofula. (15) Sheep against consumptives. against fevers. against excess phlegm. against asthma and cough. (16) Goat against stomach and lung pain. (17) Pig against consumptives. against leprosy. (18) Rabbit against leprosy. (19) Wolf against gout. against frenzy. (21) Wolf against scrofula. (22) Biber against spleen pain. against excessive drinking. against menstrual retention. (27) Lusch against animal mortality. (28) Dasch against arthrosis and paralysis. against headache. against morphea. against all pests. (30) Ericius against colic. against stomach upset. against scrotum. (31) Eichorn against arthrosis. (32) Hamistra against scrotum and glands. against shoulder pain. (33) Mart against scrotum. (34) wazzimart against gout. (37) mole against scrotum and internal putrefaction. (38) wisele for health. against headache. against deafness. for strengthening the limbs.

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(39) Mouse against fatal disease. against difficulty in giving birth. against fevers. against stomachache.
(40) flea against fleas.
(41) ant against excess of phlegm. against gout. against leprosy. against scrofula and glandul(as). against sadness and for mental subtlety. The book on worms begins:
(42) Dragon against calculus. against eye cloudiness.
(43) a certain kind of serpent against sadness and annoying depression. against toxic.
(44) Crede against scrofula(as).
(45) Frusch against gout.
(46) Lacerta against head mite and morphea.
(47) adder against tumor. against dragonfly. against worms.
(48) scerzeuedere against poison.
(49) [Ulwrm] against scrofula(as). for inducing menstruation. against ulcers and scabies. against spleen pain. against worms. against stomachache.
(50) Tortoise against worms. The book on Metals begins:

(51) Gold against gout. against paralysis. against excessive drinking. against swelling. against deafness.
(52) Silver against excess phlegm.
(53) Tin against redness and swelling of the flesh around the eyes.
(54) Copper against any fever. against paralysis. against toxic. against animal cough.
(55) Iron against coldness of the stomach.
(56) Calibs against toxic.

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Hildegard of Bingen – The Berlin Fragment The Berlin Fragment is bound as the fourteenth and last layer in a collection codex, the front part of which contains other writings by and about Hildegard. Am Anfang dieser letzten Lage fehlen jedoch drei Blätter, die sicherlich einen thematisch vorausgehenden Text enthalten haben durchten, zumal die erste Kolumne (103^{ra}) der ersten vorhandenen Seite der Lage mit dem durch Zeilenschnitt bedingten Wortendteil – tum beginnt: … tum infrigidari permittantur . Verifizerbar ist der dann folgende Text (bis Blatt 103^{va} Mitte) aber einveitet als identisch mit einem Textstück des Kopenhagener Codex der 'Cause et cure', Liber I, Blatt 9^{va} , 5. Zeile von unten bis Blatt 10^{ma} , 15. Zeile von unten (= Textausgabe Moulinier: S. 49,6 Mitte bis Seite 50,18 Mitte) mit Ausführungen über das Element Wasser (water). Auffällig ist dabei, dass der Anfang und das Ende dieses fragmentarischen Textstückes des Berliner Codex im Zeilenschnitt mit dem Kopenhagener Codex übereinstimmt: (and then some) | then to be chilled am Anfang, und which they flow, they congeal | (and they overcome) am Ende. Solche identischen Zeilenschnitte kommen im dazwischen befindlichen Text beider Textzeugen nicht vor! Nach consstringunt gibt es in den 'Cause et cure' bis zum Ende von Liber I über 4 \1/2 Seiten noch weitere Ausführungen zum Wasser, die im Berliner Fragment nicht vorhanden sind, so dass dieses sowohl anschlimt des Anfangs wie auch des Endes fragmentarischen Charakter hat Es ist jedoch behrechtig, den möglichen Anfang aus dem vorausgehenden Text in 'Cause et cure' zu erschließen, denn dort gibt es einige Seiten vorher einen deutlichen Neuansatz in der Thematik (Moulinier S. 43,17), der überschrieben werden könnte mit 'De elementis'. Dieser Neuansatz kann ohne Schwierigkeit für einen zweiten, aber unvollständigen Teil von Liber I der 'Cause et cure' gegeben sein, weil er inhaltlich nur vom Wasser als einem der vier Elemente handelt, eingebettet in die kosmologische Gesamtschau der göttlichen Schöpfung. Wenn man nun feststellt, dass sich der gesamte weitere Text des Berliner Fragments (103^{va} - 116^{ra}) in drei Abschnitte unterteilen lässt, die den drei anderen Elementen gewidt sind: 1. aura (immer statt aer!) 103^{va} - 108^{rb} , 2. earth 108^{rb} - 112^{va} , 3. fire 112^{va} - 116^{ra} , so lässt das nur den

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Schluss zu, dass es sich bei beiden Textzeugnissen um einen inhaltlich ursprunglich zusammenhängenden Text gehandelt haben muss, der zu Hildegards kleineren, aber versprengten Schriften gehört haben durchte, von denen außer unserem Berliner Fragment nur noch die lose Folge der sechs Bücher des Codex der 'Cause et cure' vorhanden ist es sich bei dessen mittleren Büchern III und IV wiederum nur um neu gruppierte Auszüge aus dem Zusatztext (Book composite medicine) der 'Physica' handelt. Wenn auf den verlorenen Anfangsblättern des Berliner Fragments also durch die dem erhaltenen Textteil vorausgehenden Passagen aus 'Cause et cure' gestanden haben durchten, wäre dort ein guter Anfang mit dem Abschnitt 43,17 (nach Moulinier) gegeben. Er kann dann durch als zweter Teil des Liber I von 'Cause et cure' ansehen werden, nämich dem der Elemente, nachdem im ersten Teil das Firmament mit den Gestirnen thematisiert war. Merkwürdig ist dann allerdings die geänderte Seihnungen der Elemente. Es heißt zwar einleitend: So when God created the world, he strengthened it with four elements, namely fire, air, water and earth' (Moulinier 43,17/18), dann aber wird im 'Cause et cure'-Text nur das Wasser abgehandelt und im Berliner Fragment ist die weitere Rehnehlung: Luft, Erde und erst als Letztes dann auch das Feuer (von Schipperges als die Abschnitte II, III und IV characterized). In addition, Hildegard speaks in the Excerpted Text des Berliner

Fragments nicht mehr von aer sondern immer von aura. Ein beide Teile verbindendes Charakteristikum ist auch der aphoristische Stil des Textes, der es nahe legt, für beide eine primaire Entstehungsphase anzusetzen, d.h. der Sekretär Volmar notierte einen von der Seherin Hildegard intuitiv (bzw. visionär) rezipierten Text in unmittelbarer und nur vorläufiger Form, der zweite Schritt einer stylitischen Bearbeitung und Glättung hat nicht stattgefunden. Bauchir spricht auch das merkwürdige Erscheinungsbild des Berliner Fragments, in dem am Anfang gehäuft, aber auch später noch vereinzelt hinter vielen Abschnitten der Imperativ ' quere ' notiert ist (insgesamt 31 mal). Das durch unmittelbar auf Volmars Original zurückgehen, in dem er diesen Vermerk für spätere Rückfragen bei der Meisterin anbrachte. In dem hier vorgelegten Abdruck des Berliner Fragments sind die quere -Vermerke hinter den corresponding Abschnitten mit einem Asterisk (*) wiedergegeben. Heinrich Schipperges hat im Vor- und Nachwort seines verzältlichen Erstabdrucks (Sudhoffs Archiv, 1956) den Text auch bereits als eine Elementenlehre bezeichnet und diese anhand der bildlichen Darstellung des Mikrokosmos im Lucca-Codex des 'Liber meritorum operum' näher einstlich. Allerdings ist auf dieser Darstellung mehr das Firmament thematisiert, das vor allem auf den Inhalt des ersten Teiles von Liber I der 'Cause et cure' zutrifft. Algemeine wird aber seine Interpretation der Hildegard-

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schen Elementenlehre in hohem Maße der mystischen Erfahrungswelt der Seherin gerecht. Weitere Erläuterungen zur Elementenlehre hat Schipperges 1994 in seinem Festschriftbeitrag für Gundolf Keil 'Die Welt der Elemente bei Hildegard von Bingen' publiziert. Die deutschen Wörter sind in der Edition von Schipperges bis auf eines versältigung translitteriert: Das deutsche Wort dom 'Dunst, Rauch, fumus' (Abschnitt II, 18 gegen Ende) hielt er fälschlich für die Abbreviatur von lat. to say Nicht immer sind allerdings die deutschen Wörter richtig gedeutet: Auf S. 50,106 und 51,139 in patella dissolvat, id est sweice bezieht er sweice/sweizen zweimal nicht auf dissolvat, sondern auf patella 'flaches Geschirr'. Den zweimal ervächten ulwurm 'Regenwurm' (53,185; 61,463), der allerdings in dieser Bedeutung nur bei Hildegard vorkommt, deutet er fälschlich als 'Neunauge, Kieferwurm, Leinaal'. Bei dem Satz supercilia posita sunt, ut vach flnte aquas ne superinundent (Zeile 228/29 der Schipperges-Edition) kann das verschriebene Wort flnte wohl kaum – wie Schipperges meint – zu fluentes emendiert werden, vielmehr ist statt n ein u zu konjizieren und das Wort dann als deutsche Verbform von mhd. vluoten aufzufassen You give dt. Wort vach 'Vorrichtung zum Aufstauen des Wassers' muss dann auch nicht als Verbform von ahd. váhan umgedeutet werden (Optativ im Sinne von fangen, stauen oder wehren), wie es Schipperges tut, vielmehr ist, offenbar bezogen auf den Stirnschweiß, zu übersetzen: 'Die Augenbrauen sind in der (gleichen) Position wie ein Wehr, (das) die Wasserströmung lenkt, damit keine Überschwemmung entstecht'. Von den 36 deutschen Wörtern im Text (5 davon kommen zweimal vor) stehen 27 in voller Funktion im laufenden Text, 9 Verwendungen haben dagegen Glossenfunktion, sie sind mit der id est -Formel nach dem lat. Wort (z.B. livor that is troffo) eingebettet In einem Falle fehlt jedoch die id est -Formel, indem beide Wörter eindeich nebeneinander stehen, gehand das deutsche Wort an erster Stelle steht: svinet marcescit. Da man wie schon beim Physica-Text generale davon ausgehen kann, dass das deutsche Wort immer das primaire der Hildegard ist, wird man auch hier zu folgern haben, dass Volmar das lat. Äquivalent either bereits mit der Meisterin erörtert hatte, oder aber, dass er es auch selbsttätig im Nachhinein eingebracht hat. Die meisten deutschen Wörter sind auch im Physica-Wortschatz vertreten und damit einweit auf Hildegard zu beziehen. Einige davon sind in Bedeutung oder Lautung sogar spezelle Hildegard-Wörter, die anderweitig nicht nachweisbar sind, z.B. ulwurm, bewen, vach, troffo .

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Zur Handschrift Der Berliner Sammel-Codex, dem als letzter Teil das hier edierte Fragment beigebunden ist, ist seit 1912 im Besitz der ehemals Preußischen Staatsbibliothek Berlin. Vorher hatte sie ihren Weg vom Kloster Pfalzel bei Trier über Frankreich im 19. Jh. nach England gemacht und wurde dort als 'Cheltenhamer Handschrift 9303' geführt. Dass der Schreiber unseres Fragments identisch ist mit dem der im

ersten Teil des Codex befindlichen 'Vita Hildegardis' sowie auch der dann folgenden 'Epistles', der 'Lingua ignotae' und der 'Litterae ignotae' wurde schon früh erkant. Seine Lokalisierung ist nach Embach unter Berufung auf A. Carlevaris vermutlich um 1220/30 in Trier-St. Eucharius oder sogar im Kloster Rupertsberg anzusetzen (Embach 252f.). Allerdings hatte sich Embach in andrem Zusammenhang noch vorsichtigen geäußert und die Herkunft des Schreibers offen gelassen (Embach 165f.). Bei der hier presente Edition des Berliner Fragments wurde auf den kurzen ersten Teil, der mit einem Textstück in den 'Cause et cure' identisch ist, verzichtet. Dieser ist bereits in L. Mouliniers Textausgabe der 'Cause et cure' textkritisch eingearbeitet worden (Moulinier 49,6 – 50,18). Im übrigen kann auch hier auf eine einghende Handschriftenbeschreibung verzichtet werden unter Verweis auf folgende drei Authoren: – Elias Steinmeyer und Eduard Sievers, Die althochdeutschen Glossen, 4. Band (1898) unveränderter Nachdruck 1969), S. 413–414. – Hermann Degering, Neue Erwerbungen der Handschriftenabteilung. In: Mitteilungen aus der Königlichen Bibliothek 3 (1917), S. 12–18. – Heinrich Schipperges, An unpublished Hildegard fragment. In: Sudhoffs Archive for the History of Medicine and Natural Sciences 40 (1956), pp. 41–47.

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(Codex Berolin. Lat. Qu. 674) <103ra> = Column of the manuscript II,1; 15 usm. = Numbering for Schipperges' units of classification * stands for additional search <103va> II,1 The sun sometimes touches the wind, so that the grass and trees grow from the heat of the sun as the lower part of man is governed by the upper part. When the air is humid, the sun perfuses the water, and the humors in the marrow and veins of the legs move, and thus a dragon is born in the leg. It is perfused with the juice of burning nettles, and the thistle is superimposed, and the hemp is tied up from above, and does not grow any further. * 2 When the air is dry, the marrow and veins in the leg wither and thus the leg withers and limps. Let a new pot be heated with fire and near the same pots the leg is heated and regains its strength. * 3 And because the sun is then dry and arid, without the right humidity of the air the fruit of the earth is lifted, as if it would be abundant, but it is compressed and mixed with useful herbs, so that the right fruit is harmed and the minds of men will be sad and lukewarm and timid. 4 When it is temperate in its constitution, the fruit of the earth will be abundant and men will be happy. * 5 If the air is temperate, men will have a pale complexion, because this planet does not burn strongly and they are healthy and robust. *6 When the moon is sometimes humid in the air, the veins and flesh in the leg swell, so that the flesh in the leg swells and the leg will be cold, because it has stirred up those humors. Then let rose water be poured over it and olive oil be warmed in the sun and the leg anointed with it, until the cold leaves it.* 7 When there is a dry breeze, there will be dry ulcers on the leg, because the veins are weakened, and the same ulcers are split and the pus flows out; then let him make a scarification in the wound and the pus will cease. * 8 When it is temperate, the man is strong and healthy and his flesh grows and is naturally self-contained. * 9 All creatures that are under the sun are changed into greater and less except the sun, which neither increases nor decreases, but is in one state: the winds now blow, now cease; the stars now ignite, now diminish in fire. And the waters now increase, now decrease. Trees now flourish, now wither. Man is now filled with food, now empty; now the blood in him increases, now decreases. So is the moon: now it is in increase, now in decrease; and according to this man is in change. When the moon wanes, the stars are kindled by its fire and burn more; and when the moon is in detriment, man is so much weaker. 1 im Text: testes

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10 When the air is humid and when the moon is then shaken by storms, the veins of man in him are stirred up by damp and rovch , 2 that is, smoke; and from this men become sad and melancholy, so that they are like arrows, contradicting the justice of God, until the rational soul, with the help of God, overcomes them. Let these take some silty earth and put it in a bag heated by a fire, and thus warm the stomach often. But let them also inhale smoke made of myrrh and a little aloes into their nostrils, so that the smoke of melancholy

is checked and they do this often. * 11 When the air is dry, so that the moon lacks the humidity of waters because of the heat of the sun, then men also lack the just humidity of the humors; Then the skin of those men who have excess blood, that is, überblüthdich , splits as if they had elephantine disease, namely leprosy, which they do not have. These men receive scarification and because of the harmful bruise, that is, troffun , they make pustules with wolfesmiliche. * 12 When the air is humid, so that certain parts of the firmament are clouded by the change of storms, then coldness is more in man than heat. And thus sometimes the humors of the viscera with a stroke of paralysis, that is, gith , are superabundant in man. Then this man takes a bath with fiery stones, so that he becomes warm inside and does this repeatedly; and after the bath he covers his head with a cap from above to sweat, so that his brain does not cool. * 13 When in a dry air in great heat the firmament is dry, men are often suffocated by the heat in the dryness. Then men seek humid and cold places and eat cold foods, so that they escape death. * 14 When the air is temperate, the fruit of the earth is full and men are healthy and happy. 15 When the sky is sometimes <104va> clouded by the aforementioned floods, some men become huffahalz due to lack of heat. These people should take helwehuth and anoint it with arvina dasses inside and surround it with gelankin hedge, so that they warm up and return to themselves. * 16 When in a dry air a man is sometimes dry, his innervel is sometimes dried up, so that sometimes it splits and the viscera are depressed and fall into secret places. He should take wheat bran and dissolve it with vinegar in a dish, that is, swieice, and so put it in a bag over the entire place of his pain and kidneys, so that it moistens and heals what has been split. * 17 When the air is temperate, the marrow of a man is full and his veins are full and strong, and thus the man is healthy. 18 The stars, existing between the east and the south and between the east and the north, with their fiery rays flood and strengthen the clouds opposite, as summer causes the earth to germinate. When then the breeze is flooded in restless storms and humidity, the stomach is flooded with unjust humidity and restless and unusual cold, so that the man faints from it. But when 2 im Text: dampher rovch

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a man in sto <104vb>macho is sometimes flooded with humid smoke, a daily fever arises in him, because the man draws humid smoke into himself; but when the same d o m 3 smokes with cold, it prepares a tertian fever. He who has a daily fever from humid smoke, should sip laurel berries with hot wine and this strengthens his stomach. * 19 But he who has a daily fever from cold, which is worse than damp, hot wine tempered with myrrh, with the addition of fresh fat or butter, namely, of a clean animal that has been chewing. * 20 When there is a dry breeze at times, all the viscera of a man are stirred up to a long-term weakness, because they are dry. Then he should eat foods that are hot both from fire and from nature, so that the viscera may have moisture from there. * 21 When there is a temperate breeze, all the foods of a man are healthy for him and the man has a happy mind. 22 The stars that are between the south and the west and between the west and the north, with their fiery spheres, pour out the clouds opposite. And when then a damp breeze is poured out in storms, the moistures in the thighs and in the kidneys are stirred up, so that from there is born lanchsuth. This wakkun, who are found in the waters, should make a hot <105ra> at the fire and make a roasted bath of them and use this bath often, so that he may receive strength, and this bath warms the kidneys and dries up their unjust moisture. * 23 When the air is then dry, the manly parts of men, and the feminine parts of women, swell much. These should pulverize dictapnum and put it with hot wine at lunch and drink it often and dissolve red wax with hyrcine hedge in a dish, that is, sweizen , and often place the hot one on the place where they are sore; and the same place will no longer swell or be ulcerated. * 24 When the air is temperate, men are quick and those places are healthy. 25 Since all these things were made for man, therefore man is the head of all of them, since as all the members adhere to the head, so all these things are roasted internally and externally. Those who are healthy and robust are somewhat shaken by all the aforementioned infirmities, but do not become weak; But those who are weak and thin in body, are most often afflicted with infirmities, as has been said. 26 The planet Jupiter is the

minister of the sun, which is under the first. When this is in a humid air, the humors pass from the knees into the viscera, so that the man hurts in the viscera, <105rb> as if he were cut there, so that he is unable to stand up straight or walk. This man is placed in a tub and water with betony and chervil, slightly boiled, is poured into the same vessel, and he takes a bath in this way; and with the same herbs his belly and knees are often washed, until he is healed. * 27 If this planet has a dry air, the man will be dull and sad, because he does not have the right humor. This man uses fatty meats and expensive wine, so that 3 Schipperges holds this German word, which is missing in Steinmeyer's list, for an abbreviation of the word must be said.

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his humor receives the right humors. When in a temperate air, men become prudent in counsel and talk much. 28 The planet Mars is under this minister and reithman of the sun. When in a humid air from storms it is humid, it stirs up the fluids of the veins in the knee and that vein the fluids of the viscera and makes men fall into a state of weakness, as if they had a transient disease, and it is not a transient disease. He should pulverize the dictum, add flour to the powder and thus make cakes and crush the same cakes; and thus let him put it in cold spring water and drink the same water often with meals; then let him often bathe himself with swertdela. * 29 When in a dry air, then <105va> the veins in the knees and in the viscera dry up, and thus they become foolish and do not know how to control themselves. * 30 When in a temperate air it is temperate, it quickly overcomes its enemies in a competitive anger and drives them away. *31 Deer to the left: If the wind is humid, a man against leprosy should avoid the flesh of animals that do not chew the cud, otherwise he should avoid the fat of a hare, since he has fatty flesh, and he will die quickly.* When it is dry in a dry breeze, a man should seek temperate air and move his leg in the veins with his hand, that is, striche, and walk a little. *32 Crab's head to the rump: When a man's body is tired in walking, a man should rest and rub his leg and rump and draw his hand up and down through it.* 33 The bear wind touches those things that are on the left. When in an excessive breeze it is humid, it moves the visceral fluids in the navel, and they ascend to the brain; and thus that man will be frenzied for a while. Then he should crush mad herbs, that is, hemlock and nathscathdo, and put them around his head and sleep thus; and his frenzy will become less. * <105vb> When in a dry air it is dry, the fluids 4 in a man's navel dry up and harden; and thus the man's flesh will be as if scaly and ulcerated, as if he were a leper, when he is not a leper. Let him make an ointment of wormwood and of the liver of a mole and of arvina and of goat's hide and anoint himself often with it, and the filth of these takes away his filth. * When he is temperate, a man is neither happy nor secure, but foolish. 34 The serpent wind touches the loins. When in a humid air it is excessively moist, it moves the fluids to the left side and in the loins; there worms and lice are born in the viscera. Then let him take sulphur and quicksilver, goat's hide and butter and make an ointment from it and anoint himself with it under the navel and the same worms will die. * When in a dry air it is dry, it dries up the viscera of a man, so that he has no progress in the flesh, but yet is not healthy. When in a temperate air he is quick and healthy and competitive and angry. 4 im Text: humors

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35 To the left the wind like a deer. Saturn tends to the greater arch of the right foot; Jupiter to the left knee, Mars to the right knee, Jupiter the planet tends to the right shoulder; Mars the planet tends to the left shoulder. The sun tends to the brain, Mercury to the right moon, administering its forces. Venus tends to the moon on the left, helping to withdraw its light. 36 The right horn of the moon tends to the right eyebrow; the left horn to the left eyebrow. The sun to the moon and she to him, since she is lit by it. And what the sun tends to the brain and what the moon tends to the eyebrows, is like a balance. 37 The wind, like a lamb, tends to the navel of a man on both sides. The wind, like a serpent, tends to the loins on both sides. The wind, like a crab, tends to the right thigh. The wind, like a deer, tends to the left thigh. Mercury, who is like a crab, gives strength to the wind on the right. Venus, who is like a deer, gives strength to the

wind on the left. The right horn of the moon tends to the right ankle of the man's right foot. The left horn to the left ankle. 38 The second planet out of the four between the eastern and southern winds tends to the left armpit. The second planet out of the four <106rb> between the southern and western winds tends to the left marrow of the left side. The second planet out of the four between the northern and western winds tends to the right marrow of the right side. 39 The upper tongue to the stomach on the right and left sides. The lower tongue [to] the thigh on both sides. 40 The planet Saturn, namely, the highest, is sent to the greater arch of the right foot, and when it is moist in a humid air, it prepares gout. Therefore, let a brick, which is made of the dust of the earth, be heated very much by fire and placed so hot on the gout, and do this often and it will disappear. But when it is dry in a dry air, the marrow of a man and the veins of his leg wither, so that he limps. Let him take the marrow of a wolf and dissolve it with olive oil and often anoint himself with this temper near the fire, and thus the marrow of a man grows again and receives its strength. * When a man is temperate in a warm air, the marrow and veins are full of blood; and he is healthy and quick. 41 The eyebrows are placed like a cow's flute 5 waters, so that they do not overflow. The moisture of the cerebrum <106va>bri and the heat of the watery eyes bring out the eyebrows to defend against the perspiration that is perspiring; and therefore the brain and all the forces attached to it are, when the brain grows and weakens, when it decreases, as if they arose and were strengthened by that force. 42 God had created everything before man. When the slime lay, God sent into it the breath of rationality, that is, the living wind. And when he sent all the elements that had proceeded in the word of God's command, they came to him as if by their servants, which the breath of that breath had comprehended, and thus led him into the same slime. Whence man knows all things. He has fire, air, water, earth, and so on within himself; and all these do not injure the soul, but often harm the body. 43 When the wind blows, it penetrates the clothing and the body, and the soul takes it up and leads it either to the ear or to the thigh or to other members and works there, so that a man, whether healthy or sick, from there it exists up to the mark of his thigh. Likewise, from the mark of the knees to such a mark was the same measurement as from the mark of the thigh to the mark of the knees; and from such a mark to the end of his greater arch and from the joint of the hand to the top of the end of the finger, which is called the middle, was the same measurement. 44 Saturn sends a fiery sphere to the right foot of the crab and to the right horn of the deer, holding their strength, lest they exceed their limit in bacchanal. Mars sends a fiery sphere to the sun to the right, since he is always present to the sun as its minister in prosperity and adversity and holds the sun back, lest it tend to the north. Jupiter sends a fiery sphere over the right shoulder and with the fiery sphere holds the sun to the left, lest it run to the north. Mercury sends a fiery sphere to the right of the moon, assisting it in increase and loss from the sun, so that it may dispose of all these things justly. When in a humid air it is humid, men have a deficiency of the humor of the brain and phlegm. Hence laurel and myrrh are placed on the fire, so that the smoke may be moderately received through their nostrils. When in a dry air it is dry, men cough in the lungs, and these men heat myrrh and andron in wine and often receive the smoke that comes out of it through their mouths and afterwards drink a little of the same wine. If the air is temperate, men are diligent in learning and strive to have new habits. 45 Venus touches the moon on the left side, thus ministering to the sun. When this is humid in a humid air and is permeated with the humidity of the elements, so the fire in it is diminished; which eagerly emits the smoke of death, from which both men and cattle die suddenly. Then men cry out to God through all the elements, that He may take away the plague of this pestilence, because all medical arts are then infested. But when it is dry in a dry air, evil humors break out in man, so that men are filled with ulcers and cattle are scabby, that is, scabies. Then let cattle be thrown into rivers and smoke made of beech wood and hay under the cattle, so that they cough from it and this is done; but men who are fat, let blood in the veins decrease; but those who are thin, let them make scarification. When the air is temperate, so that he himself also exists temperate, men have joy and an abundance of crops. 46 When the moon waxes, then <107rb> and the brain of man grows; but when it wanes, the brain also wanes. And if the brain were always in one state, man would become frenzied, so that even more than a beast

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he would be untamed to hold. When there is a humid breeze, a man should warm his head to the nach and his eyebrows to the fire and with clothing, so that the brain dries and receives health. When the breeze is dry, let the head flee from fire and heat and the air is good for it and thus the head has health. 47 From the pit of the precordium to the beginning of the shoulder and from the joint of the hand to the top of the end of the finger, which is called the middle, is an equal measure. 48 Saturn at the top of the highest circle. Sun in fire. Wind in ether. Moon hanging down in the same ether under the wind. A rod from both horns of the moon descending to the eyebrows. Wind on the right side a crab in ether, on the left a deer in ether. Crab a rod to the right breast, the deer from its mouth a rod to the left ear. Sun a rod through the wind to the brain. The planet under Saturn in fire sends a rod to the sun and a rod to the right shoulder. The planet under the second in <107va> fire sends a rod to the sun and a rod to the left shoulder. The first planet above the moon in the ether, a rod to the right horn of the moon and a rod to the bend of the right arm. The second planet above the moon in the ether, a rod to the left horn of the moon and a rod to the bend of the left arm. The wind, like a crab, coming out of the mouth of a leopard, that is, the eastern wind, sends a rod to the right breast. The wind, like a deer, coming out of the mouth of the same wind, sends a rod to the left ear. Saturn, at the top of the highest circle under the feet, sends a rod to the right end of the greater bow. The second planet in fire sends a rod to the left knee. The third planet in fire sends a rod to the right knee. The sun in fire sends a rod to the moon. The right horn of the moon in the ether sends a rod to the right ankle. The left horn of the moon in the ether sends a rod to the left ankle. The wind like a crab, coming out of the mouth of the wolf, that is, the western wind, in the watery air, sends a rod to the right thigh. The wind like a deer, coming out of the mouth of the same wind, sends a rod to the left thigh. The wind like a lamb, coming out of the mouth of the bear of the northern wind in the ether, sends a rod to the left side to the navel. The wind like a serpent, coming out of the mouth of the same wind, sends a rod to the left side to the loins. The wind like a lamb, coming out of the mouth of the lion of the southern wind, sends a rod to the right side to the navel. The wind like a serpent, coming out of the mouth of the same wind, sends a rod to the right side to the loins. The first planet under the feet sends a rod to the arch of the crab. The second planet under the feet sends a rod to the horn of the deer. The second planet out of four to the south under the hand sends a rod to the left side of the head. The second planet out of four to the north sends a rod to the right side of the head. The second planet 6 out of four to the south towards the left shoulder, sends a rod under the left armpit. The second planet out of four to the north towards the right shoulder, sends a rod under the right armpit. The other twelve planets tend to the dark skin. 49 Fire is the marrow of man, air is his voice, water is his veins, earth is his bones. 50 From the crown to the beginning of the forehead and from the beginning of the forehead to the cheeks and from the cheeks <108ra> to the chin and from the chin to the pit of the beginning of the chest is the same measurement. From the beginning of the chest to the beginning of the division of the ribs in the chest and from the same division of the beginning of the ribs to the navel and from the navel to the place where either man or woman is distinguished in the division of the legs, there is an equal measure. From the shoulders to the hips and from the hips to the knees, from the knees to the heel there is an equal measure. From the shoulder to the bend of the arm and from the same bend to the end of the thumb there is an equal measure. From the fossa of the beginning of the chest to the shoulder the same measure as the hand. From the beginning of the shoulder to the nearest fossa of the end of the neck and from the same end to the fossa of the precordium there is an equal measure. From the top of the head to the ear hole and from the same hole to the beginning of the shoulder there is an equal measure. 51 Saturn sends a rod from the head to the deer's horn and a rod to the fornix of the crab. The tongue sends rods to the right side and the stars there send rods to it. The tongue sends out rods to the right thigh and the stars there nearby rods to it. The tongue sends out rods to the left side and the stars there nearby rods to it. 52 As a honeycomb adheres to its honey vessel, so the earth is connected to

the watery air; and the watery air moistens the earth, lest it turn into dust, and the heat of the sun cooks it above and below, that it may be firm. III, 1 The circle of the earth has paradise; from east to south the paradise is larger than the habitable earth, in which men dwell. 2 The third part is not larger than the stars, the earth and the stars are fixed to the firmament, they hold it as nails hold a house. 3 The winds resist fire, they restrain water, they hold the world. 4 The earth is the vital support and the home of souls, because the soul would pass away if its home were destroyed; and God placed it, that with the soul there should be life and the soul life with it in the body, because the body is earth. 5 The firmament is the service of light and the earth the firmament of the life of vital souls, because it retains them. The firmament is the service and obedience of the luminaries of the earth and the earth serves, because fire strengthens it, air retains it, water pervades it; because the firmament goes around as one who <108va> serves, and the earth stands as one who sits dominating. 6 As the heart of the father is the power and authority, so the earth is the heart of the firmament. 7 The soul is fiery and heats the brain with intelligence and sensuality; and what it understands there, it disposes in the heart by thinking and dictating with rationality and there 7 im Text: virgul

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has greater power as if in its seat; and then what it dictates in the heart, it flies with its arms as if with wings 8 with wings. For as fire rises from the place where it lies upward and warms the air above, so the soul rises to the brain, which is cold, and pervades it with understanding. 8 The heart is the foundation of life and the tabernacle of the knowledge of good and evil; and as the foundation is immovable, so the heart is placed on the left, which does not work, but in working is a helper on the right and the left carries, but the right revolves. In the north evil arose, and therefore the north is on the left of the throne and from there a vigilant life is produced; and life is on the right, the left evil; whence, as if a heavy loss of a stone, it does not move like the left. The right works diligently, because it knows evil in the left, the left has evil, which the right provokes to work, as the heart does the right. The foundation carries the house like the left heart and the foundation is immovable, the house is illuminated and contains people; so the left has the heart and does not work, but the right gives the heart to work. Evil does not work in usefulness and knowledge is such that life, knowing evil, does just works. 9 Disobedience willed what could not be, namely God; to whom God gave infernal punishments for disobedience. 10 The numbers of good angels are much greater than those who fell. But also the souls of the just will be more than the souls of evil spirits, because the place from which they fell, together with the souls of the just, will be filled with paradise. And the souls of the lost will be fewer in number than the souls of evil spirits, because Christ in his passion, when he descended into hell, freed the greatest multitude of souls and after the death of the antichrist he will convert the greatest multitude to himself; and therefore there will be more good souls than evil spirits; and if Christ had not taken away these spoils with him or if after the fall of the antichrist he had not recalled many to himself, the number of evil spirits would have greatly exceeded. 11 Before <109ra> paradise the Lord cast a deep sleep upon Adam; and he made Eve from his rib, and thus he led them into paradise. 12 In hell are those who die unrepentant, not calling upon God. In the upper parts, the penis above the mouth of hell, those who have always done evil, but at the moment of death call upon God and repent. 13 The pagan philosophers, as a gift, were the pre-running juice and the pre-running voice of the philosophers of the church. 14 The sun shines over the whole earth; so also is the expiration of the Holy Ghost. 15 That man has understanding is the possibility of the soul. 16 In the first creation of the world, the trees had thick leaves, from which flowers proceeded. 17 Birds, fish and other animals proceeded with perfect creation. 18 The divinity took up slime from the earth to the measure of the length of the common people and heated it, so that it became flesh and blood and white and smooth skin; and so in the same place from which he took it up, he placed it and then breathed the breath of life into its face. Who, having become alive, raised himself up from the earth, like a man who rises from sleep to the full stature of a man. 19 The four elements before the fall were bright and pleasant. Fire did not burn, the air was thin, water did not flow. <109rb> 20 When God said

to Adam: In whatever hour you eat, you shall surely die, they turned away from the tree: from which the devil understood that it was forbidden to them. 21 Adam before his fall did not abhor the speaking serpent. 22 Before the fall the elements did not move, neither did the sun nor the moon distinguish times: after his fall and his departure all things moved as they do now, because before his fall all things were in the first splendor of light and trees and herbs sprouted. 23 There was one tree of the knowledge of good and evil, another tree of the vine, another fig tree, from which they made themselves circumcisions. 24 Good angels and evil were created in one light of one hour. 25 When the devil fell. He was called the accuser of the brethren, because he always wanted to accuse them in heaven. 26 Gehenna is outside the world to the north, with infinite length and breadth. 27 In the waning moon, the east wind blows it towards the waning; but when it comes to the middle of its waning, the north wind cools it; but in the middle of the waning south wind extinguishes it; but in the middle of the second waning the east wind again takes away its heat even to its own circle. <109va> But in the beginning of its increase, the east wind blows it gently, helping it, but in the middle of its increase the south wind blows it ardently, also in the middle of its increase. * But in the middle of the second the north wind resists it, lest it burn excessively; but when it is full, the west pours it with rain, lest it boil too much in heat. And thus the water poured in begins to decrease again, as was said above. 28 The winds blow more unsteadily in the waning moon than in its increase, but in its increase they blow more steadily than in its waning. 29 The sun is hot, cold and humid. When the sun rises in the morning, it is red and humid. 30 The east wind, when it rises in the morning, lasts until the third hour and then the southerly rises until the ninth; then the west wind reverberates the south in a mare's temperature, which is as long as the breeze is moderate. 31 When the sun inclines to the south in winter, the north blows less than in summer. When the sun in summer moves as if on the top of an egg, the north blows more than in winter, resisting the sun. When there are judgments of God, the north and west blow strongly in winter, because <109vb> they make cold. But in summer, when the north and west blow more gently by the judgment of God, they blow more gently, because the sun resists them. When the sun begins to rise, it has diverse and unstable breezes up to the cheek, that is, to the hand; then when it has risen higher, it has a stable breeze. 32 The southerly wind is lambish: If it is excessively humid, fevers and gelwesuth. He should not eat chickens and similar birds, which scratch their food with their claws,

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because he has a bruise from it, but he should eat fatty beef, because they are robust and brown and thick. If it is dry, he should eat quarts. He should eat bitter and dry herbs such as parsley and rue and clean birds that fly in the air, but he should not eat chickens and geese, which fly a little. 33 Serpent wind: If it is excessively humid, melancholy. He should eat the fat of all foods vigorously, so that he may be refreshed. If it is dry, warzun are born. This man should make a scarification and frequently take a bath in running cold water, so that the bruise, that is, the troffo, may cease in him. 34 Bear on lamb: When it is humid, frenzied. <110ra> Let him crush the mad herbs, namely hemlock and nathscathdo, and put them around his head when he sleeps, and the madman will become more beautiful. If it is dry, spit out the flesh so that he is leprous and not. Let him make an ointment of wormwood and of the liver of a mole and of arvina and of goat's hair and anoint himself with it; and the uncleanness of these takes away his uncleanness. 35 The serpent is the wind at the loins of a bear: worms and lice are born in the entrails. Let him take sulphur and living silver and goat's hair and butter and make an ointment from it and anoint himself under the navel; and the worms and lice will die. 36 When a man sleeps, the marrow grows in him and his other bones are stronger in him, and when he wakes up for work, then the marrow in him disappears; and the more he works, the stronger he will be; because the marrow strengthens the bones, when he is tired from work, until he sleeps again; so also the stars are brighter in the waning moon than in the waxing moon. In the waxing moon the marrow becomes fat and when it is filled with food and drink, then the man sweats easily and has a dull spirit; and again the marrow is softened, then the man is cold and sad in spirit. When the moon is

full, a man purifies his blood and also when it begins to wax; but if in the middle of the waning moon and afterwards a man purifies his blood, it greatly injures him in his strength. For the nature of man is twofold according to the moon and the months waxing and waning; and in all his nature man follows the moon; and therefore he is also as it were a second moon, because in the fact that the moon begins to wax, the childhood of man is understood, and when it waxes, youth, and when it is full, perfect age, and in its waning old age is understood. 37 The firmament expands itself above the earth and under the earth, except that under the earth it is more constricted by the flow of running waters. In the upper part, where the sun rises, his fire precedes him, in which he also shines; and there the firmament is rounder than where the sun sets, and this is after the manner of an egg. For man with the eyes of his face sees and knows all things in the wheel of the firmament. 38 But a man who is turned from little food into dryness, let him eat of the foods that grow and feed in the rising of summer, that he may revive himself; and he who is aggravated by excessive food 9 im Text: eye

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let him be refreshed and healed from the foods that grow and live in the cold. But all things that grow from the stench and from the foaming of the earth are to be avoided in food; and those that germinate in the cold, bear fruit in the earth and in the summer, and which do not hide themselves in the earth, fleeing the winter as if it should bite them, all these are useful. 39 Food that gives fat to a man's flesh is digested on the first night after it is eaten; but food that gives strength to the bowels goes into digestion on the first day after it is eaten. But food that retains the lungs is moderate, because it is sustained more by drink than by food, and wine especially strengthens the lungs, wherefore he who has pain in the lungs drinks wine. But if he must drink water, let him drink it boiled; because cold water injures the lungs. But food that supplies strength to the liver is digested on the second day; but food that strengthens the spleen goes into digestion on the third day. But food that nourishes the heart and blood receives digestion on the tenth day, because the heart and blood have almost the same strength. <110vb> The marrow grows from almost all foods. 40 The warmth of the soul strengthens the bones in a man, and also the marrow strengthens the bones in which it is. 41 Bread and all cooked food nourishes the flesh, delicate food, broth and sorbets and other soft foods strengthen the lungs. Thick and strong food, like strong meats and beans, strengthens the liver. The juice of foods, which remains in a person after digestion, nourishes the spleen and viscera. The right juice of foods nourishes the heart and blood. If anyone begins to have pain in the lungs, let him eat hard foods, if he begins to have pain in the liver, let him eat soft foods. 42 From bread the flesh of a person grows, from meat and fish the flesh of a person is strengthened, from orchards and vegetables the bruise that is in a person, from wine and all drink blood and juice and greenness in the flesh of a person. 43 A person cooks food and bread with the right measure of fire, because if he were to add too much burning wood to the food, it would make it boil and have the taste of burning; or if he supplied him with too little wood, he would make him lukewarm, or if he heated the furnace too much, he would burn the bread, or if he gave it too little fire, he would make it unripe. <111ra> So also does the soul in the body of man. For it is fire itself; and as food and bread are cooked in the right measure with wood, so it cooks the body of man in the right measure with food and drink, whether the man be good or bad, or whether there are good or bad foods. For if it cooked the flesh of man too much, it would make him dry, or if it were too little, it would make him dull. Hence if a man gives his body food and drink beyond measure, or if he takes away food and drink beyond measure, it makes it weak and infirm, because then the soul unwillingly exceeds its measure. For just as a man strengthens his house everywhere, lest it collapse, so the soul strengthens its house, namely, its body, lest it be dissolved. The soul supplies each member with the juice of the food and drink according to its convenience, and also some of the juice in

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remains with correct digestion, otherwise it would not be correct; because when men are healthy, they have correct digestion tempered with juice; but when the juices are withdrawn from digestion by excess fluids, the stomach is cold, and thus digestion hardens in the stomach and so that man will become weak. <111rb> 44 The earth is strengthened by its humidity and by the heat of the sun, so the body of man is strengthened by the humidity of food and drink and by the heat of the soul. 45 The veins give blood to the flesh as if by sweating, but the flesh gives almost no blood to the veins. 46 He who has moist eyes, has pain in the lungs; but he who has red eyes and expels flesh, has pain in the liver; he who has dark eyes, has pain in the stomach, so that he does not have correct digestion. 47 The earth has heat and cold and all the good and bad dry and wet fluids in itself. 48 But the fifth part of the first parts, which is in the middle of all these, appears in a square form, which is equally contained and permeated by the others; also designating that touch has the perfection of works and not the lightness of vices; and it subsists in five distinctions, so that one receives an appropriate temper from the other, just as a finger administers strength to a finger and as the five senses of man 10 offer each other a helping hand to virtues. All of which are almost of the same measure, except the middle, which indeed is adequate to their length, but has only the median width of one of them; and this is so that they help each other with the right moderation of each temperament except the middle, because if that were of the same measure throughout, it would consume the others with the strength of its ardor. For the last two, being rigid in cold, but the middle being hot in ardor, give temper to the other two from their superabundant power and in this way render them habitable, although they themselves do not present themselves habitable to men. In this way the five senses of man are coherent with each other; But the sense of smell, which is indeed one of them and seems to be as it were the middle of the others, certainly has a lesser comprehension of any of them: since sight and hearing are spread far and wide, while taste and touch are drawn to stronger indications; but the sense of smell, which only perceives the thinness of the air imbued with odor or stench, shows itself to be milder in this, although it nevertheless has this strength, that while the others are at rest, it itself works with the breath of the human body in entering and leaving. But these same five parts of the earth, two of which are habitable and three <111vb> uninhabitable, typify expositors and perfect, rebels and unbelievers and heretics, so that expositors, who explain the divine law and are perfect, who incline themselves entirely to the heavenly life, render themselves habitable in good works, but rebels, who try to resist and oppose with words and unbelievers, who deny the faith, but also heretics, who 10 im Text: men

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work to tear and break through the truth and solidity of the same faith, make themselves uninhabitable by these perversities, because they do not grant the Holy Ghost a dwelling place in themselves and subsist in five distinctions, which were all of almost the same measure except the middle, which indeed was adequate to the length of them, but had only half the width of one of them. But the fact that the middle has the length of these but not the width of the others, is that heretics partly receive the Catholic faith and partly reject it. 49 He who commits murder, doing penance; because he has crushed and stripped the image of God, let him be stripped of his garments and cast out of the temple and be as a stranger among men and be punished with stripes. He who has committed fornication, doing penance; because he has fattened his flesh with this pleasure, let him slaughter that same flesh in abstinence from food and drink. But he who has been defiled by hatred, envy, or the touch of his hands, doing penance, let him chastise himself with pardons, tears, and alms. 50 A man who while living in the body purges his sins by penance, that purge is in praise; but if while living he does not purge his sins by penance, he is purged in another life by vengeance, and this purge is not in praise, but in wrath; and yet both purges make the soul equally splendid. 51 The saints who were perfect in their works and underwent martyrdom, when they breathed their last, immediately the blood they had shed led them to the heavenly realms, as did the blessed apostles Peter and Paul and Stephen; but those who were not perfect in their works and underwent martyrdom for Christ, when they breathed their

last, did not immediately reach the heavenly realms, but waited in paradise for a short time and yet saw the heavenly realms to which they were to come; and then after a short time they passed to the heavenly realms, as did the blessed Romanus, Ypolitus and the like, who were martyred immediately after baptism. But the other <112rb> saints who were not crowned with martyrdom, and who were perfect in all things and had left the world perfectly, when they breathed their last, immediately passed to the heavenly realms, as did the blessed Benedictus; Others, however, who had been somewhat acquainted with the world, when they gave up their souls, did not immediately pass on to the heavenly things, but waited for a short time in paradise, the heavenly things to which they were yet to come, seeing as blessed Gregory did. 52 God had made the elements and the rest of the creatures before he formed Adam, whence he afterwards designated the elements and the rest of the creatures in the lines of his members; and therefore the works of man, which he now begins to do, the elements and the other creatures show, as it were, by right, as if serving their master, because they were made for the servitude of man. 53 In every kind of living animal God made only two, namely, male and female, already fertile in seed, which were afterwards dispersed and propagated throughout the whole earth. But trees and herbs, not two of one kind, but many of one kind

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throughout the whole earth, he made. 54 Because man receives the spirit of the heavenly things from the secret of God, he walks erect <112va>. But because animals receive vital air from the elements, they incline to the ground. IV, 1 The soul is fire, and fire is stronger than the fire of the sun because it lives; and the fire of the soul warms and sets fire to the whole body of man, like fire to wood, but the breath is like a bellows and kindles the fire of the soul to strength. For when a man draws breath into himself, he stirs up this fire and thus this fire makes the blood hot and flowing. God the fire sets fire to all living things, which, thus set on fire, burn within until the last day and then all will be consumed into ashes; and God will remain full of fire. For when wood is put into the fire, it is set ablaze by the fire and, consumed by the same fire, is converted into ashes; and after they are consumed, the fire still lasts. 2 God sealed in man the works of the six days: In the eyes of man it was marked, that God said: Let there be light; in the hearing, that he said: Let there be a firmament in the midst of the waters, because even the waters produce sound; in smell, which he said: let the waters be gathered together and which he said: let the earth bring forth green grass, since grass and fruit give forth a smell; in taste, which he said: <112vb> let there be lights in the firmament of heaven, which temper all things on the earth at birth to taste, as taste savors; in the touch of hands, which he said: let the waters bring forth creeping things with a living soul and flying creatures upon the earth, which are thus moved to the service of man, as his hands are to work; in walking, which he said: let us make man in our image and likeness; where man is erect above, as if he walks erect on his feet. 3 God is fire, living, inextinguishable and sweet. In fire is flame, in them heat. And these are inseparably together without evo. And none of these three was made from another. The substance of fire is the Father, the flame is the Son, the heat is the Holy Ghost. When God wanted to create all creatures, a flame erupted from the fire, and was not separated from the fire, but always existed as fire, nor did it also gather itself into fire, but always remained as it had erupted as fire. Thus the Father begot the Son before every creature. This flame is the Word, of which it is written: In the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. And this flame gave splendor of such height, depth, and breadth, that the whole world with all that was created exists. And thus the mass of the whole world appeared like a dark globe. Hence Moses says 11: In the beginning God created the heaven and the earth. But the earth was formless and empty, and the spirit of God moved over the waters. Which is: The heat of the living fire of God warming the waters to the flood. Of this also John says: All things were made by Him. And 11 Randnotiz von späterer Hand: moyses scripsit genesis

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this invisible flame thundered, as if the visible flame also made a sound, and said: let there be light and so on until: Let us make man. 4 Light, that is, knowledge shines in darkness, that is, in ignorance; and darkness, that is, ignorance, did not comprehend that knowledge. 5 The Holy Ghost will come upon you, that is, it will surpass human nature in you, so that without the heat and touch of man you will conceive a son and the power of the Most High will overshadow you, that is, the power of God will set before you a shadow of sweetness from all carnal heat of lust, so that you will not think of anything about man's lust and will take that heat away from you altogether. 6 The heat of the man set the woman on fire so that she would conceive. <113rb> 7 Therefore the heat of the living and inextinguishable fire went before and burning the virgin made her fruitful; and from his blood he cleansed the foam of human pleasure and from the purest and most clean blood he coagulated a small coagulation, and this heat remained in the aforesaid fire. Into this coagulation the aforesaid flame stuck itself and remained in it, and yet it was not separated from the fire. And this coagulation became flesh, formed into an infant, and thus the infant grew to birth. At which instant the blessed virgin, somewhat weakened in strength and as if asleep, the infant, without her knowing it, came out of her side without pain, without corruption and without filth, like Eve, from her side and not into the mouth of the vulva; because he did not enter there, since if he had come out there, corruption would have been there, but because the mother was whole there, the infant did not come out there. And the skin did not surround the same infant in the womb of the virgin mother, in the nature of other infants, because he was not conceived of the seed of man. He did not utter a cry like other infants, but was quiet and silent. But the virgin mother suckled the infant, and when she placed him <113va> in the cradle or when she lifted him out of the cradle, he did not cry; but when he was placed or when he was lifted, he played with his mother by acquiescence. After his little body had become so strong that he could utter words, he did not utter words stammeringly like other infants, but uttered words plainly and perfectly, yet in a childish way; all of which his mother noted, because she had not conceived him from a man. And now, when the bones and sinews and veins of his body had somewhat strengthened, when he was six years old, he understood and knew that he was the son of God; which, however, he did not yet show by miracles and signs. And thus, having become a young man and having conversed with men, he was at peace and did not rebuke men; but when he heard them speaking the truth, he gently said, These are the truths; and when he heard them speaking falsely, he gently said, These are not so. And when sometimes his mother said to him: Son, why do you not perform some miracle, he answered: My time has not yet come. Therefore he did not perform signs until that time when he turned water into wine, as it is written. This was the beginning of signs that Jesus did. 8 If God had not begotten his Son, God would have been alone, and if there was no Son, the world would not have been made.

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9 Eve did not divide the apple, but ate it whole and gave another whole. 10 Gabriel appeared to the blessed Mary as a very shining human being, where he announced the Son of God; but to Zacharias he appeared somewhat cloudy in the form of a man. 11 Where the sun rises in the growing day and where it returns in the summer, paradise ends; and as far as it rises at noon in the summer, the bow of paradise extends. 12 Christ lay a whole night and a whole day in the tomb, at which time he consecrated all the hours of the night and day to his death and burial. 13 After his resurrection he was in the world for forty days, so that in these days he cleansed and sanctified the four elements with his wounds and blood: ten, namely fire, ten air, ten water, ten earth. 14 Holy Mary one and a half years after the resurrection of the Lord (.....). 15 In six days God worked; there are six heavens; on the seventh day he rested; in the seventh heaven is God, to whom two secret choirs are attached, which God alone knows. 16 Man first feels, then what he feels he understands, what it is; <114ra> then he chooses that, then he begins what he has chosen; then he perfects this. Sense is in sight, understanding in hearing, choice in smell, beginning in taste, perfection in touch. Sense is in the thumb, understanding in the index finger, choice in the middle, beginning in the ring finger,

perfection in the ear; and thus there are five senses of man, which work together, like the five fingers on the hand. 17 Christ blessed five loaves, as he blesses all crops to their fullness. When the apostles cut and broke the loaves, they grew in their hands and not in the hands or mouths of the people who were eating. For when they cut off a morsel of bread or when they took away the fragments of bread, there was hardly a shred of it in that bread. 18 And God said: Let there be light; and there was light; and there was evening and there was morning, one day; which time He then prolonged as much as is now a month, until the same light was well established in its state. And afterwards God also said: Let there be a firmament in the midst of the waters; and there followed. And there was evening and there was morning, the second day; which time also then prolonged as much as is now a month, until the same firmament was well established in its state. And thus it is to be understood of the creature, which came forth on the third day, and on the fourth day, and on the fifth day; which times were prolonged as much as five months. And afterwards: Let us make man in our image and likeness. The time in which Adam received the lines and the formation and the breath of life, was then prolonged as much as is now a week. — 12 when he cast sleep into Adam and took his rib, it was a week. That he led Eve to Adam and into paradise and gave the law, was like a week; that Adam ate the apple and was expelled from paradise, was a week; that is a month. 12 in place of the lines every 3/4 line of erased text.

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19 When a man dies, the greatest sin in him is first punished, when he is to be freed; and this being purged, then another greatest sin, and so on down to the least. And the wicked spirits, who presume any vice, punish it, namely, those who presume fornication, punish fornication in the soul; but those who presume homicide, punish it in the soul; and when this or that sin is punished, the evil spirits who punished it, retreat and others succeed to another sin which <114va> they had presided over. But the soul, which is in perdition, will remain in the darkness of unbelief and perdition for the sins committed in it, punished in the darkness of unbelief and perdition. 20 Of divine power man is horrible and terrible, because he was created of divine power; whence he has the feminine part subject to him and more prudent in meekness; and this according to the likeness, that God is man. For divinity commands, man perfects all things in humanity. 21 All things were made by him. In him are all things, 13 all births are to be understood. And without him was nothing made, that is, evil, which he took through an angel and himself made it. The angel went forth a burning spark from God and breathed evil from him; and thus the burning light departed from him and evil appeared in him. 22 Adam and Eve spoke the Teutonic language, which is not divided into different ones like the Roman one. 23 That place from which evil spirits fell, and moreover paradise will be filled with the souls of the just; and therefore more will return to life than the number of evil spirits. 24 Christ was alone in the wilderness for forty days; and the devil, tempting him, thought Jerusalem and <114vb> to be a material mountain, but they were spiritual. 25 Christ will appear in judgment with open wounds and the same form as he was in the world, shadowed as a man; and the saints, as they were in the world, shadowed in the flesh without the glory of eternity, will appear like a man when he awakens from sleep; but when the judgment is over, Christ will shine in the glory of the divinity and the saints with him in the splendor that Adam lost in paradise and so will pass to heavenly glory. 26 The first woman in the fall built death until the creator remembered that he had created a woman in this likeness, just as the divinity generated all things in all works, so also that the woman would procreate children. And so the divinity is hidden, so that what is not seen, so also the woman is bent in smallness; and therefore life in him is manifested secretly. 27 The angel is an unmade work, but God made a burning spark and a made work in man; his soul is a burning spark, the flesh is a made work. 13 im Text: omia .

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28 The first time is not of years, but of changes in the manners of men from Adam until when the sons

of God entered upon the daughters of men, and from that second <115ra> until the flood; and from that third until the circumcision of Abraham: where also the trinity was manifested to him; and then the fourth with Moses until Christ, note if the passion — 14 ; and then the fifth was turned into feminine levity by the emperor hfkncp 15 ; and therefore now women prophesy to the scandal of men, that it will proceed thus until that time, when after the destruction of certain churches justice will arise; and after this the sixth until the overthrow of the antichrist, and then the fight and works of Christ are completed and now Christ rests in the seventh with the Father, seeing what he wills to do and when the world will end; because no one knows the day of judgment except the Father alone; and then the divinity begins to work in the seventh. 29 If Adam and Eve had remained in paradise, they would have begotten children without the lust of intercourse, so that at the appointed time the man would approach the woman without the ardor of lust and would only unite his side to the woman's side with chaste love and embrace; and thus they would gently sweat as if sleeping. Hence from the sweat of the man the woman would become pregnant and meanwhile while they were sleeping so sweetly, the woman would send forth the child from her side as if through sweat without pain by the power of God, just as he brought forth Eve from Adam and just as the church arose from the side of Christ, since man was not a transgressor. But he would not be nourished by any woman's milk, but when he was born, he would eat the food appointed by God and would not grow old and at the time appointed by God. * 30 Every fire has a flame and the flame is the display and the honor of fire. 31 The sixteen greater stars in the flame of fire are a sign and an honor of the same fire, and they descend two to the clouds, resisting the opposing winds, two to the black fire, sending their own sphere and holding it and the upper fire, lest one surpass the other, because if they all directed their spheres to the clouds, they would render the upper fire weak, because flame helps fire and fire flame. 32 The wind is the breath of fire, as the breath of man proceeds from the fire of the soul. 33 In the beginning he created heaven, that is, the upper heaven, in which the angels are and from which the devil fell, not this heaven that we see; on earth we understand fire, air, water, which is the world. God the Father ordered heaven and earth <115va>; the spirit of God moved over the waters by his word, as it was in the beginning; the word made all things and completed what was ordered. 34 It moved over the waters. God in his ordination sent forth the breath of his spirit, that they might flow from him, not born from any other, but from him coming water, that would cleanse all forms. 14 1/3 lines erased 15 medieval secret writing, in which the vowels are replaced by the consonants that follow in the alphabet. The decipherment yields heinco , where the middle syllable of heinrico has probably been forgotten. Schipperges thinks of Henry IV. as 'the new Nero'.

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No water gives birth to another water, but is, as it is constituted; and is the habitation of those that are in it, as heaven is the habitation of angels. If fire and water were to grow in themselves, as another creature, as a child and a tree, other formed creatures would perish; or if they were to disappear, as man sometimes in the flesh, other creatures would perish, because fire and water fill and strengthen other creatures, when it grows in some regions, it decreases in others. 35 In the humble God works signs, where there are no thorns of incest; in the vigorous where there is no impiety of malignity; in the meek, where there is no instability in lasciviousness of manners, as in various sports. And in all these God works signs for the glory of his name and for the salvation of the people and for the dangerous times of various events. 36 When the sun rises in summer, sometimes it greatly stirs the upper fire <115vb>, so that the brightness of the sun and the heat of the air burn as if it pricks a man; and so also the same heat stirs the upper waters, so that the rain descends after much heat of the sun and the air. 37 But when a man sends his seed into a beast, it is quickened from the elements like cattle, because the same beast looks to the ground and it will be considered as cattle. 38 If a woman gives birth to a child with two or three heads or many limbs because of the sins of its parents, it still has one soul and in the resurrection it will rise in straight limbs and in straight stature like another man. 39 If a woman by any chance sends forth the seed by which she has conceived, before it is made alive,

it is flesh and not man, because it has not yet received the spirit. But if the seed has received the spirit in the woman and she has an abortion, so that it dies in the mother's womb, in the resurrection it will rise a full and perfect man. 40 Spiritual people will avoid naked flesh, because there is greater lust in them than in that flesh which is born covered with a shell. 41 The divinity on the altar fosters the offering from the beginning of the priest saying: so that you may have received and bless these gifts, these gifts. 42 Where the antichrist is killed <116ra> the mist occupies the same mountain until the tenth day. 43 On each rope was written the letter "c". The fact that "c" is written on the ropes of the five animals indicates that man is in the hundredth number, because all the legal precepts are in the tenth number. 44 The bodies of men who die on the last day when the elements are overthrown, do not burn nor rot; but their souls await the resurrection in the air around their bodies. 45 Under the feet of the elect, who come to judgment, foolish virgins will stand, because they are asleep, and are neither blessed nor cursed by Christ the Judge. Whence, when the judgment is accomplished, the elect to heaven, the reprobate to hell, through the nations, those virgins are awakened as if from sleep, and see that the judgment is accomplished; and those,

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who pass on to joys, follow after, saying: Lord, Lord, open to us. To whom Christ answers with the words of the Gospel. But they pass on into the darkness, which is above the pit of hell, so that those who are in the pits of hell both know and see, but they themselves will remain without.

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Hildegard of Bingen Physics Band 2

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Hildegard of Bingen Physics A book of details of different natures of creatures Textkritische Ausgabe Herausgegeben von Reiner Hildebrandt and Thomas Gloning Band 2: Get ready Of Gruyter

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Hildegard of Bingen Einleitung zum zweiten Band Die Entscheidung, die textkritische Ausgabe des naturkundlichen Werkes der Hildegard von Bingen in zwei getrenten Bänden – einem reinen Textband und einem Apparateband – zu präsentieren, liegt in den besonderen umstände des Gegenstandes begründet. Die überliche Methode, bei einer textkritischen Ausgabe einen Textabschnitt oben mit dem dazugehörigen Variantenapparat unten seitenfüllend zu kombinieren, war in der presenteil Ausgabe aus mehren Gründen nicht praktikabel: – Das Volumen dreier prinzipiell differenzierter Apparate (A, B, C) erweist sich als zu umfangreich, um noch ein sensengles Nebeneinander von Text und dazugehörigen Apparaten pro Seite zu geschreinen. – Zu vielen Kapiteln sowie den Kapitelverzeichnissen der einzelnen Bücher sind längere Erläuterungen nötig, die ihren Platz nur als Vorspann vor den Apparaten erhalten können. – Dasselbe gilt auch für die kapitelweise durchgängig nach Abschnitten vermerkten Parallelen zu den secundaryen Hildegardtexten »Cause et cure«, »Speyerer Kräuterbuch« und »Pariser Anhänge«. Diese Angaben finden

sich immer rechts unter der Kapitelzahl. Die Nachweise der textlichen Parallelen Die unmittelbar greifbaren traditionsgeschichtlichen Fortwirkungen von Hildegards naturkundlichem Werk sind einersits in den Büchern III und IV der sekundar betitelten Schrift »Cause et cure« gegeben, die in einer in Trier entstandenen Kopenhagener Handschrift vorliegt und 2003 nach einer ersten, hundert Jahre zurückliegenden Edition von Paul Kaiser von 1903 ein zweites Mal von Laurence Moulinier herausgegeben worden ist. Auf diese zweite Edition beziehen sich die Verweise, die mit den corresponding Abschnitten sowie der Sigle C+C unmittelbar rechts unter der beschreibung Kapitelzahl vermerkt sind. Additionally wird dann im Apparat

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zu den beannatten Abschnitten nach den Siglen der Textrepräsentanten in Klammern auch die beschreibung Textparallele in C+C mit Seiten- und Zeilenzahl nach der Ausgabe von Moulinier vermerkt. Da nach meiner Überzeugung (Hildebrandt 2009) der Text in C+C direkt auf das Original zurückgeht, während der Text aller Physica-Handschriften auf einen ersten, die marginalen Textteile kürzenden Abschrift von Hildegards Sekretär Volmar beruht, sind die angeigeten Paralleltexte in C+C bisweilen durch einen wortreicheren Umfang geschäftigung, sossd demnach der originale Hildegardtext, including ihrer deutschen Wörter in C+C noch unmittelbarer zur Geltung kommt als in dem Text der presente Ausgabe (vgl. Band 1, S. 42-45). Bei den anderen traditionsgeschichtlichen Nachfolgetexten zu Hildegard's Physica handel es sich um unterfähdig ins Deutsche verfägenene Auszüge, von denen zwei inzwischen zwar gedruckt vorliegen, aber bisher noch keiner sprachlichen Analyze unterzogen worden sind. Es handelt sich um das sog »Speyerer Kräuterbuch« (SpK) in der Textausgabe von Barbara Fehringer im Jahre 1994 und den deutschen Anhang (PaA) in der Pariser Handschrift der Physica (P), ediert 1995 von Melitta Weiss Adamson in Sudhoffs Archiv, Band 79. In beiden Fällen konnten durch Seitenangaben dieser Ausgaben einlich annäherungsweise die textlichen Parallelen angegende werden. Hinsichtlich der qualitativen Übersetzungsleistungen harren beide Texte noch der genaueren Untersuchung. Ein dritter Text ist bisher unediert geblieben, sossads auch in dieser Ausgabe nicht auf ihn verwiesen werden konne. Melitta Weiss Adamson hat erstmals auf ihn hingewiesen (1995a, S. 69/70). Es handelt sich um Text aus dem Arzeneibuch, das dem »Kochbuch Meister Eberharts« (sic! nicht Eberhards!) in der Augsburger Handschrift (a) vorausgeht. Die Erläuterungen zu den Kapitelverzeichnissen Nach den Vorwörtern (Praefationes) zu acht der neun Bücher der Physica – der Liber II hat seinen eigenen Buchstatus erst sekundar erhalten und entbehrt einer Praefatio – erscheinen in den fünf Haupthandschriften (FWBPV) each Kapitelverzeichnisse, über deren Beschaffenheit zu jedem Buch an apprehensive Stelle genauer berichtet wird. On Hs. B weist allerdings zwei Besonderheiten auf: Erstens erscheinen dort die Kapitelverzeichnisse – mit Ausnahme von Liber I und V – vor den Prefationes und zweitens werden die Kapitel weder hier noch im Text nummeriert, vielmehr wird ihre Reihung durch die appropriate Paginierung angeiget, die jedoch in dieser Handschrift nicht durch Zahlen,

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sondern durch Kleinbuchstaben mit mehreren Durchläufen durch das Alphabet begegengen wurde Der Hildegardtext beginnt in diesem Codex mit den Blättern e, f, g, h … usw. bis x, y, z und geht dann mit zwei Buchstaben weiter: aa, ab, ac … usw bis ax, ay, az, um dann mit ba, bb, bc … fortzufahren und so weiter bis zum Ende des Hildegardtextes auf Seite ec v . Anders im Straßburger Frühdruck S, der ein Gesamtverzeichnis ohne Kapitelnummerierungen an den Anfang des Werkes stellt, während die Kapitel im Text mit römischen Zahlen und einem vorgesetzten »Cap.« (= Head) durchgezählt sind. Alle Kapitelstichwörter stehen austeiner – wenn lateinisch – nach einem in der Überschrift enthaltenen »DE« im Ablativ (z.B. Capita Lib. II DE Tritico, Siligine, Avena … usw.). Zur geänderten Textabfolge und Bücherzählung vergleiche man die Buchbeschreibung von S im Textband. Die drei Apparatus (A,B,C) Apparatus A Dieser Apparat ist der Variantenapparat im gängigen Sinne, der sich allerdings nicht an einer sonst übersichten Textzeilenzählung, sondern an einer textinternen Abschnittsnummerierung orientiert. Sie wurde gewählt, um einer Besonder-

heit der Physica-Textzeugen Rechnung zu tragen, dass nämts in einen von den beiden Hss. PV vertretenen Grundtext von allen anderen Textzeugen in unterschichten starkem Maße Textergänzugen von ursprunglich marginalen Zusatztexten inteigerung worden sind, die in der prehandienden Textausgabe durch kursiven Schriftsatz wiedergegeben werden. Das diese beiden Textcorpora ursprunglich, d.h. im Original und in einer ersten Abschrift durch Hildegards Sekretär Volmar noch separiert waren und auch so wahrgenommen worden sind, beweist ihre posthume Titulierung als »Liber simplicis medicinae« und »Liber compositae medicinae« (Hildebrandt 2009). Im Apparat beginnt ein neuer Abschnitt immer dann, wenn in einem oder mehren Textzeugen der Text dieses Abschnitts fehlt bzw. again einsetzt Deschlüg werden nach der Abschnittszahl immer säuchtt die Siglen der Handschriften beschriften, in denen der Text dieses Abschnittes vorhanden ist. Wenn allerdings nach einer neuen Abschnittszahl das kursive Wort Indikation steht, so ist der mit diesem Abschnitt beginnende Text in einer oder meistens mehren Handschriften textintern oder marginal mit einer im Wortlaut der einstellungen Textzeugen unschichtenlichen Indikation versenchen. Dieser Wortlaut wird dann in volem, aber oft

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textlich variierendem Umfang für alle ihn vertretenden Textzeugen mitgeteilt, z.B. 48. » Indikation : Scabies F, Against scabies WPV, Against scabies wngwium B, vngwes b«. Zum traditionsgeschichtlichen Stellenwert dieser Indikationen können erst auf der Grundlage der presidende Textausgabe Forschungen angestellt werden, denn in der alten Textausgabe (Migne) wurde die Indikationen fortgelassen, obwohl sie in den beiden Textzeugen P und S, die dieser Ausgabe zurunze liegen, vorhanden sind. Nähere Zusammenhänge zwischen einzelsen Handschriften sind dabei obsichten und weisen auf eine sehr frühe Hinzufügung von Indikationen zum Text hin, was sicherlich mit der medizinhistorischen Relevanz zusammenhängt, die dem Hildegardtext schon in seinem frühesten Stadium zugemessen wurde. Die Riehnehlung der Siglen nach den Abschnittzahlen bleibt immer konstant und beginnt mit der Leithandschrift F und ihren stemmatologisch nächstverwandten Textzeugen WSB, geschultt von PV als den Vertretern des reinen Grundtextes. Wenn nach dem oben Gesagten also PV in einem Abschnitt vorhanden ist, steht der Text dieses Abschnittes recte (= Book of simple medicine), fehlt dagegen PV, so erscheint der Text kursiv (= Book of compound medicine). Ausnahmen bilden allerdings jene kurzen Abschnitte, die in PV recht fägtung und obsichten durch Zeilensprung verloren gegangen sind. Sie werden, obwohl in PV nicht vorhanden, dennoch durch recte-Texte wiedergegeben. Nach PV folgen in der Textzeugenreihung dann noch ggf. die Siglen der den Text nur sporadisch vertretenden Handschriften f,a,b Diese Reihung der Textzeugensiglen kann allerdings noch erweitert werden durch kleine hochgestellte Zahlen hinter einzelsen Siglen, womit die in diesen Textzeugen begemstellunge Umstellung der Textabfolge angegende wird. Der mit 1 markierte Abschnitt dieses Textzeugen kann dann z.B. erst hinter den mit 2 , 3 , 4 markierten Abschnitten erscheinen. Dies ist öfter bei W und S der Fall In W gibt es dauber hinaus aber auch noch die Besonderheit, dass ein Abschnitt auch bereits im vorausgehenden oder erst im nachfelden Kapitel sinnwidrig eingeschoben ist. Auf solche Fälle wird dann im Apparat each verbal hingewiesen. Eine zweite additionale Markierung kann durch ein Sternchen (*) hinter einer Sigle gegeben sein. Das ist dann der Fall, wenn der berechtenden Abschnitt in diesem Textzeugen textlich so stark verändert ist, dass dies den Apparat A zu sehr überfrachtet hätte. Deggle verweist das Sternchen dann immer auf den Apparat B, der eigens für solche Fälle eingerichtung wurde. Dort findet man dann den Abschnitt des corresponding Textzeugen in voller Länge. Nach den Handschriftensiglen und einem Doppelpunkt beginnt der Variantenapparat, der immer streng in der textlichen Rahneflung ange-

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ordnet ist, überdeichliche Einzelfälle der Varianz pro Handschrift durch ein Komma abgegrenzt werden, der nächste neue Fall dagegen durch ein Semikolon. Die Technik des Apparatus A im einzelnen: – Wenn ein Wort gegenüber dem Text einechtlich in der Schreibung variiert, wird es ohne weitere Markierung nur in

dieser speziellen Schreibung angegeben, z.B. für calibe des Textes chalybe S. Allerdings kann dann nach Komma auch noch ein falsch gelesenes Wort angeschutz werden, z.B. steel S, hot PV – () : Ein in Klammern gesetzter Textteil (ein Wort oder Wortteil bzw. mehrere Wörter) fehlt in der durch ihre Sigle(n) markierte(n) Handschrift(en), z.B. (fence) FPV, radici(bu)s W oder (et destruction purgetur) S. Kommt ein Wort mehrfach im gleichen Abschnitt vor, so wird zur Identifizierung des fehlenden auch noch das Nachbarwort hinzugesetzt, z.B. balsam (or) S, oder (of) wine B. – › ‹ : Der durch diese Winkel markierte Textteil ist nur in einer oder mehren Handschrift(en) zubehören vorhanden. Seine genaue Position wird durch das vor- oder nachgesetzte Wort des kriticen Textes markiert, z.B. receive › and B oder › also › the woman St. –] : Eine eckige Klammer hinter einem Wort oder einer Wortfolge bedeutet, dass dieses Wort oder diese Wortfolge durch das nach der Klammer stehende Wort oder die Wortfolge ersetzt wurde, z.B. healthier] the healthier B oder the sleep of the vadii] places himself St. – 1, 2, 3 etc. : Kleine hochgestellte Zahlen vor Wörtern oder Wortfolgen zeigen an, dass die Regenflung dieser Wörter gegenbrunn dem Text in der angegengenten Zahlenfolge umgestellt ist, z.B. 1 after 2 that PV instead of that after der anderen Handschriften – In vielen Fällen treten die angeigeten Hilfszeichen auch in Kombination auf, wenn z.B. in einer umgestellten Wortfolge noch ein additionales Wort erscheint oder eines durch ein anderes ersetzt worden ist, z.B. wird folgende Wortfolge des kriticen Textes ardor eam etiam hirsutam, die in der Hs. W in folgender verderbter Gestalt erscheint arbor husutam eam im Apparat in folgender Weise wiedergegeben: ardor] arbor 1 hirsutam] husutam 2 eam (also).

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Apparatus B Die im Apparat A mit Sternchen (*) verschriftenen Handschriftensiglen zeigen an, dass der apprehensive Textzeuge für diesen Abschnitt eine so stark veränderte Textgestalt aufweis, dass sie den normalen Variantenapparat überfrachtet hätte. Deghluch wurde – wie oben bereits geschreibungen – für solche Fälle der Apparat B ingerichtet, der auschen den vollen Wortlaut des im Apparat A markierten Textzeugen bietet. Dies ist oft bei den Textzeugen S und B der Fall, die ja auch generale derucht beschreibungs sind, dass in ihnen in großem Umfang Textkürzungen begemmenden worden waren, sossads beim verbleibenden Text oft zwangsläufig geänderte Textabfolgen sensengeler erscheinen kontnen. Bei S kommt noch hinzu, dass der Text zur Herrichtung für den Druck bisweilen auch noch eine zeitgenössisch humanistische Überformung erfahren hatte. Apparatus C Der Apparat C wurde für die Varianten der deutschen Wörter eingerichtung und folgt sichtschen den Prinzipien, die schon bei der Textausgabe des Summarium Heinrick maßgebend waren. Das in den kritische Text aufgemenone deutsche Wort der Hildegard ist nicht immer der Leithandschrift F entnommen, sondern kann auch aus der nächstbesten Handschrift W oder auch aus BPV stammen, wenn seine Lautung bzw. Schreibung der Ursprungszeit des Textes besser gerecht wird. Nach der Abschnittszahl folgt/folgen deshalb als erstes die Sigle(n) der Handschrift(en), die das deutsche Wort in der Schreibung des Textes repräsentiert/repräsentieren. In seltenen Fällen ist allerdings das deutsche Textwort konjiziert worden, wenn es an anderen Stellen in seiner textgerechten Form belegt ist. In diesem Falle steht vor dem Bindestrich nur die Abkürzung conj. Nach dem Bindestrich werden dann die abweichenden Schreibungen des Wortes mit ihren geschäften Siglen erachten. Ist einem dieser Wörter ein Asterisk (*) vorgesetzt, so handelt es sich sicherlich um eine Verschreibung. Auch verderbte lateinische Wörter werden so characterized. Following Erweiterungen und Abweichungen von dieser Grundstruktur sind möglich: – Steht im Text ein zweites deutsches Wort nach einem Schrägstrich, so ist die Überlieferung nach den stemmatischen Handschriftenzweigen gespalten. Da jedoch die beiden Hauptzweige FW und PV in gleicher Weise rechts der deutschen Wörter authentic sein können, wurden deshalb beide in den Text aufgemenungen, allerdings

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immer so, dass das Wort des Zweiges FW vor dem Schrägstrich, das Wort des Zweiges PV nach dem Schrägstrich steht. Wenn stattdessen ein variiertes Wort nur in einem oder beiden der späteren Textzeugen

S und B erscheint, so steht dieses Wort nach dem Schrägstrich in runden Klammern, weil es auf einer traditionsgeschichtlich jüngeren Modifikation beruhen kann. In seltenen Fällen kann dies allerdings auch bei PV der Fall sein. – Das gleiche Verfahren wird auch dann angewandt, wenn eines der beiden Wörter lateinisch ist. Das beruht auf der Annahme, dass bereits Hildegards Sekretär Volmar im Original viele deutsche Wörter interlinear latinisiert hat, sossads die Kopisten bereits die Wahl hatten, das deutsche oder das lateinische Wort zu überkehren oder auch beide mit der sid est -Formel (wie fächtung in der Hs. B, was eache im Apparat vermerkt wird). Varianten des Zweitwortes folgen dann wiederum nach einem Bindestrich.

– Steht dagegen im Text ein deutsches Wort nach dem Schrägstrich in eckigen Klammern – was meist nur im kursiven Text vorkommt –, so ist dieses Wort nur im Paralleltext der »Causę et curę« vorhanden (Stellenvermerke für C+C im Apparat A zum corresponding Abschnitt). Dies hängt damit zusammen, dass der Text von »Causę et cure« auf einer direkten Abschrift vom Original beruhen dühtt, während alle Textzeugen der »Physica« wahrscheinlich von einer ersten Abschrift, die noch von Vollmar getätigt worden war, herzuleiten sind.

– Prinzipiell steht ein deutsches Wort im Text immer in runden Klammern, wenn es nur von einer – manchmal auch zwei – unter mehren Handschriften vertreten wird. Im Apparat steht/stehen dann die Sigle(n) dieser Handschriften nach einem vorausgehenden nur (nur PV). Ganz selten kann bei einem deutschen Kapitelstichwort in Klammern auch der Nachweis'nur Li' erscheinen, weil diese deutsche Version nur in Hildegard's 'Unknown Language' zu finden ist.

– Alle lateinischen Ersatzwörter einzelner Textzeugen – wie fächtung in S –, die wegen ihres sekundaren Charakteren nicht in den Text aufgemenung wurden, stehen im Apparat immer an letzter Stelle in kursiver Schrift. Ebenso werden alle notwenden Herausgebererläuterungen durch kursiven Text wiedergegeben.

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(The first book) Zur Einteilung des Werkes in neun Bücher (Book I–IX) wird auf die Einleitung verwiesen. (Prologus) 1–9 = SpK 44–46 The Prologus is only referred to as such an introduction by B, S calls it a prafatio there. In the Explicit it is used as a term by FWBV. 1. FWSBPV: homo (est) et (darüber ut) V; (ei) PV; 1 uiuere 2 eum S; 1 omnibus conversationibus eius 2 obviam B; ipse ›homo B; circumitionem S; (hominis) V (Zeilensprung!) 2. FWSBPV: circumitionem ›hominis FW; circumitionem S 3. FWSBPV: morum] onorum V; (hominis) W; discernendo] destruendo PV; in] cum F, (in) WPV; eius] hominis F 4. Indication: Application of hominis to creatures. S – FWSBPV: cibis] herbis V; decoquuntur PV; hee] hec B; hominum F; (velocem) FW; quia] quoniam ›ad B; this ›herbe B; ›et nocivus] noctuus S; nocivus (est) PV; et] sed coctus S; generant ›fructum B; tantum] tamen FW; comedendum] habendum B; so (ut) B; illa] ea F; comederet S; 1 prosunt 2 multum B; prosunt] prodessent S; etiam(si) PV; etiamsi eum not] nec etiam(si eum) B; 1 ledunt 2 multum F; tabi unleserlich B, tali P; homini(s) B; ›Illud 1 uero 2 quod S; vero] vere P; ›in lignis SB; assimilatur FS, ›hoc assimilatur B; ossibus (hominis) B; humiditate(m) habeat] hac S; aëriae sunt S 5. FWSB

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6. FWSBPV: hee] hoc (etiam) B; 1 sunt 2 leues B; quod] ut S; homines B; eat FW, eat B; do (and) S; (ipsi) B, ipse PV; (et aerei) W; aērię S, aeree PV; But] And S; (But) Alie B; alie] alique PV; quedam] enim B; 1 sunt 2 windose W; quod] as a man S; men FW; manducant FV, eat W, eat S; sad FW; do S; ac] hæ S, sed PV; (comparantur vel) S; (vel assimulantur) FW; vel] et B; venomous (is) PV; ipse herbe B; 1 ad cibum hominis 2 mortiferæ sunt S; et] hæ digestioni S
7. Indikation: Terræ Sweat Humor Succus. S – FWSBPV: 1 sweat (and)…juice 2 habet S; (et) B; vero] enim SPV; (terre) S; (inutiles) B; profert] producit V; (and) Humor S; (herbs) S; man W, men S; (but) FW; (his) S; trees] herbs W; But herbs S, Herbes autem B; labors FW

8. FWBPV
9. FWSBPV: his B; sol(lic)itude PV; (juices hisorum) S; that] as S; juices] dry WPV; (a little) S; touches S; that in] some FW; (in) S; (his) S; 1 seed 2 his S; labor of man S; nursing S; in herbs S; these] such B, the aforementioned PV; (in men) F; their PV; 1 restrain 2 in medicine FW; restrain PV; but] true W; 1 is 2 warm or cold FW; so also B; who(a) PV; 1 and cold body 2 signifies S; with but or B; have SB; using] winds WPV; but] true W; 1 calide 2 essent 3 (et) nulle quod 4 frigide F; 1 et nullæ calidæ 2 essent S; item] then also B; hominibus] omnibus PV; 1 inequalitatem 2 hominibus S; par(ra)rent B; calore PV; (virtutem) B; fortissimarum SV; et] id est F, et etiam B, (et) PV; amarissimorum hominum W; amarissimorum (aromaticum) S; quam plurima B; 1 spiritus 2 maligni W; has] hos W, hoc B, hec PV; fugiunt] faciunt BPV; (in) WPV; indignation WB; habe(n)t B; But] So B; foamam] speciem S; elementarem B; (et) WPV; fortunam suam S; has] hec WPV In S folgt nach dem Prologue ein Inhaltsverzeichnis, das die geänderte Bucheinteindigung dieses Textzeugen expliziert: Partitur autem PHYSICA hæc S. Hildegardis in Quatuor Libros. PRIMVS, contains the natures and operations of the Elements, some Rivers of Germany, and also the natures and operations of Metals. SECOND, the natures and effects of Legumes, Fruits, and Herbs.

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TERTIVS, Trees, and Shrubs. FOUR, Fish, Birds, and Animals of the Earth. I-1 1–3a, 3c–5, 7, 9, 11, 13a, 14, 16 = SpK 197; 14, 16–18 = PaA 181 1. FWSBPVa: more hot F; is and temperate between h.. and s…. B (last illegible); fruit is SB 2. FWSPVa: what] as S; no defect] all fruit S; 1 is 2 defect F 3. FWSBPVa: (then) S; (is) a; rectum carnem a; (and rectum blood) S; (rectum) Ba; (in man) W; 1 prepares 2 in man B; that is] or B, and a; (that is flour) S; from] from S, of a; from the same] inde (dunst) S; bread a; weaker] inferior B; (weaker and) a; 1 weaker 2 and 3 weaker W; bread is B; if from] who from S; from straight PV; (straight) B; (flour) W; made entirely of B; had been] had been S, is a; and because a; loses PV, they lose a; has more livoris (in man prepares) S; (itself) B; without (flour) BPVa; mills B; tritum] grinds S; eats a; this] he 1 neither straight flesh 2 (nor rectum) and blood B; (in himself) Ba; (but much slim so that) and a; multum] plurimum S 4. FWSB*PVa: infirmis (omnino) a; hoc modum S 5. Indication : Contra cerebri exinancem et amentiam F, Contra cerebri exinancem W (schon vor Abschnitt 4), Ad phrenesim S, Contra dementiam cerebri B – FWSBPVa: (Sed tamen) Si B; (ita) B; amendia PV; vatigatur V; (sit) a; 1 integra grana tritici 2 accipiat S; 1 grana 2 integra F; triticis B 6. FS: in W steht hier wrong der Abschnitt 11 von Kapitel 3, konserftet steht marginal von anterrehrer Hand : auena 7. FWSBPVa: (ea) F; coquat S 8. FWS: dementiam S 9. FWSBPVa*: deinde eiusdem granis] pannum desuper pone W; (ita modice) BPV; (modice) S; with them around S

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10. FWS*: destroyed W
11. FWSBPVa: cloth PVa; bind S
12. FWS: (but) S; 1 from the head 2 abrased S; of] and W
13. FWSBPVa: filled S; (and) strength a; to] and BPVa; this] so a; doce S; until] done a; (he) S
14. Indication: For back pain and kidney pain S, Against back pain and kidney pain B, Against kidney pain from dryness PV, Item against kidney pain from dryness a

– FWSB*PVa*: and] or S 15. FS: (more) F 16. FWSBPVa: 1 put 2 (and) so…he B; warm ›put‹ W; put a; heat a; (the strength of wheat) B; 1 pestis 2 of his S; pestis dolorem illum B 17. Indication: Against dog bite F, Against dog bite and his madness which is more venomous than another animal B

– FWSB: (but) that dog B; ›accipiet‹ simile W, simile B; albumine F; (so much) B; as] and B; eundem] idem ›venenum‹ W; (of the breath) of that ›dog‹ B; alitu W; illius] his FW; (is) FW; animals B

18. FWS: pastum W; albumine F; 1 dies 2 or per duos F; (per) duos S
19. FW: mellifolii F; albuminis W; suavitas] sanitas W

4 B: and so neither infirmo nec sano valet comestum.

9 a: and then apply it to the whole head more warmly, 10 S: taking care not to be too hot or cold, 14 B: Let him take those grains in boiled water and put them on the loins or kidneys 14 a: And whoever has pain in the back and loins, take wheat grains and boil them in water

3. WB – dunst F; donst medullam PV, *drust medullam a, medullam S

– lat. FWBa / V – simmela grieß P, () S – WBa – dunst F, donst PV, () S – WB – dunst F, donst PV, dünist a, eadem medulla S – FWPV – slym Ba, linoris S

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– FWPV – slym B, linoris S, ( ) a 14. FW – lenden B / lat. PVa – renibus S 19. conj. – bendoches F, benduges W I-2 1–4 = SpK 191; 5+6 = PaA 182 1. FWSBPVa: calidum a; sed] et (tamen) B; frigidior (est) WB; (autem) B; eo Ba; sanus hominibus (good) B; bonus] sanus V; (bonus….facit) S; Et] uel (illis) W; 1 etiam 2 illis S; (etiam) BPV; (est) PV; quoniam] quia carnem (eorum) B; minuīt P, minuunt V 2. FBPVa: sed] et (tamen) a; 1 fortes 2 eos S; facit] parat Ba 3. FWSBPVa: 1 stomachum 2 frigidum B; schomachum V; multum] plurimum S; hoc] eo a; (ipsorum) W, illorum B; illam S; valet] possunt F; plurimum PVa; prepares] makes B 4. FWBPVa: him] himself bread B 5. Indication: To the glands of the body S, Against glantes B

– FWSB: glantes B; siligineum] itself B; offered W, to the broad S; glands FW, glantes B; (they) B; this do they B 6. Indication: To scabies S, Against scabies of the head B – FWSB: And] Even W; (And) If B; has scabies B; siliginei] illius B; (this) SB; because] for B; (illud) W; So autem] and so B; until] until W 7. Indication: To Worms S, Against worms eating human flesh B – FWSB: illius bread B; illius] his W; they will perish and die. B

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I-3 1-9 = SpK 22 1. FWSBPVa: (is and) PVa; (is and sharp taste) S; (exists) B, excites a; (and strong smoke) S; smoke (and) a; (is) healthy people are good a; healthy B; (ac) S; 1 and clear 2 ac] and pure B; pure a; (for them) prepares] makes B; (and) Sa; good a; healthy flesh] good flesh a 2. FWSB*PVa: (And) Illis vetiam S, (And) Illis vautem a; aliquantum S; (and moderately) a; good is] is good a; (is) S; in bread] to bread S 3. FWSBPVa: and them] themsque a; them] such S; But these B, Isti a; (but) B; are weakened B; 1 cold 2 and 3 weak a; 1 not worth 2 to eat B; 1 heat 2 always S; And] where S; this PV; (or) bread Ba; of bread or flour village B, bread(m) or flour(m) PV, in bread or flour a; (oats) Ba; eat PVa; with their own] viscera (themselves together) S; their own] their a 4. FWSBPV: prepare] make B 5. FWSBPVa: give] give a; (because they are cold) F; cold PVa 6. Indication: Against madness from humidity FPV, To paralysis S, Against ironic mind from paralysis B – FWSBPVa: inde undivided W; divided(m) P; 1 mind 2 divided B; 1 has 2 and various thoughts FW; (sic) a; somewhat SB, somewhat PVa 7. FWSBa: and with] And in a 8. FWBa 9. FWSBPVa: (is) S; stones of wool S; (and) this often a; reverts B; in B folgt 4 Zeilen fremder Text 10. FWSPVa 11. In W steht dieser Abschnitt fälschlich bereits in Kapitel 1 als Abschnitt 6 – FW: because] that W; depresses] destroys W; dilutes] erases F; 1 is 2 cold F 2 B: But for those who are infirm it is somewhat good to eat bread and flour.

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3. B – wlke F(« wilke »)W / V(« *wollent* ») – wollent P, *mollent a, coagulate S
4. FWPV – slim B, linorem S

5. PV – vergithiget is FW(u-), vergichtig est B, a paralisi fatigatur S, amentiam habet ex humiditate a I-4
6. FWSBPVa: »et ita »siccum B; »et (ita quod) S; frig(idi)us PV; 1 est 2 et debilius W; (est) S; prefatis ceteris S, aliis B; 1 aut in pane aut in farina 2 comeditur S; comedatur PV; (aut) in pane B; 1 infirmos 2 quam 3 sanos S
7. Indikation: Contra consumptos FWPV, Instauratio uirium S, contra tysim scilicet abenemen B – FWSBPVa: (iam) S; deficit BPVa; »now« strongly B; (she) FW; pain Ba; receive PV, receive a; often] so long S; while] until SB; (of his body) S
8. FW: because] For W; therefore] himself W
9. Indication: Against the fastidiousness of eating F, gives the appetite for eating B – FWSBPVa: »And« who SPV, »Item« who B; (also) B; so very weak] so weak S; 1 take] take 2 barley….pondere B; receive PVa; 1 add 2 a little bit of fennel B
10. FWSBa: 1 and a little bit of fat 2 add S; and a little bit] a little bit of segiminis a
11. FWSBPVa: 1 in water 2 simultaneously] similarly S; cook W; after] after (it is cooked) B; cooked] cooked SPVa; »through a cloth« colat PV, colat »through a cloth« B; him] illum WB, ipsum PVa; ius] dew B, vis a; pro] quod V; »hoc« faciat »usque« dum S
12. Indication: Ad stomachum F – FW: 1 stomachi 2 purgationem F; (from him) W
13. Indication: Contra faciei duritiam F, Contra duritiem faciei W, Ad asperitatem cutis faciei S, Contra duram et asperam cutem B, Contra duritiam faciei PV, Item contra duritiam faciei a

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– FWSBPVa: Sed] Et W, et a; Sed ett S; Sed qui] Si quis 1 habet 2 in facie…cutem B; (et) B; que de vento] cui venti (se facile) a; (se) S; 1 faciliter 2 se PV; faciliter B; coquat] colat B; (tunc cum) aqua (illa) S; (cum aqua illa) B; colata] coleratum PV; temperata B; calida] calefacta S; face F; (and often) PVa; 1 wash 2 himself F; there] to himself PVa; healthy Ba, sweet PV; and] in B 9. FW: beautiful F 10. Indication: Against head pain F, For a sick head B – FWSBPVa*: (And) If B; (of man) 1 is 2 sick B; 1 water 2 ista S, ista water] with water predicted B; healthy will be] healed B 11. F 10 a: And if the head of a man is cold or sick, such a water will often wash and heal. 8. FWB – schebet PV, is led into roughness S, harms a (Plur.!) I-5 1–7 = SpK 192 1. FWSBPVa: (and) calidum a; (and) pinguis SB; fat (and) virtuosum a; (is) SB; sweeter] sanier a; 1 others 2 sweeter B; (is) a 2. FWS*BPVa: eum a; carnem efacit PV; (rectum) WB; parat] facit a 3. Indikation: Ad mentem letam F – FWBPVa 4. FWSBPVa: faciens S; escilicet sive in pane F; (aliis) B; (bona et) B 5. Indikation: Contra consumptos FWPV (weiteres in F unleserlich), faciat bonum appetitum comedendi B – FWSBPVa: Et] Item a; (Et) Si B; so] ideo a; (so…quod) B; est] esset a; enemia infirmitate B; potest] posset a; accipiat Ba; 1 integra grana spelte] eius 2 accipiat S; 1 spelte] ipsa 2 grana 3 integra B

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6. FWSB*PVa: coquat S; inx sagimine PV, segimine a; 1 aut vitello ovi 2 addito S; aut] ac F, et a; (libenter) FW; possit PV, posset a; (da) S; da] detur (hoc modo) a; (modo) PV; (infirmo ad) comedat S
7. FWSBPVa: ut] uelut S; (et sanum) B 2 S: et eis qui eam comedunt, rectum sanguinem et rectam carnem paras, 6 B: et coquet ipsa in sagim(in)e uel in vitello oui uel quomodo libentius comedere potest et hoc infirmus comedat,
8. lat. (oder dt.?) WSPa – Spelteum B / F – Spelcza V
9. lat. FW / PV – spelczen a, ( ) SB I-6 1–5 = SpK 169; 7–10 = C+C
10. FWSBPVa: frigida est F (zusätzlich interlinear)
11. FWBPVa: phlegmatica WB, phlegmatica a
12. FWSBPVa: existit] est W, excitit a; (and eater) PVa; 1 lung 2 eater S; (who) B; 1 is 2 nature, S; (is)

B; 1 to eat 2 good S; strong] stench PV; 1 makes 2 him B

13. FWSB*PVa*: He PV; cold (nature is) and (who) S; (and who) infirmis (is) PV; 1 in eating 2 not valid S
14. FSBPVa: 1 because 2 in eating 3 in it 4 mul(tum) slim PV; multum] plurimum S; 1 in it 2 schleym a
15. Indication: against excess phlegma B – FWSB: infirmities] influitates B
16. Indication: To the head F, To the pain of the forehead S – FWSB (= C+C 209, 7ff.): suox phlegmate S; (in the forehead) FW; (tritam) S; timporibus F, temporibus S; ligamine] tegmine B
17. FWSB* (= C+C209, 9f.)
18. FW (= C+C 209, 10f.)
19. Indication: For the forehead F

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– FW (= C+C 209, 11–14): vene ›que W; quoque] vero W; temperat] compare W 11. Indication: For the healing of the viscera F – FWSB: (But also) He who has 2 viscera….infirma B; (pains or) SB; the right ›id is broth B; he absorbs W, drinks and drinks B 12. FW 4 B: But the weak one is not fit to eat, 4 a: He who is of a cold nature and weak is not fit to digest, 8 B: until he heals. 3. FWB – demphet PV, dempphet a, deprimit S 5. F – slym B, schleym a, *mulslim PV (derived from: multum slim), liuorem S I-7 1–6 = SpK 90 1. FWSBPVa: calida] frigida S; (est) B, est ›acuta FW; (et) sanis a; et fortibus] fortisque a; fortis B; bona (est) A; (ad comedendum) S; ›est melior PV; (quam) S 2. FWSB*PVa 3. FWSB*PVa: quoniam] nec B, quia PV; livorem SPVa; (et slim) Sa; eis] eo W; quemadmodum] ut S, sed B, sicut PVa; ›ipsa pisa FW; 1 facit 2 pisa B 4. FWSB*PVa: 1 tam….homini 2 bona (est) et utilis B; utilis ›est V; (man) FW 5. FWSBPVa: mild Fa; easy BPVa 6. Indication: Against pain of the viscera W, For pain of the viscera S, For the viscera B – FWSBPVa: But] And Ba; ›and who S; aqua coquat] aliqua coquatur B; segimine a; olio PV; calide a; (et) hoc PVa; hec P; eum] hominem a

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7. FW: dissolves] absolve F
8. Indication: For pruritum scabiem et ulcerera S

– FWS: 1 sint 2 nature W; hec] hoc F; 1 cum 2 hec W; sæpex ponat S

9. FWS*: illius] eius W

2 B: nec infirmos ledit,

4 B: Vtilis est farina fabe sanis et infirmis hominibus, 9 S: et dolorem illius extract, et sanabitur.

3. FWPV – slym B, () Sa
4. F – soff PV, succum W, juice B, ius S, prodium a I-8 1 = SpK 127
5. FWSBPVa: 1 is 2 frigida a; (nec) sanguinem neque B; (ei) B; inanitatem] vanitatem a; 1 satiat ventrem 2 et inanitatem] vanitati PV; ventris eius B; (ac) PVa
6. Indikation: Contra maculas scabiei et inmundos crines F, Ad pueros contra maculas scab(i)ei et malos crines capitis B, Erbgrind S

– FWSB: enim] cui S, (enim) B; scabi(ei) B; qui] que B; habe(n)t B; ignitum lapidem FW; (leniter) S; 1 in puluerem 2 leniter B; concam W, con(cham) B; qui] quæ S; eo F; pulvere lentis B; of the same] that W; pain] scabies B; wipes F, wipes B I-9 1–4a, 5–7, 9+10 = SpK 138 Dies ist das erste von 13 Pflanzenkapiteln, deren jedes am Ende des Liber I (verstreut nach den Kapiteln 193 bis 201) mit einer zweiten, die deutschen Wörter weitgebend latinisierenden Version ganz oder teilmeinsel wiederhardt wird. Das Kapitel 9a wird nach 193 von den Textzeugen SPV vertreten, zu eigen macht

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1. FWBPVa: it is cold and dry B; (and) PV; B is hot, PV is hot
2. FWB: useful] valid B; (is) B
3. FWBPVa: ei] eis PVa; (his) F, them PV
4. FWPVa: who(a) PVa; refacillationis a
5. FWBPVa: (Sed et) B; hominis] eius W; (hominis) 1 facit 2 aquosum B; (eius) B; 1 parat] facit 2 et tardum B
6. FWPVa: (sunt) W
7. FWBPV: fere ut] quasi B
8. FWPVa: hominem F
9. Indikation: Contra pulmonem F – FW: (in) W
10. Indikation: Nota de scolopendria id est hirczeszunge F – FW: bucella F
11. FW
12. FW – Hirsa B, Hirs PV, Hirsch a / lat. F (as a second word from later hand)
13. B – vncruit F, uncruit W, *vnner hut PV I-10
14. FWSPV
15. FWPV: calorem PV
16. FWSPV: homini ad comedendum parum S; (modicam) S; refocilationem P; (has) S; strength to him W; (to the eater) WS; (yet not to him) S; him] man W; only hurts S; (he is wont to hurt) S; 1 so strongly 2 moves S; (so strong) FW
17. FWPV
18. Indication: For burning fevers – S: in W steht an dieser Stelle fälschlich eine Dublette des Abschnitts 12,4

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1. FWPV – Venich St
2. St I-11 1–3, 5, 7–9 = SpK 52 Auch von diesem Kapitel muß es im Original anhangsweise eine zweite, die deutschen Wörter latinisierende Version gegeben haben, die der Textzeuge S immer bespräft hat, von den Handschriften FW in diesem Falle dagegen so unvollkommen mit der hier prävidende ersten Fassung contaminiert wurde, daß die Abschnitte 8, 11, 13 und 14 doppelt vertreten sind: vor Abschnitt 11 stehen die Dubletten der Abschnitte 11, 13 und 14, vor Abschnitt 14 steht der Abschnitt 8 ein zweites Mal. The variants of these doublets are indicated in the apparatus by a ×on the symbols (F ×W ×)
3. FWSPVa: plus calidum quam frigidum F; calidus S; (multum) frigidus FW; frig(id)us P; ipsius (est) FS; (sanitatem habet et) S
4. Indication: Ad stomachum F – FWSPVa: schomacho V; leve] lene 1 et utile 2 est S; quod] ut xetiam S; slim de stomacho] egritudines stomachi a; (aliquantulum) auferat S; auffert a
5. SPVa: facile S
6. S
7. FWSPVa: 1 bonos 2 humores FW, (humores) bonos S; fortes facit] confortat a
8. Indication: Ad stomachum infirmum S – FWS: eruct(u)are S; (etiam) S; (ei) W; 1 digestion 2 him S
9. Indication: To the head and to the brain F, Against brain weakness and emptiness W – FWPVa: (But) yet] Item W; (is) W

10. FWS 4 Pva / FxWx: (who) FW, who also has SFxWx; 1 has 2 brain a; (hanef) a; (it easily) SaFxWx; will make it hurt] will make it hurt a; somewhat 1 in the head 2 makes it hurt S; (It) but] But SaFxWx; (who) has a healthy head SFxWx; 1 and ple-

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num brain 2 has FW; full] good a; (in the head) SaFxWx 9. FWS 1 PVa: ›with who S; (very) a; him] this a; (also) S; 1 a little] a little pain 2 in the stomach a; (Eum) 1 Qui 2 autem a; 1 non ledit 2 comestum] hunc a 10. FW 11. Indikation: Ad stomachum frigidum F, Ad stomachi frigiditatem S – FWS 2 / FxWx: (ita) W; 1 sepe 2 stomacho F; (sepe) W 12. FW 13. FWS 3 / FxWx: stomachum] illum SFxWx 14. Indikation: Ad ulcera et vulnera Fx – FWS / FxWx 1. FW – Hanff PVa / lat. S – Canapus F (Zweitwort von anderer Hand) 2. FWPV – linorem S, egritudines a 5. dt. nur FW 8. FW – hanff PV, canabum SFxWx, () a I-12 3 = PaA 184; 6–9 = PaA 189 1. FWSPV: 1 is 2 and dry FW; dry] dry PV; is] are S; (nulli) S; in cibo] ad cibo ›non S; doloret] dolorem haberet PV; (Pecoribus autem) FW; (ad pastum) PV; 1 nec 2 ad pastum FW; prosunt S 2. WSPV 3. Indikation: Ad ulcera capitis FS, Ad capitis scabiem WP, Ad scabiem capitis V – FWSPV: scabies ›capitis S, ›hominis V; sint S; (tunso) S, tunsso V; illo] his S, ille P; (suo) PV; illa] sua PV; emordent S; sanatur P, sanant S

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4. in W a duplicate of this section is incorrectly already in Chapter 10 as Section 5

– FW 5. Indication: Scabiem capitis S – S 6. Indication: Ad muscas capiendas F, Ad muscas mortificandas W, Muscas S – FWS*PV 7. FWSPV: conmisceat S; (musce) S; liniat (id est strich) S 8. FWPV 9. FWSPV: etc infirmabuntur S; (et cadent) FW; (et deficient) S

6 S: Et quem muscæ infestant, zizania ad puluerem contundat, 1. W – Rade F, Ratde PV / lat. S; then in F by other hands: Rado, Nigella

3. dt. only FW – FW – ratden P, Ratden V, zizania S
4. FW – raden PV, zizania S
5. FW – striche PV, ( ) S (= linias) I-13 4, 6, 9–11 = SpK 92; 13–16 = C+C In FW finden sich die Abschnitte 12–19 erst in einem Nachtragstextkorpus hinter Liber IX
6. FWS*PV: (fere) PV; 1 calidum est 2 fere W
7. FW
8. FWPV: nonc habet PV
9. Indikation: Contra febrem ardentem F, Hoc contra febrem ardentem W, Ad febres ardentes S

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– FWSPV: ardentes febres S; puluerizatum PV(-satum); in fonte] cum frigida aqua S; fontem W; febrem in eo; S; extigwit V 5. FW 6. Indication: Against dolorem dorsi et lateris F, Against iliacam ex causa frigida W, Ad dolorem dolorem S, Against ydiliacam ex causa frigida PV – FWSPV: Et] Item W; (ita) SPV 7. FW 8. F 9. Indication: Ad cordis dolorem F, Ad cordis defectum S, Against syncope W, Against syncope PV – FWSPV: Et] Sed S 10. FWPV 11. FWSPV: (de) S; 1 satis] ad sufficiencyiam 2 comedat S; melius] bene W 12. Indication: Against fetidum anelitum F, Against fetentem anhelitum W, Ad Halitum fetentem S – FWS: Homo »quoque« S; anetum F, halitum S; hoarse] only F 13. FWS (= C+C 209, 15–22 / 218, 20–219, 2): galangal S; muscate F; pyrethrum W; »hec« simul W; cottidie F, quotidie S; 1 ieiunus 2 comedat S; et] ut bonus S; anelitum F, halitum S; conpescat S 14. Indication: Contra pulmonis dol(orem) W, Ad

Pulmonem S – FWS (= C+C 209, 22–210, 8): sagimine] sanguine WS; a cocto] uncocto S; 1 cibo 2 cocto W; (et) cruda poma (et) S; quoniam] quia W; (et si caseum…comedat) W; eo] eis FW; fedati F; contracthant S; »ut« ab humida S 15. Indication: Against bad humors of the viscera and spleen FW, For bad humors of the viscera or spleen S – FWS (= C+C 216, 16–26): supervenerint] superabundauerint S; intulerunt S; galangal S; pyrethrum W; adque W; fenugreek F; et alio] alioque S; ut] quatenus S; »bibat uel« comedat W

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16. FWS (= C+C 217, 2–5): laquiricium W, liquiricium S; laquiricii W, liquiricii S; 1 comedat et bibat 2 against pain in the heart W
17. Indication: Against excess of phlegm (phlegm W) FW, Ad auditum S

– FWS: 1 smoke 2 in the head S; cottidie F, quotidie S

18. Indication: For pain in the chest, heart, spleen and stomach S

– FWS: 1 in the heart 2 or] and 3 in the spleen S; galanga S; (as galanga….as oregano) S; (of the same) S; this] this S; frequently] often W

19. Indication: For paralysis S

– FWS: galanga S; singil(l)atim F; saxifricam S; polypodium S; hec] hoc F; sanus (est) S; infirmus (est) S

1 S: Galanga is warm in all parts, and has strong strength. 1. FWPV – lat. SF (Second word from another hand)

4. FWPV – galangam S
5. FWPV – galangam S

– FWPV – feruere faciat S

11. W – vmmetich is F / P – vmmecht V, defectum sentit S

– FWPV – galangam S

13. dt. only C+C

– dt. only C+C

14. dt. only C+C

15. dt. only C+C

– W – peffercruit F, *pfeffertruch S,* perfrecruth and in the expanded text pefercrut C+C

16. FW – zucc. S, succer C+C

– dt. only C+C

19. S – gihtkruit F, githcruit W

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I-14 1. FWSPV: (est) PV 2. Indication: For tremorem membrorum FS – FWSPV: (in) FW; tremet FSPV; (id est biviit) S; (et) in quo W; incindat F, inscidat S; (id est wellich) sepe S; bibat] comedat W; tremor membrorum S; abscedit] recedit F, abscedet S; virtu(t)em V; recipiet S 3. FW 4. Indication: For salivation superfluous S – FWSPV: multam spumam FW; puluerizatum PV(-satum); panniolo W, pannulum V; imponat S; ut] quatenus eadem aqua S; 'per noctem 'in aqua S; in that it will cease S 5. Indication: to the head F, To head pain S – FWSPV: But (and) PV; much] ualde S; the same] predict S; medefaciat F 6.

Indication: Stomach full F – FWSPV: bad] evils PV; filled is PV; pulverized PV(-sat); flour W 7. FWSP: siam fere infrigidata S; (then) S 8. FWSPV: in] to powder S; lingat id est] vngat et V; (id est licke ac) S; 'to night 'sleeps S; to] by PV 9. FWS*PV: (and) PV 9 S and takes away the gravidity of the stomach. 1. FPV – Zidwar W, Zytwar S 2. W – biuet F, drinks P, drinks V, ( ) S (= trembles) – FPV – ziduar W, zytuar S – FWPV – galange St – FW – welch PV, ( ) S (= hot) 4. FPV – zytuar W, zytuar S 6. FP – ziduar W, zytuar S, zitwa V

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9. FWPV – ( ) S (= licks) I-15 10 = III, 57, 11; 1, 3, 5–6, 11–13 = SpK 53; 6, 8 = PaA 183; 9 = PaA 185; 11–13, 10 = PaA 184, 11–13 also PaA 181; 9b, 14–21 = C+C
10. FWSPV: diffuse (i.e. zevlozlich) S; (ac) S; tepidum ›reddit W; lasciuium P
11. FWS: (h)ebetat FW; (et) S; membrorum F
12. FWSPV: ›quic iam S; deficit PV; in] deinde ius ›faciat etc S; istum] in eo S; modicum W
13. F
14. FWPV: eum] cum PV; amodo P; ›nonc comedat PV
15. Indication: Ad oculos ulcerosos S – FWSPV: ulcerosos] acetosos W (a marginally drawn hand with an outstretched index finger probably indicates spoilage!), ulcerosus PV; (i.e. eitherich) 1 oculos 2 et turbidos S; (ita) vino inponat] in vinum ponat SPV; ut] et vinum PV; ›idemc vinum S; inde acrum] ex hoc acre (id est zanger) S; ad noctem] in nocte PV; (circa) oculos SPV; 1 de vino isto 2 liniat S; ›etiamc modicum S; intraverit] tetigerit S; turbelentiam F, turbulantiam (-tia P) PV; de] ab oculi S
16. S
17. Indication: Caliginesos S – S
18. Indication: Ad constipationem S – S (= C+C 222,14–17)
19. Indication: Ad stomachi dolorem S – S (= III, 57,11)
20. FWSPV: (Et) Si quis ›quoquem S; (eodem) S; ›predictoc pulvere PV; (zinciberi) FWPV; ligato panno] in panniolum liget ›etc S;

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in panno PV; aceto PV; vini si habet PV; acre S; (id est zanger) FWS; (then with) that cloth] isto (and powder) S 12. FWPV: in that] place F 13. FWSPV: line S 14. FWS (= C+C 256, 15–22; 14b and 14d vgl. auch 244, 5–7): qui vich habet] quem vich fatigat S; gyngiberi W, zinziberi S; cinemomum F, cinnamomi S; hoc F; tanaceti minus] plus S; hoc F; (albi) W; vel] et F; (illud) FW; (accipiat) FS; pulverem et prædictum succum S; (est) S 15. FW (= C+C 244, 7–8 / 256, 22–23) 16. FWS (= C+C 244, 8 / 256, 23–24): sed minus S; if (n)t S 17. FWS (= C+C 256, 24–257, 2): hoc F; faciens F, facies W; (autem) FW; (istum) FW; haustu] halitu FS; (usque) FW 18. Indikation : Ad potiones preparatoria S

– FWS (= C+C 236, 1–16): (facere et) FW; gyngiberum W, zinziberum S; tantum de liquiricio S; laquiricii W; tantum quantum F; gyngibero W, zinzibero S; (tantum) FW; zucaro W, zucharo S; penses ad pondus W; triginta] xxx a W; inscisa S; (in incisione) W; (pulvere) FW; (massam) FW; quatuor] iiii or W; 1 est 2 nec nimis frigidus W; (est) S; differre] deferre W; mayo W; etiam (in) maij S; mayo W

19. FWS (= C+C 236,26–237,1): in potionem (potione W) FW; (et tam spissus) W; (tam) spissus S; quod ut F, ut] quod W; 1 huius 2 potionis F; (dimidiam) F; totum W; (il)liniat W; (siccatam) F; 1 sumat 2 ieiunus W

20. FS (= C+C 237, 1–2): accipiat] sumat F

21. FWS (= C+C 237, 2–11): postquam eam] postea quam W; panem] pannum F, (panem) W; sorbici-unculam W; edat] comedat W; pisses F; pyris S; (a) crudis pomis F, (a crudis) pomis S; (et ignis) S;

observes W

22. FPV – Ingebern W, Ingeberne F(Zweitlemma von anderer Hand) / lat. S

– F – zeulozslich W, zufloßlich PV, ( ) S (= diffusum) 3. F(G-)W / PV(beide I-), zinziberum S – F – sufene W, suffen PV, ius S

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6. F – eyterich W / PV, ( ) S (= ulcerosus)

– FW / PV – zinziberum S – FWP – czanger V, ( ) S (= acrum) – FWP – eyter V, ulcerosum uenenum S

9. dt. only C+C
10. W – zittirdruse F, ziterdrusen S, citerdrose PV, zitterdruße F (marginal von ander Hand)

– P – czanger V, ( ) FWS (= sharp)

12. F – citterdruse W, citterdrose P, *citdrose V
13. F (auch marginal von anderer Hand) S C+C – which W

– fünfmal dt. only C+C – C+C – *nünelo F,* mänelo W, *nimmolo S – WS – Merlinsin F

15. dt. only C+C
16. FSC+C – Merlynsen W
17. dt. only C+C
18. F – zidware W, zituare S, zituar C+C I-16 3–4, 6–9 = SpK 162 In S this chapter was integrated as the fourth in Book III (Trees) with the introductory sentence: Arbor in qua piper crescit, ualde calida est.
19. FWSPV: Piper quoque S; 1 et aridum 2 est S
20. FWPV: 1 habet 2 in se W
21. FWSPV: 1 hominem 2 lædit S; (bonos) PV; destituit] destruit F
22. FWPV
23. S
24. Indication: Splen S

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– FWSPV: Sed etc S; Sed qui] Si quis PV; spleniticus V; cibos in fastidio] fastidium comedendi S 7. FWPV 8. FWSPV: 1 piper 2 in aliquo cibo cum pane S; (moderately) F 9. FWPV: et] sed W; comedenti W; depose F 10. F I-17 1, 3, 5, 7–8 = SpK 54; 11 = C+C 1. FWSPV: siccum] succum (et) PV; 1 (et) sanum 2 et utile (est) S; quo(modo)cumque PV; comedat(ur) FS 2. FW: cymini (omnes) W; exurgunt W; in W section 10 follows here incorrectly for the first time 3. FW 2 SPV: 1 qui in corde dolet 2 lædit (si comedit) S; in W section 2 of Chapter 18 follows here incorrectly, indicated by the marginal markings b, a 4. FW 1 S: 1 semper 2 calidum S; 1 esse 2 semper W; debe(re)t S 5. FWSPV: (homini) PV; (ad) comestum S; 1 parat 2 ei S 6. S 7. FWS*PV 8. FWSPV 9. FWS: Homo eutemc W; cyminum W 10. In W there is a duplicate of this section already after 2 – FW 11. Indication: Nausia F, Ad Nauseam S – FWS (= C+C 246, 10–15, 18–19, 19–24): nausiam F; cyminum W; vel] uelut S; cymini W; hoc F; 1 huic 2 farine F; calido fornace S; 1 istos 2 tortellos F; manduces W; iniuste] in uisceribus S; nausiam F; compescunt S

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12. FW (= C+C 246, 15–18): cymini W; zimile F; frigiditatem W; excoquantur W 7 S: et illum temperat qui nimis calidus est. Vnummquemque autem lædit, si illud comederit,
13. PV(-v-) – Kümel F, Kommel < Kumel W / lat. S – FW – demphet PV / S
14. conj. – dempheit F / W

15. vier dt. Wörter nur C+C – F C+C – pypinelle W; bibinellam S
16. F C+C – pypinelle W I-18 1b, 3–4, 7, 11–12 = SpK 164; 9, 12a = PaA 187; 9b = C+C
17. FWSPV: (existit) PV; bonac 1 est >etc 2 pura W; (bonam) S; tenet] habet FW; bonum est comestum S; tabe(m) V; (bonum) sanguinem (in eo) S; purum] bonum F; homine] eo S
18. In W this section is incorrectly already in the previous chapter after section 3 – FWS: (bonus est quoniam) S; parvus (est) W; (bene) S; temperatus >estc F
19. Indication: Instauratio uirium S – FWSPV: iam] eam PV; (iam fere) S; (in) corpore F; >penec deficit S; viros >suasc S; dimittit] relinquit S, permittit V
20. FWPV: illi] in eo W
21. FWS
22. FW
23. Indication: Flecma capitis F – FW 4 SPV: eam W; 1 eius 2 capite F, (capite) eius] eo S; his] illius W
24. FW 1

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9. Indication: Paralysis F, Ad paralisim S

– FW^2 S^2 (= C+C 226, 23-25) : (a) paralisi S; fitigatur F; pyrethrum W; gingiber(i) W (also dt.?); zinziber (et modicum piper) S

10. FW^3 : pyrethrum W; paralis(is) F; ammi(ni)culum F; penitus] punitus W
11. FWS^1PV : (et) sæpe S; pleuresin S; homine] eo S; (eius) S
12. FWSPV : quomodocunque pyrethrum S; siccum S; 1 bonum 2 et 3 utile S; 1 tam infirmo quam sano (homini) 2 bonus est 3 et 4 utilis F; Nam si] Si enim S; eam W, cum PV; comedat S; 1 in ore 2 comestus V; edicit F, producit V; in W section 2 of the following chapter follows here incorrectly for the first time
13. WPV / lat. S - Bertram id est piretrum F
14. dt. only C+C
15. FW I-19 1, 4-5 = SpK 123
16. FWSPV : Laquiricium WP; quocumque modo W; (et) mentem (eius) S; eius] illius (ad digestionem) S; mollificat] parat W
17. In W this section appears as a duplicate already at the end of the previous chapter 18

– FWS : Sed quia W; 1 est 2 bonus W 3. FW 4. FWSPV : (Sed) W; frenitico V; 1 sepe 2 illud] eum F, 1 sepe 2 illud W; comedat PV 5. FWPV : fervorem] furorem PV; inest V

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I-20 1 = SpK 47; 8, 1b = PaA 184 In S this chapter was integrated as the third in Book III (Trees). In W sections 2–9 were incorrectly inserted in the following chapter 21 before section 2 1. FWPV: Cynamomum WPV; 1 has 2 vires W; fortis (est) PV 2. Indication: Ad paralisim et febres S

– FWS: cynamomum W, cinnamomum S

3. FW: medicina W
4. FWS
5. FS: quotidianas S; ter(tianas et) quartanas] quasi F
6. FWS: ›de› chalybe S; 1 bonum 2 vinum S; (im)ponat W

7. FW: (quamlibet) W; alios F; 1 to add 2 temperaments W
8. Indication: Flat(us) diffi(culter) per nar(es) F, Caput S

– FWS: cynamomum W, cinnamomum S; buc(c)ella F; (et) 1 per quos 2 noxios humores W (Randnachtrag); (est) W

9. FW I-21 1b–5 = SpK 137; 1b = PaA 184; 8–13 = C+C In S this chapter was integrated as the second into Book III (Trees)
10. FWS 2 PV: ›quoque› muscata S; (Et) Si W; homo] quis S; apperit F; sensus S; ingenium ›bono calore et suaui uirtute sua› S; illi] ei W; ›parat et› affert F, infert SPV; Accipe] Homo S; quoque] quocumque PV; (pari) PV; cynamomum W, cinnamomum S, cynamomi PV; cariofoles F, ›de› gariofylo S; (id est) FW; (id est negelen et hec) S; hec] hoc F; puluerizet et (tunc) S; (cum) 1 farina 2 similæ S; tortellas PV; faciat S; comedat S; tue] eius S, sue PV
11. In W geht hier der fehlplatzierte Komplex der Abschnitte 2–9 des Kapitels 20 voraus

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– FWS 3 PV: (et cor tuum) S; obtusus P; (tuos) W, eius S; apperit F; tuam] ipsius S 3. FWPV: sensum F; (tuos) FW 4. FWS 4 PV: te] eo S 5. FWPV 6. FWS 1 : Ligna F, Lig(n)um W; (multum) W 7. FW 8. Indication: Ad paralisim S – FWS (= C+C 211, 4–6): Sed et] Preterea W; (accipiat) S; (et hec) in pulverem redigat] puluerizet S; glandiole W; (accipiat) et (de radice) S; inc equali F 9. FW (= C+C 211, 6–7) 10. FWS (= C+C 211, 7): (et deinde) S 11. FW (= C+C 211, 7–8) 12. FWS (= C+C 211, 8–9): sorbi(ci)unculam S; (sic) S 13. Indication: risus inmoderatus F – FW (= C+C 245, 19–25): quoque] vero W; zukari F; iecur] epar F (zpeimal); zukari F 1. dt. nur W – FW / PV, ( ) S (= gariofiles) 6. dt. nur W 8. dt. nur C+C – dt. nur C+C I-22 3, 10–12 = SpK 171 1. FWSPV 2. Indication: Ad oculos S – S

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3. FWSPV: autem W, (aut) S; orto FWSP; (tolle et) S; (et) PV; illud] id V; suis superponat S; (et) humorem PV; (id est droffen) S; eis] eius PV
4. FW: (hu)mores W
5. Indication: Contra iracundos W, Iram S

– FWS 2 : 1 est 2 in ira S; (eas) S; (propter bonum odorem) S; (ap)ponat W; 1 salvia consolatur 2 rosa letificat S

6. F: destinationem] desinardrum (so in der Hs.!)
7. FWS 3 : xetiam accipiatur (et) W; salvie W; hec] huius W; (simul) W; (ita) S
8. Indication: contra cranpen F

– FWS 4 : (ubi) homo xqui F

9. FW: xpreparata temperata W; sal] salvia W; xguttam paralisis F; sedative xpro bono W
10. Indication: Vlcera capitis F (sic!), Vlcera S

– FWS 1 PV: (eis folia) 1 superponat 2 rosam S; (from) them] illis PV

11. FWPV: additur (fuerit) W
12. PV
13. FW / PV, ( ) S (= humor oculorum)
14. FW – crampho S
15. W – cranpen F (so auch in der Indikation xu 8) I-23 2-6a, 6c-9 = SpK 119Z-Aa

16. FWSPV: Lylium W; (plus) frigidum (quam calidum) est] existit S
17. Indikation: Contra lepram ex phlecmate WV, Ad lepram albam S, contra lepram ex phlecma P

– FWS 2 PV: 1 caput radicis lilii 2 accipiat S; lylii W; tundat S; (tunc) WS; (sic) S; ponat S

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3. FWS 1 *PV: leperam V; (has) V
4. FWSPV: xet cum eo] illo xe S; inungat S
5. Indikation : contra morphea rubeam PV

– FWPV: deficili P, deficiliter V

6. FWSPV: 1 caprinum 2 lac PV; bibat et] ut F; (vrslechte) ab] ex S; 1 perfecte 2 ab eo V; (tunc) xradicem et S; contundat S; (the same juice S; arvina] flour PV; (in)simul W
7. FWPV: 1 dolet 2 ab vrslechte FW
8. FWSPV: se perungat] semper ungat PV; ungat xet dolores illos aufert S; hec P; 1 se 2 unguento 3 hoc S; (in)ungat WPV; semper] sæpe S
9. FWPV
10. FW

3 S: If anyone has white leprosy in his body, 2. FW – zulasse PV, dissolvat S 3. F – *qu c dehith W,* quedick PV 6. conj. – urslecte F, urslethe W, urslechde S, vrslecht PV

– PV – urslecte F, urslethe W, ( ) S – FWPV – stirpem S – WPV – cnete F, conmisceat S

7. conj. – urslecte F, urslethe W, vrslecht P, vrslechten V
8. FPV – blu t W (= prima eruptio) I-24 1–2, 4, 6–7 = SpK 156
9. FWSPV: frigidum (nature) S; illa xtamen S; (ita) S; (id est fiber) S; eo] ipso S
10. Indikation : contra mentem depressam et cerebri debil(itatem) F

– FWSPV: oppressam V

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3. PV
4. FWSPV
5. PV
6. FWSPV: iuvat] viuat P; confortet P
7. Indikation: febris F, Ad febres S

– FWSPV: et] etiam qui W; (illud) S; (ita) S; liget] ponat V; (de stomacho suo) S

8. F
9. FWPV – ( ) S (= febres) I-25 1 = SpK 184 There is a second version of this chapter in FWPV for section 1 after chapter 196. S has only the text of this second version
10. FWPV: (est) PV; (qui) in PV; pectore eius (est) PV; mitigabit V
11. FW: aut] ac W; pectoris F; obtundunt < intundunt F
12. F – *dumphedum W,* dumphedinem P, *dumphedem V Note: In F there is a second lemma from another hand: spica celtica id est salbey, also marginal from another hand Hertestwich (Marzell 4, 988) I-26 1 = SpK 55

13. FWSPV: 1 siccum 2 etiam (est) F; siccum] si rcā (recta?) PV; (Et) Si quis autem S; indignum ardorem (ille) S; ipso] eo W; temperat(ur. Sed) S; eius] hominis S; letum parat] facit W; (ac) ingenium ipsius S; illius] eius W, (illius) S
14. FS: est calor F; limosi] liuosi F; (eius) F; calefacit] clarificat S
15. FW – Cvbebe S, Cubebo P, Kvbebo V

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– WV – cubebo FP, Cubebe S Note: The later marginal entry in F 'rubebo' is based on reading; moreover the incorrect gloss: 'id est lidwurz vel lidgengel' (= rubia sylvestris, Marzell 2, 579, 5) I-27 2–8 = SpK 46; 1a, 2 = PaA 183; 10+11 = C+C 1. FWSPV: Gariofylvm S, Gariofilum PV; (etiam) S; (ipsa) S 2. Indication: Ad capud F, Ad stridorem capitis S – FWSPV: ei] his F; 1 head 2 his] ipsius S, 1 head 2 his V; vel(ut) S; cariofoles F, gariophylum S, gariofiles PV; que P; (qui in) capitis eius (est) S; (eius) PV; 1 est 2 his W

3. Indication: Ad viscera F, Contra viscerum tumorem V

– FWSPV: 1 in homine 2 aliquando S; (in)tumescunt PV; (tunc) S; ydropum W, hydropicum S; eo] homine F; faciat S

4. Indication: Ad morbum hydropicum F, Contra uiscerum tumores W, Ad hydropisim incipientem S

– FWSPV: 1 iam 2 cum PV; hydropis S; (ille) S; cariofoles F, gariophylum S, gariofiles PV; illa] illud S; illius] huius S, (illius) PV; compescit S

5. FWPV: (illius) F; hydrop FW
6. Indication: For podagram F, Against Podagram S

– FWSPV: multotiens] sepius F; exfudat V; (et) PV; podogram FV; (in homine) S; (si tunc) S; 1 lle 2 tunc W; 1 Garyophyllum 2 sæpe S; cariofoles F, gariofiles PV; sepec comedit F, comedat S

7. FWS*PV: (illius) W; podogra FV
8. FWSPV: podogra F
9. FWPV
10. Indication: For singultum F

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– FWS (= C+C 241, 10, 15–16): cariofoles F, Garyophyllum S; (ieiunus) S; frequenter] sepe W; comedat] manducet W; (Sed) Et W; hæc S; (etiam) W; (unum) W 11. FW (= C+C 241, 16–21): cariofoli F; (the same) W; 1 utatur 2 per month W; quatinus] ut 1 ab eis 2 (tanto) plus W 7 S: et uirtus eius medullam eiusdem hominis transit, 1. FW / PV – ( ) S 2. PV – doumet F, *dormiet W, stridet S – FW – ( ) SPV – PV – doum F,* dorira W, stridor S 4. FW – ( ) SPV 6. FW – ( ) SPV 10. FS C+C – zidwar W 11. W – zituari F, cituaris C+C – W – zituari F, cituaris C+C I-28 1. FWSBPV: ›est« igneum PV; calorem ›et mordax frigus« S, calorem ›frigiditatem« B 2. Indikation: Contra freissam B – FWSBPV: (Et) Homo ›autem« S; humores] calores FW; (ita) quod] et S; dicitur B; cristiana(m) V; semper] sepe F, frequenter S; comedant P; meliorabitur] melius habebit FW 3. FW: impugnat W 4. Indikation: Ad Quartanam S, Contra quartanas B – SBPV: (Sed et) Qui B; quar(ta)nam B; (eam) S; earum ›cristianam« S; melius habebit] sanetur B 5. Indikation: Paralisim S, Contra goicht B

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– FWSBPV: (Et) Qui 1 valde fatigatur 2 de] cum goicht B; (valde) S; 1 comedat cristianam 2 in ipsa fatigatione B; (cristianam) PV; meliorabitur] sanabitur B 6. FW: quia] quoniam W 7. FWSBPV: (Et)

qui…habet B (marginal); 1 in stomacho 2 habet S; (id est fiber) SBPV; her] Christian S; cut S; the same wine (this) S, with wine (this) B; calificate 5; (thus) St 2. FWS – freischlich P, freißchlich V / B (auch in der Indikation) 5. BPV – gith FW, paralysis S 7. nur FW (= fevers) Anmerkung: Die bisherige Identifizierung der anderweitig nur zweimal belegten cristiana als 'Christrose' wird durch die secundaryen Randglossen in F nicht bestäitet. Sie lauten: the palm of Christ, the whirl of the sun, sonnenwirbel. Letzteres ist bereits im Abd. belegt für die Wegwarte (Cichorium Intybus, Marzell 1, 991 – vgl. Kapitel 60 'Sunnewerbel'), die beiden ersteren dagegen beziehen sich auf den Wunderbaum (Ricinus communis, Marzell 3, 1385). Die beiden anderweitigen Belege hat Steinmeyer in der Fußnote zu unserem in der Lingua ignota ebenfalls vorhandenen Wort mitgeteilt: 1. the Christian herb is similar to bittersweet (Synonym of Bartholomew); 2. habt ir iht cristianen da, oder agrimonia, oder …biboz/berchtram (Sibote, Vrouwenzucht, Ausgabe C. Sonntag). Bei Marzell selbst findet sich die vermutete Zuordnung zu Lathyrus montanus 'Berg-Platterbse' (2, 1190) oder zu Astragalus ghycyphyllus 'Bärenschote' (1, 505). Fischer (112) plädiert wie Marzell für die Identität mit der Christianswurzel, bei ihm 'lathyrus tuberosus'. I-29 1–2, 5–6, 8, 11, (10) = SpK 78; 3+4 = C+C 1. FWSBPVb: that is pulmonary only F 2. FWSBPV: cold PV; (hot and) SBPV; ualens W 3. Indication: Lung F – FWS (= C+C 217; 12–18): (eam) W; (hec) F; 1 esset 2 fortis W; minus] nimis S; ollam S; (di)mittat S; iste] ille W; (eum) W; 1 bibat 2 eum F; (non) S; comed(er)it F 4. FW (= C+C 217, 18–20): Nam] et F; frigiditas] suavitas F

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5. Indication: Ad inflationem pulmonis S, contra tussim vel hust B, Contra pulmonis opilationem (im Kontext) / Tussis (marginal) b

– FWSBPVb*: (Sed tamen) Homo ›autem S; (tamen) B; (ipse) F, inde S

6. FWSBPVb: et] ita Bb; (quod) spiramen ›suum S; trahit] emittit et inmittit S; illud ieiunus S; heals B
7. FW
8. Indication: to sheep B

– FWSBPVb: Et] Nam S; 1 frequently 2 eam b; eum B; eat W; (also) B; milk B, milk b; ob(e)st P

9. FWBPV
10. FWB*P*V*: (eam) W
11. FWBPV: ovis] eius W (in F unleserlich); 1 habet 2 fere W

5 b: scilicet quando pulmo est inflatus et tussit

10 B: si lungworcz in vino coctum sepe bibat, pulmo ad sanitatem recuperabitur, 10 PV: si lunckwurcz in vino coctum (coctam P) sepe bibat (bibit P) ut prediximus, pulmo eius ad sanitatem recuperatur,

1. conj. – Luncwrz F, *Lintwrz W, Lungvrtz S, Lungwurcz B, Lunckwurcz PV(Lv-), Lvnckwurtz b
2. F – *lincwrz W, lungwurtz S, lunchwrc C+C
3. W – hustet FP, hustet BV, tussitat S, tussit b
4. F – *lincwrz W, lunguurtz S, lungwurcz B, lunckwurtz PV, lunckwurtz b

7./10. F – *lintwrz W, lungworcz B, lunckwurtz PV I-30 1–7, 9–11, 13–14 = SpK 17 1. FWSBPVb: Hirzeszunga latine scolosplendria F 2. FWSBPV: (existit) B; (ac humida est) PV; (est) B

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3. Indikation: Contra pulmonis opilationem epatis et intestinorum quorum viscuositatem evacuat W, Ad pulmonem et iecur S, ad iecur ad pulmonem et viscera dolentia et slim B , against the opilation of the

lungs, the testicles, whose viscosity (viscosity P) evacuates PV, Against the opilation of the liver and intestines, b

– FWS*BPVb: therefore hirzeszunga] of it b

4. FWSBPVb: (it) Sb; cook S; (then) S; little] pure SBPVb; honey] of honey F; add S; and so] also b; (then) Sb; make once boil] make simultaneously boil S; (and) then PV; 1 pepper 2 longum b; cinnamon FWP, cinnamon S; pulverize S
5. FWSB*PVb: (then) S
6. Indication: lungs and viscera b

– FWSBPVb: 1 iterum semel feruere 2 make S; (then) SPV; cultivate S; 1 luterdranck 2 make S; 1 fasting 2 than 3 pransus W; 1 bibe 2 sepe B; bibat et potus iste S; iecori] epati b

7. FWBPVb: putridines sanat V
8. FW: destituunt (et) F; (contra) steitatem F
9. Indikation: contra dolorem capitis et defectum corporis B, contra capitis pectoris (et) b) cordis opilationem PVb(und marginal: pectus)

– FWSBPVb: iterum squilibet homo S; aridam fac] arefaciat S; fac] facies b; (ita) SB; puluerizet S; istum] illum Bb; (in your hand) W; sua S; lingat S; (id est licke) WSb

10. FWSBPVb*: sui S, (tui) PV
11. FWBPVb: (dolores qui) b; corpore] capite F; (are) b
12. FW
13. Indication: Against syncope W, against amechtikeit B, against syncopum PV, Syncope b

– FWSBPVb*: But (and) B; of] from S; (and suddenly) F; suddenly weak and S; soon and BPV

14. FWSBPV 3 S: Wherefore man taketh scolopendram, 5 B: as predicted with wine

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10 b: and the predicted pains are stopped,

13 b: Against syncope he drinketh of that powder soon with hot wine. 1. FW – Hirczunge BPV / lat. SbF (späteres Zweiwort) – scholopendria B (marginal)

3. W – hireszunge F, hirczunge BPV, scholopendriam S
4. nur B (= to boil)
5. FW – luterdrank SPV, luterdrank B, claretum b
6. FWSB (auch in der Indikation zu 2) PV – silts b
7. FW – hirczunge BV, hirczunge P, scholopendriam S, scholopen b

– FBP – leck V, ( ) WSb (= linge)

13. B (ist nur in F) – ameithich ist F, unmethich W; vnmechtig P / V – S feels a lack in himself, ( ) b; in der Indikation von B auch das Substantiv amechtikeit. I-31 1b, 3 = SpK 76; 3 = PaA 185
14. Indication: Against heart pain F, Against heart weakness (weaknesses P) WPV, For heart pain S

– FWSPV: partitur P; heart his PV; hereat] subsisstat S; ita pulverizet W, pulverizat PV(-sat); 1 puluerem 2 ipsum] istum S; eius] illius S

2. FW

3. Indication: Fever S

– FWSPV: (of) eundem puluerem S; vino »sepe bibat« W; cum] et S; ignito »colore« W, ignito »calido« PV; chalybe S; (eius) FW; purgabitur] curabitur W, sanabitur V 1. PV / lat. FWS

– PV / lat. FWS

– W – suffenin F; suffen PV, sorbiciuncula uel in iure S

3. FWPV – febrem S

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I-32 3-4, 6-8 = SpK 178 1. FWSBPVb: Quenela id est serpillum F

2. FWSBPV: calidum S; (et) B; temperatum S

3. Indikation: Ad purgandum carnem et cutem interius B / contra scabiem grossam P

– FWSBPV: (homo) S; 1 corporis 2 habet S; (corporis) BV; in] cum W, (in) S; coctum S; (corporis) S; (eius) FW; (sanatur et) S

4. Indikation: Ad scabiem S, Contra scabiem et rudich in carne B, Pruritus b

– FWSBPVb*: (Sed) Qui B; (ie cl. r.) S; has] is B

5. FWSB

6. FWSBPVb: new] recent S; arvina] axu(gi)a contundat b; (ita) S, sic PV; (se) S; anoints S: health will have] will be healed B

7. Indication: Brain Sb, Against cerebri dolorem ex exinanitione P, against cerebri dolorem V

– FWSBPVb*: (And) Who B

8. FWSBPVb: pulverizes PV(-sat), pulverizes b; (istum) B, illum b; flour SPVb; with flour simule B; mixes b; 1 in water 2 mixes S; (ita) S; tortillas PVb; (eos) b; (his brain) FWb; habebit] erit b 4 b: Against skin pruritus 7 b: Against brain pain and exhaustion
9. FWB – Quenula PV / lat. Sb and F (see Apparat A)
10. FW – vzbluet B, vßbluet PV, exturgescit S

– FB – *quelenam W, quenulam PV, serpillum S

– FW – muse BPV, oleribus S

4. FW (clei-) – cleyn rudich B (Adj.! also in the indication) / PV– pruritum b, () S

5. F – iuchede W, jucken B, pruriginem S

6. FWB – quenulam PV, serpillum Sb

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8. FWB – quenulam PV, serpillum Sb Note: In Chapter 50 W has distorted the Lemma to match this term. I-33 1–2, 4, 6–7 = SpK 128
9. FWSPV: satis calidum est] existit S
10. Indikation: Ad surditatem aurium F, Contra aurium surditatem W, Aures surdas S, contra aurium (aureum P) surditatem explicatione PV – FWSPV: suas] eius W; (ita) FS; calidum auribus WS; omni] toto capiti suo S; capietur W
11. F

12. Indikation: Ad infirmitatem gutturis F, Guttur S, contra gutturis epilationem PV – FWSPV: (aquam illam coctam) S; addat] apponat F, inponat W; (ita) S; (in gutture) S
13. FW
14. Indikation: Contra tussim W, Tussim S, contra tussi frigidam PV – FWSPV: et] de dill PV; cum] in vino S; (tunc) S; then cough V
15. Indication: For weak and broken viscera F, Against colic WP, Viscera S – FWSPV: aut] et fracta PV; 1 cum vino 2 andron PV; de] cum melle W; 1 satis 2 de melle S; addat et W; ita] ista PV; infrigiditatum F; sanantur PV
16. FW: a] de dolore 1 liver 2 et 3 lung W
17. FWPV / lat. SF (marginal by another hand)
18. FPV – andor W, marrubium S – FW / PV – fumum S
19. FPV – andor W, marrubium S

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6. FWPV – anetum S – FPV – andorn W, marrubium S
7. FPV – andor W, marrubium S I-34 1–3 = SpK 51 An extended version (34a) of this chapter is found in Chapter 173 as Section 55.
8. FWPVb: ›Fungus qui dicitur hirßwam b; frig(id)us PV, fr(igid)us b; 1 est 2 et durus b; nocivus (est) Fb; quod] quem W, quam PV, cui b; ledit] inest b; 1 pecus 2 sanum F; int(eri)us PV; nullam ›in eis b
9. Indication: Contra arteticam ex humoribus uiscosis W, Contra arteticam ex humoribus PV, Contra arteticam ex hu(moribus) viscosis b – FWPVb*: (dolet) PV; membra] membri PV
10. before this section in W is incorrectly section 4 of the following chapter 35 – FWPVb: 1 illorum 2 humorum b; (illorum) F; (et uzbizet) b; ›Etc quoniam F; 1 talis 2 nature (eius) F; (eius) Wb; 1 est 2 talis b; (ita) b; 1 invenit 2 illud FW; (sui) W; eats b 2 b: so that man hurts as if his members are seen to be broken
11. F – Hirzeswam W, Hirzeswam PV, hirßwam b
12. PV – gith FW, ( ) b
13. F – hirzeswam W, hirzeswam PV, illum fungum b – F – *urbizet W, vßbießet PV, ( ) b I-35 1–3 = SpK 124
14. FWSBPVb: c(alida) et arida] sic(ca est) b; 1 est 2 et arida FW

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2. Indication: Pediculos F, Ad Pediculos S, Contra pediculos PVb – FWSBPVb: (And) Man WS; (And man….pediculos) b (dafür die Indikation); »autem« qui (multos) 1 pediculos 2 habet S; 1 pediculos 2 multos habet W; odorat adoret b; (if) 1 it smells 2 frequently 3 of lavender 4 and « they will die 5 pedicles (in it) B; often fence W
3. FWSPV
4. Dieser Abschnitt steht nur in S an dieser Stelle; in F steht er erst im nächsten Kapitel 36 anstelle von Abschnitt 3 in S; in W dagegen steht er bereits im vorausgehenden Kapitel 34 vor Abschnitt 3; stattdessen steht in W hier der Abschnitt 4 des nächsten Kapitels 36 – FWS: most many 1 things 2 bad F I-36 1–2, 5–6 = SpK 83; 8 = C+C
5. FWS*BPV: Fenugrecum WB (so auch die weiteren Belege beider Hss. im Kapitel); (is) PV; 1 how hot 2 is B
6. Indication: against daily fever W, daily fevers S, against daily fevers B; against daily fever P – FWS 3 BPV: (And) Homo »autem« S; cotidianas W, cotidianas S; (sepe) F; 1 de eo 2 sepe BV; (de eo) S; deducunt W; qui B; quem cibus molestat PV; (id est l.) S; gramen granum B; fenugreci S; accipit B, accipiet PV; 1 in hyeme 2 semen eius S; (in hyeme) PV; (tollat) FWBPV; »semen eius in vino FW;

»vinum« illud S; 1 ieiunus 2 calidum F; 1 sepe 2 ieiunus B

7. S 1 ; here in F stands Section 4 of the previous Chapter 35
8. in W this section is incorrectly already at the end of the previous Chapter 35 – Indication: Chapter F, For head pain S – FWS 2 : »Sed et« si quis F; quis »autem« S; (ita) S; fenugreek S; (his) W; (his odor) S; (their) S
9. Indication: fever F, Contra quartanam ex melancolia WPV, Quartanas S, contra febres quartanas B

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– FWSBPV: But] Even a man F; But xet S; (But) Who B; Greek hay S; both BPV; 1 tibiis 2 et 3 pedibus B; et tibiis] in cibis PV; tybiis W; (his) BPV; circumponat] inponat B; pannum PV; (idem) PV; Greek hay S 6. FWSB*PV 7. FW: ut] in bonis F; sanus in corpore W; cor (eius) W 8. FW (= C+C 217, 7–11): cumini W; 1 sentiat 2 cordis W; pul(verem) W; (moderately) F 9. FW: (for) F; (heat) W; (yes) F; (of man) W 1 S: Greek hay is hot and temperate, 6 B: let him heat and drink the fence as above and be taken care of 1. nur F marginal von ander Hand 2. FW – leydent B /* lat. PV, () St I-37 1–5 = SpK 185 Dieses Kapitel erscheint in BPV in latinisierend variierter Version ein zweites Mal im längeren Kapitel 194 'Balsamita' als Mittelteil (37a). Der Text von S folgt dieser Version. In FW dagegen wird er im Kapitel 194 ausgespart, indem dort eingangs ein apprehensive Vermerk steht. The current section number is that of Chapter 194. 1. FWBPV: exists] is B 9. Indication: Venenum F, Contra toxicum WPV, contra qui gustat comedit aut bibit venomum B – FWBPV: (et) rutham B; (in) mortar FW; tonsis ximul sucum B; (tunc) B; istorum] illorum B; cum] tamen bibat xet B; 1 ei 2 periculosomus F; (aut) venomum WB, aut] ad venomum PV; nauseam F; libera(bi)tur PV 10. Indication: pediculi F, Contra liceulos WBPV – FWBPV: (Et) Qui B; tondat B; (et simul conmisceat) F; illa B; cullum V; a(s)cellis F, asellis P, asellis V 11. FWPV: (homo) PV; (ille) W

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12. Indication: against recent leprosy B, Against leprosy PV

– FWBPV: (But) Homo B; (satis) PV; parat] -legam FW (with preceding mus connected to a word that is more likely to be read mullegam in W)

1. FB(< Sise-) – Sysimera W, Sysemera PV
2. FB – sysimeram W, sysemeram PV

– FBP – rutam WV – WBPV – pandoniam F – W – springwurcz BPV, sprincwrz purgatorie F – F – hunichwrz W, honyngwircz B, huneckwurcz PV

10. FB – sysimeram W, sysemera P, sisemera V
11. F – sysimeram WB, sysemera PV

– PV – *mus(legam) F,* mul(legam) W, olus id est mus B I-38 1, 3, 5 = SpK 163 1. FWSBPV: 1 et infirmis 2 et sanis S; bona >est WB; utilis (est) B; illud quod sur] acerbitas que S; id est amarum nur PV; non ledit et non mordet B; (eum) S; 1 sanat 2 eum V 2. In W, section 3 of the next chapter 39 incorrectly precedes this section. As it is supposedly missing, the section here is repeated a second time in the margin with reference marks

– FW

3. Indication: cor schoma(chum) F, Contra debile cor B (the corresponding text is missing), Contra cordis et stomachi frigiditatem PV

– FWSPV: 1 cor 2 debile S; illam W

4. FW: (a) stomacho (debilitatem et) W

5. Indication: oculi F, contra tristem mentem qui letificat B, contra melancoliam PV

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– FSBPV: (Sed) Et B; 1 tristem mentem 2 quis P, 1 tristem mentem 2 qui V; eam] ipsam S; comederit B; comestum V; (hominis) B; xeos clarifies F 6. F 1. P – Peffercruit FW, *Peffertruch S (recte -cruth), Peffercrut BV

– FBP – sur W, suer V, acerbitas S (substantive text variation) I-39 1–2, 4–8 = SpK 37; 4 = PaA 180, 189; 4b = PaA 187 1. FWSBPV: 1 habet 2 in se B; ita xut S; xet bene PV; (in) sanguine B; eius] hominis F 2. Indication : Hoc est contra hominem et operatur B

– FWSBPV: (procelle) F; inquietitudines W; (pessimas) S

3. in W this section is incorrectly already in the preceding Chapter 38 before Section 2

– FW: in] etiam recte W; distitutos F; (hu)mores W

4. Indication : concus(sio) membr(orum) F, Contra membrorum concussionem WPV, contra membra contrita id est gequiczet glider causam percussionis vel qui cecidit B

– FWSBPV: Sed xet F; (Sed) Ille B; (valde) B; 1 cecidit 2 de (aliqua) altitudine B; (aliqua) S; (caro et) B; contrita] concitata S; 1 id est gequiczet 2 sint (dt.!) B; (id est u.) PV; scherlinc in aqua coquat] Iste coquitur schirlingh B; 1 aqua illam 2 expressa B; aquam PV; pannum PV; ligat PV; (sic) S

5. FWBPV: qui(a) V; queque B
6. Indication : Homo qui ex ictu touchu aut pulsus vel stozze B

– FWSBPV: (Et etiam) Homo B; qui (aut) W; xe ictu F; 1 aut iactu 2 aut ictu S; aut] i(d est) (i)actu PV; intumit PV; eum FB; xalidam liget S, ligat PV; tumorem illum S, (tumorem) B

7. Indication : non autem illo modo valet ad idem B

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– FWSBPV: Qui] Si autem »quispiam homo« S; membro »suo« de] ex S; (de aliqua infirmitate) de] in W; illum] istum S; depelendum B 8. FWBPV: introssum B 1. W – Schirling B, Scherling PV / lat. S – Cicuta id est scherlinc F, Cycuta B (marginal von anderer Hand); in F also marginally from other hands : wutrich, hundes czunge 4. W – uercnuset F / B (also in the indication : geqwiczet glider = membra!) – concitata S, () PV (= contrita) – FW – schirlingh B, Scherling PV, cicutam S 5. FW – schirlingh B, scherling PV 6. W – stozze B, stoße PV; stoze inpulsu F, impulsu S – FW – schirlingh B, Scherling PV, cicutam S 7. FW – schirlingh B, Scherling PV, cicuta S I-40 1, 3, 5, 9–25 = SpK 60; 17–22 = PaA 188 In S this chapter is in Book III (Trees) as Chapter 9 1. FWS 4 BPV: scautem P; (autem) scilicet] id est F; (scilicet) gummi < gumme B 2. FW: »eadem« arbore W 3. FWS 5 BPV: »acutum et« puram B 4. FW 5. FWS 1 BPV: (Sed) Arbor S; mundum »est« W 6. FWS 2 B: »scilicet« frigus (in se habet) B 7. FWS 3 8. Indikation : magica F – F 9. FWSBPV: »sed« et W, Et] Quod si quispiam S; comederit S

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10. FWBPV: aliis] hiis BPV; herbis »que sequuntur« B
11. FWSBPV: tunc] mox S; impedi(re)tur SBPV
12. FWBPV: hominis illius] quod in homini est BPV; eius] illius B; irreteretur W, irretitur B, irruitur PV
13. FWS*BPV
14. FWS*B: velut] quasi B; efficitur B

15. FWBPV: est] ist (dt.!) B; (suo) B; esset] erit B, (esset) PV; (homo) B; 1 simplicem 2 eam F; eatere »debet« B
16. Indikation : Ad sanitatem tuendam S

– FWS*BPV: (autem) B; (et) myrrh B; 1 pondere 2 pari WPV 17. FWSBPV: de uno] unius S; istorum] illorum B; sit] sic B, sit »sic P, sit] fit »sic« V 18. FWBPV 19. FWS*BPV: (tunc) B; simule B; tortellas PV; 1 fac 2 tortellos FW 20. FWSBP 3 : et] aut eos in sole »sicca« P; »aut« in the sun FW 21. FWBP 1 V: (from fire) B 22. FWSBP 2 V: dries S 23. FWSBPV: (and) dried »autem« S; ut] in B; terat S; isto] illo B; calido S; 1 sepe 2 ieiunus WPV; »eum« sepe F; sume] bibe F, bibat S; fortis est B; erit S 24. FWBPV 25. FWSBPV: est S; (modo) B; te] eum S; turbidam PV 26. FW: sublevat] ablevat F 13/14 S: et homo inde læditur. 16. S: Homo autem qui sane esse uult, aloes et myrrham pari pondere accipiat, 19. S: et cum succo wildelachdete , et farina simiLæ tortellos faciat, 1. FWPV / lat. SB 5. FPV – camphor W, camphor B, camphor S 9. FV – camphor W, camphor B, camphor P, camphor S

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15. FW – olmechtig B, olemechte PV
16. FWBPV – aloe S

– WBPV – myrrh F, myrrh S

17. FWPV – camphora B, camphora S
18. FW – zulazzen B, zulaße P, zulaiß V (= make to flow into the dish)
19. F – wilde latiche W, *wildelachdete S, wilde latich B, wilde lattuca PV
20. W – honchwrz F, hunigwurcz PV / B – mellito poculo S I-41
21. FWSBPV: cold weather W; 1 but tepid 2 is F, (it is but tepid) PV; (sed tepida) B
22. Indication : non valet homini b

– FWSBPV: qui(a) PV; (est) SB, xollicitus est PV

3. FWSPV: comedit S; facit S
4. FWSBPV: (naturam eius) B; (in) FBPV; (mensuram) F; diffundit S; pecoribus (valet) PV; bubus WS; (et ovibus) PV
5. FWS: 1 (et) viribus 2 pecorum (eorum) S
6. FW: (in) F; in W section 5 of the next chapter 42 is then incorrectly followed
7. BPV – Anphra F, Aanphora W / lat. S I-42 1–3, 6 = SpK 26; 6 = PaA 186 There is a second purely Latin version of this chapter in BPV after Chapter 196, shortened by the middle part. In S only this version is represented. Deren Text erscheint nach 196 als Kapitel 42a mit paralleler Abschnittszählung. FW ersparen sich diese Version mit apprehensivem Vermerke (sieh dort!)

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1. FWBPV: (est. Nam) If anyone »enim« F; (man) B; so] and B, (so) PV
2. Indication: For semen nil senio F (illeserlich, von anderer Hand), Against semen defect in man WV, a man in genitals deficient eats because it provokes sperm B – FWBPV: 1 aridus 2 in his semen FW; is] esset BPV; in him] his W; defecit W, deficeret V; (dum tota) B; eum PV; 1 aliquibus…additis 2 coquat FW; (etiam) FB; posset V; quinque] v B; vires] virens B; prolem] plenum B
3. Indication: a woman does not help but makes her unstable B – FWBPV: iste] ille B; ready »est« W; sed] si B; (woman) W; 1 eats 2 him PV; ipsam] eam W; aufferret PV
4. FW
5. in W this section is incorrectly already at the end of the previous chapter 41 – FW: enim] vero W; 1 in frigiditate sua 2 quendam gustum F; (qui ali)quant(ul)um W; livoris F; delectationis F; (suo) F

6. Indication: surdus F, Contra surditatem W – FW 2 BPV: Et »si« quis F, (Et) Qui B; (ita….audit) B; cum iam decem] infra x B; duodecim septimane] xv dies (sunt….peperit) B; peperit] genuit PV; aures F; quatuor] iiii or F; (mollice) F, modice W; faciet V
7. FW 1 : semper(vive) F; quam femine W; ven(ul)arum W
8. FW – Hußwurcz BPV / lat. F (marginal by another hand) B (marginal); Ferner Marginal: beard of Jupiter FB
9. FW – huswurcz B, hußwurcz PV
10. F – huswirz W, hußwurcz PV I-43 1–4, 6–7 = SpK 33 Von diesem Kapitel gibt es in allen fünf Handschriften auch eine rein lateinische Version nach Kapitel 196. Der Straßburger Druck S hat nur diese Version. Sie wird

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dort mit paralleler Abschnittszählung wiedergegeben Den Abschnitt 5 gibt es nur in 43a 1. FWBPV: (is) and (is) B; 1 is useless 2 is PV; (where) FW; (that is v.) BPV; › is thrown and set on fire by W 2. FWPV: so(as) PV 3. FWBPV: cipho FB, cipho W; permittitur B, (dimittitur) PV 4. Indication: To drive away venomous animals W, to flee (to flee V) venomous animals PV

– FWBPV: inmittitur F; et] as W; velut] as V; ›tangitur et tollitur PV; frustra BPV; incinditur FV, insciditur P; ›tunc odorem B; (si) PV; in B marginal rubetam id est creden statt im Text gestrichenem viperam id est aderen ; (id est cr.) PV; spumat] spumam emititt F, spumit B; (quod) B; 1 ita dolet 2 inde F; 1 dolet 2 so that ›mox B; suo] illo B; (Sed) F; his] he F

5. only in F as a marginal entry, probably from 43a
6. Indication: Pedes vulnerata F, Contra vlcera pedum aut wlnera B, Ad pedum scabiem PV, Scabies pedum b

– FWBPVb*: (Quod) Si B

7. FWBPVb: coque (et) b; calida(m) PV; super Vb; ponas b; et] tunc putredinem PVb; they will be cured ›directly B, they will be cured b
8. FW 6 b: Brionia against the scab(iem) of the feet, that is, erbrochen or ulcerated feet,
9. FW / PV / B / F marginal von anderen Händen: Schipwurcz, that is briona, raswurz F

– BP – vncrut F, uncruit W, vndcrut V – F – uirgifnisse W, ( ) BPV (= poison)

4. FW – creden B (vgl. Apparatus A), ( ) PV (= red)

– FWBPV (or lat.?)

6. FWB (vz-) – vßgebrochen PV, erbrochen b (= wounded)
7. FW / P – Stigwurcz V / B

– FW / PV / B – root b

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– FWPV – bewhe B, fomenta b I-44 1–2, 4, 6–7 = SpK 84 1. FWSBPV: Wntwrz id est fratica F; (plus) S; est] existit S, (est) PV; 1 quam calida 2 est B; (quam calida) S; 1 herbis 2 aliis B; vermibus B; peyor PV; (peior….aliis) B; acerbior] acrior F; (pre) F, quam S; alius WS 2. Indikation: Contra minuta apostemata W, Contra magna ulcera B

– FWSBPV: homo habet B; 1 in se 2 ulcera W; 1 habet 2 in se PV; id est] videlicet B; (id est v. s.) S; (ita) S; calidum WV; illa] sua S, (illa) B; (ea) SB, ita V; 1 hoc 2 sepe B; (modo) FSB; make and make it bewe B, make (bewe) S

3. FW
4. Indication: Against wounds WV, Against wounds inflicted by a steel rod caress B

– FWSBPV: (but) B; (then) B; in this way] man W; puts on his wound S, puts on a wound] super wounds B; superposes V; to himself B; 1 heals 2 suddenly B

5. S
6. FWSBPV: (But) If B; cutum F; and] or pustule WSB; (that is bl.)S, that is bladrin] and by vlatum B; erupt B, rush PV; (that is v.) S; to them hot S; 1 superponatur 2 hot FW; super dolorem illum ponatur B; (ille) FS
7. Indication: to cattle similarly B

– FWSB*PV: such] such S; have FS, have P, have V

7. B: If the cattle have the same disease and are cured.
8. F – Vwntwrz W, Wontwurcz B, Wuntwurcz PV / lat. S und marginal W(von anderer Hand) B
9. B – vzgedozzen seir F, uzgeduzzen seir W / PV – ( ) S (= large and prominent ulcers)

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– FW – wontwurcz B, wuntwurcz PV, strawberry S – FWBPV – ( ) St 4. FW – wuntwurcz BPV, strawberry S – nur B (= damage) 6. F – bladeren W, blatern PV, ( ) SB (= pustule) – F – uzgebrocheint W, vzbrecheint B, vßbrechent PV, ( ) S (= break out) – FW – wontwurcz B, wuntwurcz PV, frasica S - only F I-45 1–8 = SpK 63 1. FWSBPV: (more) cleanliness] temperament S; 1 has 2 in itself B; has] is PV; (his) W; 1 is 2 sweet and healthy B; (that is h.) S; (and for a weak stomach) FW 2. Indication: Against the sliminess of the stomach and the viscera W, it is very effective for the stomach and the weak viscera B

– FWSBPV: 1 is 2 green F; (is) PV; man it S; roots BPV; will root it S; cook S; (then) SB; will colate S; then] then FB; (then to this water) S; (to this water) 1 add 2 honey and a little licorice B; licorice FS; add S; 1 make a pure drink 2 and man S; drink S; 1 spit 2 from his stomach (your) S 3. Indication: Against the sliminess of the stomach and the viscera PV, for the same B – FWSBPV: (But also) Saniculam B; saniculum W, man saniculam S; 1 in the sun 2 gradually dry] dry S; diminish man and powder this P (Preface from 5) 4. FWBPV: what] because F; (herbarum) FW; 1 does not take away 2 strength F; dries W 5. Indication: purgative F – FWSBPV: siccatum B; modice] moderate S, modicum V; pulverizet S; (com)minuatur B, conminuantur PV; hiemem B; servet

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S; (then) S; heyme P; modice F; liquiricio S, laquiricia B, laquirie PV; faciat (id est w.) et xei S; xtunc inmitte B; immittat et (ita) S; bibat et 'liuorem 2a stomacho illius S; purgat] aufert F 6. Indication: Wounds S, To heal wounds with iron inside and outside at the bottom heal B, against deep wounds PV

– FWSBPV: (is) B; it S; (sic) S

7. FWBPV: hieme F, heyme P; powder(m) B
8. FWSBPV: wounds xeius S; (purgat et) V; (paulatim et) S; 1 heals 2 paulatim et bene V; (et) well heals xa fundo B
9. to Sanicula in F marginal from other hands: Diapensia, Sanaria

– FB – heylsam WPV, ( ) S (= healthy) 2. F – honcwrz W, hongwurcz B, honigwurcz PV, pure drink S – FWPV – slym B, liuorem S 5. FWBPV – ( ) S (= make it boil) – FWPV – slym B, liuorem S I-46 1, 3–7 = SpK 104 1. FWSPV: 1 est 2 et aridus PV; eo S; (est) PV; et nulli] nec ulli W 2. FWPV 3. FWSPV: (homo)

FW; eum S; (ad modicum et) S; (inde) F 4. FWS: 1 exterius 2 crescit S 5. FWS* 6. FWSPV: ita] et S, (ita) PV; xinde etiam sepe S; quoniam] quia PV; homini] ipsi S, (homini) PV; plus] magis S; (inde) erit PV 7. W

5 S: quae carnem aliquantum extollit quasi crescat, 1. conj. – Helhobet F(und von anderer Hand Heilhoybet), Helhobeth W, Heylheubt PV / lat. S – hermodactulus W (marginal von anderer Hand)

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7. F – heylhouit W, heylheupt P, heylheubt V, hermodactilum S I-47 1–2, 5–7, 9–10, 12–17, 19–21, 23–24, 26–29 = SpK 85
8. FWSBPV: (de) succum S; sed multam] et tam magnam B; holds] has F, has and holds B
9. Indication: Against the devil because he flees in all his deeds the same herb B

– FWSBPV: (of course) S; (of course) virtue B; itself] it V

3. FW
4. FWS: 1 virtues 2 certain F; as] like W
5. Indication: To drive away demons and thunder and lightning W (schon vor 1), To drive away demons and thunder and lightning P, To drive away demons and thunder etc. V

– FWSBPV: And] Nam S; illusions F; (his) B; (de)vitat F; ab(h)orret W

6. Indication: against lightning to thunder and hail B

– FWSBPV: (and) Lightning B; hail] heavy S

7. FWBPV: (hail grows rarely) B
8. Indication: against evil invocations of demons and diabolical and ghostly words B

– FWSBPV: (But also) Man B; who »it« S; 1 carries farm 2 with him B; carries »hail« V; magic W, magic B; invocations] incantations PV; (and) B; ghostly »words« B

9. Indication: against illusions of spirits S, against the image by which man is cursed B

– FWSBPV: (And) If (some) B; if »too« S; image S; (man) BPV; to death] love S, (to) death B; of him] his W; then »man« B; him] him BPV; can] can B; image S; and he becomes insane] as if he were insane B; 1 in paradise 2 man V; that PV; memorial W; devil] eo W; in] to the last SPV; last F; (permanebit) P; by] pre S; (hoc) PV;

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(re)mansit F, demansit W; ita] sic B; allectus] electus BPV; quem] quam B 10. FWBPV: et(iam) B; 1 benedicitur 2 imaginem B; benedicit(ur) W; (quod) FW; (ad) sanitatem FW; (corporis) PV; (autem) FW 11. B 12. FWBPV: (Et) Dyabolica B; sug(g)estio BV; insinuateatur V; 1 malum 2 sic B 13. FWSBPV: sic(ut) P; et] aut malam B; (ita) B; etiam »et FW; 1 male 2 et 3 bone P; 1 ad hominem 2 creatæ sunt S; autem] enim S; »et in signification S; magic W, magica »devil« B; illam] eam F, illa WPV, eum B 14. FWBPV: (ibi) F, vbi B; id est] ibi W; (id est v.) B; magic W 15. Indikation: Contra insidias dyaboli in (ad P, ac V) mulierem ac eius infantem WPV, Nota ad mulieres in puerperio et infantes iuuat B

– FWSBPV: (Unde etiam) »Nota« 1 cum 2 mulier B; mulieri F; 1 cum 2 mulier S; »iam« parit S; ille B, ibi V; (et) etiam PV; etiam] inde S; cunam S, cuna B; (circa infantem) S; 1 ibi 2 tanto minus F; ibi] ei S, (ibi) PV; sitteatur V; (id est f.) SBPV

16. FWBPV: »ad primum B; sitteatur V; »et ideo« ad has (quoque) B; »much« is good B
17. Indication: Paralysis F, against paralysis B, against arthrosis from cold cause PV

– FWBPV: (For) Who B; 1 often bathes 2 in the same water B; bathes F, bathes PV; (and) gout PV; (gout) B; (in it) BPV

18. FW
19. Indication: For eyes S, for eyes purgates clarifies removes darkness B

– FWSBPV: (And also) In SB; summer »too« S; green P; »man« leaves S; his S; (often) B; puts S; (sic) BPV; sleeps S; sleeps and] sleeps PV; yours] his S, (yours) B, yours V; (purifies and) V; 1 clarifies 2 and 3 purifies W; (and clarifies) P

20. FWBPV: (from them B; (by his good virtue) BPV
21. Indication: Deafness FS, Against deafness WPV, against deafness B

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– FWSBPV: (But also) Who B; (so that he does not hear) B; does not hear] lacks hearing S; a cloth V; (so) SB; 1 in which he is deaf 2 often puts S; (in which he is deaf) BPV; (is) F; (cavenging) BPV; 1 through the ear 2 into the head B; through the ears FW; (and) hearing PV 22. FW 23. Indication: Paralysis S, Against tongue paralysis WPV, against paralysis lingwe B

– FWS*B*PV

24. FWSBPV: so] and (that) B; under] over PV; his] his B; (gicht in the tongue) B; his tongue ; F; (and speaks) S; hene ; speaks B
25. FW: (But) And W; captured] captive F; that] or W
26. Indication : memory F, Contra memorie defectum WPV, per memoria quod homo vergessen ist B

– FWB*PV: xet etiam PV; (si) 1 homo 2 qui F; id est] et F; (id est v.) ii] est PV

27. FWBPV: tene(a)t PV
28. FWB: (sua) B
29. FWBPV: sui] suam B; (quod) PV; (prior) BPV; 1 est 2 vnverstendelich B
30. FW: eius(dem) W
31. S: Et qui paralisim in lingua patitur,
32. B: Wer in der zugen vergicht ist ,
33. B: Homo qui inscius id est vergessen ist ,
34. FWBPV / lat. SF (marginal by other hand) B (marginal) – Filex W (marginal von ander Hand)
35. only B
36. FBPV – varn W, fern S
37. FBPV – varn W, fern S
38. F – uirgibnisse W, virgibnisse P, vergibnisse V, ( ) B (= poison)
39. FBPV – varn W, filix S – FW – ( ) SBPV (= waits)

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17. PV + est – virgithegit is F, uergithichet is W, virgichtigit ist B

– FBPV – varn W

- PV - gith FW, ( ) B

21. FBPV – varn W, fern S
22. PV + est – vergithiget est F, vergithigit is W, vergicht ist B, suffers paralysis S
23. nur B

– PV – gith FW, paralysis S, ( ) B 26. F + est – uergeszen is W, vergessen ist B (also in the indication),

( ) PV (= inscius est)

– nur F 27. FBPV – varn W 28. nur B 29. F – vnuerstendelich est B, vnuerstentlich est P, vnuerstenlich est V / W I-48 1b–4, 6–7 = SpK 200 1. FWSBPV: periculis vim (in se) B

2. WBPV: (et eadem) timenda] tumida B
3. FWBPV: acra (est) B; (ideo) F, ide(o) P; (est) B
4. FWSBPV
5. FWBPV
6. FWSBPV: (ideo) S; quam] quod P; Nam] Vnde B; »sic sucht B;

aut] ad ridden P; esset] were B; illi] ei S; comederit PV; die

BPV; corporis] mortis W; (sui) FW; abhortiret F

7. FWBPV: aut] Et B; tempore »comederet« B; menstruum B;

»non« haberet BPV; (vel) BPV; inde doleret] indoleret PV

8. FW: (quam) W

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1. FW – Haselvvrtz S, Haselwurcz BPV; dazu marginal von anderen Händen: asera baccarum , wilde negel F, asara bacca W
2. BPV – scoht F, suh W, acutam S – PV – riden FW, *rddet B, febres S – lat. FW / B (+ were) PV – a paralisi fatigaretur S I-49 1–12, 14–20, 22–23 = SpK 18
3. FWSBPV: nimis tepida W ; (est) F; holds] has FB
4. FWBPV: also holds B , also has PV ; sweet is] sweetness B
5. FWSBPV: every W
6. FWBPV: and] to danger B ; (right) B; 1 holds 2 right F
7. Indication: Against erysipelas W , To black pustule S , to black postulate in which the death of man is B , Against erysipelas (sic!) PV – FWSBPV: (in) some PV ; such PV ; (his) B; black] large PV ; pustules W , postulate B ; v(er)titur P
8. FWBPV: who PV
9. FWSBPV: that P ; 1 or root 2 or leaves S ; root PV ; de(n)tur SPV
10. FWBPV: and] or (too) cold B ; (in) PV
11. FWSBPV: postulate B ; pustule that (are) S ; mutigat B
12. Indication: Paralysis F, Contra paralisim lingue W , contra paralisim B , Contra lingue paralisim PV – FWBPV: (And if) man] Who (so) B ; 1 members 2 all F; members of his 1 fall 2 in failing B
13. FWPV: (in) W
14. FWBPV: (herbe) B; (mox) F; mox] mixed (with) B ; or] And if (still) B ; (in) B; 1 honey 2 boiled inting(u)atur F

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13. FW
14. Indication: Against fever from stomach disease W, Fevers S, contra slimy fibers stomach disease B, Contra febres ex stomach disease P, Fevers ex stomach disease V

– FWSBPV: (But also man) Who B; 1 has 2 in stomach B

15. FWS*BPV
16. FWSBPV: this herb (aaron) B; (then) SB
17. FSBPV: steel S; (into the same wine) inmitat S
18. FWSBPV: as] and PV
19. FWBPV: (who) B; (is) B
20. FWSBPV: (it) BPV; as] how B; it flows P
21. FW: feb(r)ium F
22. Indication: Against melancholy smoke W, Melancholiam S, Against melancholy smoke PV

– FWSBPV: (And) Man hautem S ; crescit] operatur B, facit PV; (ille) S; hemper acrum B ; habet] facit W; (and) this S, and this] Recipe B; (herbe) SPV; (and) melancholiam B; ipso] eo BPV 23. FWBPV: (that is v.) B; hut febrem BPV 24. FW: hominis W 15 S: from which quotidianæ tertianæ, quartanæ oriuntur, 1. in F marginal by another hand: Jarus vel pes vituli , paffencrut of paffenpint 5. nur B 6. FW – selega BPV 10. FPV + est , B + ist – uergithiget is W 12. BPV – gith FW 14. F – slimecht PV / W – slymhechtig B, linosas S

– FWBPV – febres S 15. FPV – ridde WB, quotidianæ , tertianæ , quartanæ S 19. FWPV – slym B (also in the indication to 14)

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20. FWBPV – febres S
21. F – uerswendit W / V – virswindet P, ( ) B (= minuit) I-50 1a, 1c–2, 3b–4 = SpK 101
22. FWSBPV: quandam P, quadam V; (caloris) S; ita quod] et qui S; hominem] eum S; (illo) W; 1 forte 2 vinum S
23. FWSPV: si] cum illud homo S
24. FWBPV: tabem facit B
25. FWSBPV: utilitatem] medicinam S
26. S
27. FBP – Hvmela SV, *Cunnela W Note: In W the lemma for Cunnela has been distorted with the later marginal synonyms ‘serpillum’ and ‘veltkönele’, thus fitting Chapter 32 I-51
28. FWSBPV: id est cardus (niger) F; vel….titimallus nur F; (carnem) hominem F; (etiam) B
29. FWS*BPV: qui BPV
30. FWSBPV: 1 est 2 in ea W, (in ea est) PV; medic(in)arum F
31. Indication: Against indurated stomach B

– FWSBPV: scilicet quod (interdum) S; potationibus B; quatenus] ut F, quamuis B; inutilem] interdum PV

5. FWBPV: (corpore) homine B
6. FWB*: recto] cocto W

2 S: quæ eandem destituit habet,

6 B: quia ut dicit regula medicine contraria contrariis curatur.

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1. F – Wwoluesmilch W, Wulffsmilch B, Wulffesmilch P, Wvlffesmilch V / lat. SF (ohne 'niger'), aber zwei weitere Synonyme (sieb Apparat A), die marginal von anderer Hand wiederbolt werden als 'titinallus' und 'esula minor' I-52 1-4 = SpK 64
2. FWSBPV: Dolo id est strignus (F(r mit Tilgungspunkt); herba est in se (habet) B; (et calorem) SBPV; (so that) SBPV; (in perfection) SBPV; (and on earth) S; suggestion S, suggustio V; 1 sue 2 artis F; has] exercises studet S; hæc herba periculosa S; (ad) bibendum S; qui(a) PV; excutit S
3. Indikation: Contra apostemata maiora WPV, Ad ulcera magna S, contra ulcera nigra seu magna B – FWSBPV: (Sed tamen si quis) Homo B; (quis) S; (et percoctis id est d.) S; (id est d.) B; (sua) B; (est iste) B; (iste) S; accipiat] capiat V; modicum (de) S; gensesmalcz scilicet anserino B; (et hircino) FW, et] id est hirczino V; hirczino P; sepo] sepe P, quantum sepe V; poterit S, possit V; (modicum velut) S; 1 de succo dolen 2 cum una penna B; (sic) SPV; insimul S; (id est k.) SPV; (et) hoc modo S; unguenta F; faciens S; eo] illo W, eodem S; (illa) W; magna] nigra ulcera et percocta B; 1 ulcera sua 2 magna FW; (sua) S; (ad istud ungentum) S; 1 ideo 2 ad istud ungentum B; ex eo multum S; addideret B
4. FWBPV: perungeret B
5. FWSBPV: suam] ipsius (illud) comedet S; comederet B; perforabit S, perforaret B
6. FWS: temperum W
7. FW: conpescit F; prefati F
8. FWPV – Dole B / lat. SF (sieb Apparat A) B (marginal) – strignus W (marginal von anderer Hand)
9. conj. – durechscohtigen F, *dureschlechungen W / PV, ( ) SB (= percoctis)* – *W* – genzeslamz F, gensesmalcz BPV, aruinæ anseris S

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– nur B – W – dolon F, dolen B, *dolini PV, stigni S – W – cnedde F, knete B, ( ) SPV (= commisceat) – WV – dolon F, dolen B,* dolini P, stigni S I-53 1–2 = SpK 67 1. FWSBPV: (plus) calida (est quam frigida) SBPV; (etiam) SB; 1 habet 2 fortes vires B; 1 in natura sua 2 munda est S, 1 est 2 munda (in) natura B; (sua) BPV 2. Indikation : ad stomachum et ad oculos B, Contra oculorum caliginem ex stomacho vitiis PV

– FWSBPV: (Et) Si quis x autem homo S; (si) B; 1 comedit 2 sepe B; comidat S; (eius) S 3. FW: 1 makes the eyes dark 2 F

1. F – Dowrz W, Devvrtz S, Douwurcz B, Dauwurcz PV I-54 1–5, 7–14 = SpK 194
2. FWSBPV: id est waledistil nur F; 1 est 2 et sicca F; (est) PV; 1 ad multa 2 utilis S
3. Indikation : Paralisim FS, Contra artheticam ex causa frigida W, contra Paralisim B, Contra artheticam ex causa frigida V

– FWSBPV: x homo qui S; (in corpore suo huiusmodi) SB; (habet) B; vel(ut) S; suis x eum B; comedit S 3. Indikation : qui vngedulde goicht habet B – FWSBPV: et] Sed B; x etiam inpatiens] restless S; (id est u.) SB; (intrinsically) B 4. FWS*BPV: (ac multas) B; (in se) B; 1 has 2 in itself PV

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5. FWSBPV: 1 his 2 knowledge W; vanishes B; (this) SB; 1 cooks 2 brachwurcz with wine and (with) honey B; (with) honey S; (so) SB; tepidam S; (sepe) B; (brachwrz) B; calidum W, so calidam B; et] or (cloth over) B; 1 and he will have better 2 and] if (this) often does S; hec P; (does) B, will do P
6. FW: Dry] Juice for W
7. Indication : Against hoarseness of voice W, known to the voice and to the chest is very useful B, Against hoarseness of voice due to dampness PV – FWSBPV: laquiricium F, liquiricia WB; man powders S
8. FWS*BPV: (and) take PV; (is) B; (and) together that FW
9. FWSBPV: lucid (salt) S; roast B

10. FWSPV: (this) S
11. FWSBPV: eat S; your] his S, (your) B, his PV; 1 makes 2 serene B; (and) chest S; 1 heals 2 chest (your) B; your] his S, his PV; (that) S; (lucid) prepares] makes B
12. FWSB*PV: and] and S
13. FWSB*P: (your) FW, his S; (through) S; that] thus B; understanding W
14. FWSB*PV: his (through) S; loses S 4 S: so that from there he is tired with many and diverse thoughts in himself, 8 S: and he takes only as much of them as there are of the two, and mixes them, 12-14 B: and so he does not understand the mind he loses and diminishes the gout and preserves the limbs without breaking because of the gich.
15. FW – Brachwurcz BPV / lat. SW (marginal von anderer Hand) – Esula major F (marginal von anderer Hand) – nur F (nachgesetztes elę bedeutet vielleicht Korrektur von -distil in -distele)
16. BPV – gith FW, paralysis of St
17. BPV – gith FW, paralysis of St – F(v-)W – vngedulde B (nur in der Indikation), vngedultig P, *vngedulick V, ( ) S
18. FW – brachwurcz BV, brachwurczel P, esulam S

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– FW – brachwurcz PV, esulam S, ( ) B 7. FWBPV – brionia St 8. FW – brachwurcz BPV, esule S – nur F (ein nachgesetztes ele bedeutet vielleicht Korrektur von -distil in -distel(e)) 12. PV – gith FW, gicht und gich B, paralisim S I-55 1–9, 11–12, 14–15 = SpK 161; 11 = PaA 180 1. FWSBPV: modicum V 2. Indikation: febris F, Contra febrem ex causa calida WPV, Ad febres S, Contra fortes febres B – FWS*BPV: ergo] quoque W, (ergo) B; tonde B 3. FWSBPV: simule B; (id est k.) SPV; quasi] ut B; velit S; (deinde) »eandem massam« S; (cum) modico PV; (modico) WS 4. FWBPV: »tunc« cum B 5. FW 2 SBPV: papav(er)is B; (deich illum) liquefaciat S; »facias et illum B; mullis V; (tunc) S; (with) him B; cambineum FS, nabureum V; perfunde] illineat S 6. FW 3 BPV 7. FW 4 SBPV: »not« ventrem W, ventrem »suum« S 8. FW 5 BPV 9. FW 6 SBPV: circumginge F, circumcingens S; (deinde) S, (de)inde V; dimedia queimal V; day] night B; or (dimidia) SB; 1 night 2 dimidia F; auferat S; (ad ignem) F; calefaciat S; illius superpone] suocircumponat S; hoc] sic S; faciens (et) S; illum] hominem S, illius PV 10. FW 1 : aut] et papaveris F 11. Indikation: Contra oculorum caliginem WPV, Caliginem oculorum S, Contra oculorum caliginem B – FW 7 SBPV: (Et) Si B; 1 caliginem 2 in oculis B

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12. FW 9 SBPV: (take) S; (and) in pure S; (and in that) B; (in that) S; she PV; so] juice of his; S; (so) S; (in) PV; (his) FW; illineat S; that] as S; (also) B; 1 (in) eyes 2 moderately S; (his) SB; hec P
13. W 8
14. Indication: jaundice F, Morbum regium S, Contra ictericiam id est gelsucht B, Contra ictericiam PV – FWSBPV: (But also) Who 1 has 2 gelsucht B; (and with) B; (with) S; simule B, semile V; (and with water) S; moderate cakes PV; makes B, makes PV; novem] ix W
15. FWBPV: And] Item (this way) B; this way] such PV; 1 herb 2 hec WP; 1 herba 2 ad 3 hec V; nomibus 1 valet 2 ad medicinam B; medicamenta PV; deus] dies F 2 S: Vnde homo qui fortes febres patitur, de quinquefolio sufficienter in mortario contundat,
16. FW – Fumblat B, Funffblat PV / lat. S – pentafolon F, pentaphilon W (both marginal by other hand)
17. FW – fumblat B, funffblat PV, quinquefolio S
18. W – cnit F, knede B, () SPV (= conmisce) – FW – baumoleo BPV, oleo oline S
19. FW – dick B, deick PV, () S
20. FWB – striche PV (= perfunde)

21. FW – ffumblat B, funffblat PV, quinquefolium S
22. F – *geleweschit W, gelsucht B (auch in der Indikation) PV, regium morbum S – FWV – fumffblat B, funffblat P, quinquefolio S I-56 1–6, 17, 13, 15, 7–11, 18–35 = SpK 13
23. FWSPV: id est alruna nur F; (illa) S
24. FWPV: (et) homini PV; (as) simulatur F; 1 est 2 herba F; est] hec PV

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3. FWSPV: (hominis) PV; adest] obest V; 1 insidiatur 2 et 3 adest S; insideatur V
4. FWPV: (etiam) FW; secundum] seculum PV; etiam euā P
5. FWSPV: ›Et ideo cum (autem) S; (ef)foditur F; ›fontem id est queckbornen PV; (per) noctem (unam) S; qui] que PV; (id est v.) S; quod] ut S; magica magna W; may it be S
6. FWPV: adhering to] adhibende P, adhering V; (not) F; fantasticorum > phantasmatorum W, fantasticorum] fauces maiorum PV
7. Indication: Against luxury W, Against incontinence S

– FWSPV: (That) If W, someone S; this] this W; 1 herbe 2 herbe S; (this) S; that(same herba) S

8. FWS: cut off S
9. FWSPV: (for three) nights S; frustum] frustra PV; both] both W; (partem unam) F; (for three) nights ligatam S
10. FWPV: puluerizat P, puluerisat V
11. FWSPV: (of the same image) S; receive PV; however] and S, with PV; right hand PV; (and) a little S; adding S; (as previously stated) S; 1 he 2 ardor V; (in it) will be extinguished S
12. FW: (For) W; (and) species W; cut off F; body (of man) W; tenduntur W; (man) W
13. FWSPV: But (and) PV; head (of his) PV; neck (of his) S; his] his W; (eats) S; ›and from the back PV; back (of him) FW
14. FWPV: (from the arm) PV; ›and from the hand P; ›and from the knee PV; in the foot ›dolet F; foot (of him) W
15. FWSPV: ›and from the similar PV; similar F; image] herb S
16. FW: 1 are 2 of the same W
17. FWSPV: 1 than (species) of the woman 2 is worth S; to the woman V
18. Indication: Against melancholy smoke WPV, Superstitious S

– FWSPV: (so) disseminated] the confusion ›of this S; dissiminated PV; (always) S; (manet) S, manet] is PV; (that) in erumnis S; 1 is 2 always PV

19. FWPV: in(of) PV; ›in pain V; 1 in his heart 2 constantly F

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20. FWSPV
21. FWPV: ita] item W, (it) PV; (living fountain that is) WPV
22. FWS 2 PV: (pre)dictum W
23. FWPV: (per) night W
24. FWS 1 PV: saliente fonte ablata S
25. FWSPV: ponet P; (ut) PV
26. FWS: et ut S; de] ex W; (of the same herb) S
27. FWSPV: deus] Domine S; (de) limo W; (nunc) S; nuquam transsgressa V; transgressa] prevaricata S; etiam] in terra (mea) W; illam] meam W; has S
28. FWS*PV: (breaks out) PV

29. FWSPV: (prosperity and) WPV; (and happiness) S; work against constant sadness of heart S (vgl. Section 19)
30. FWS*P*V*: break out F
31. FWPV
32. FWSPV: them S; his S; putting himself S
33. FWPV: take] receive PV
34. FWSPV: words] herb F; them say S; receive] receive S; (and) in heart W; his S; feel. But also S; from aspum F; sad man can do S
35. FWS*PV
36. FW

28 S: first the big ones that break out of the beech tree can be received, 30 S: but it breaks them off from their small branches, so as not to break them, 30 PV: but it is of the same nature *deppundera (*deppendera V) *male of theirs* abrumpicie eas frangas, 35 S: et curabitur ut præfatum est. 1. nur F 5. F(quec-)W – queckbornen PV, salientem fontem S – F – uzbizet W, vßgebißen P, vßgebissen V, ( ) S (= eicitur)

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6. F – quekburne W, queckborn PV
7. F – lankin W, lanckun P, lancken V, ilium S
8. FW – gamphora PV
9. FW – gamphora PV, camphora S
10. FW
11. F – quekburne W, queckborn PV (= vivum fontem)
12. FW – *cepp ri un P,* copp ri un V, grossos S
13. F – *ceppum W,* deppun… P, *deppen…V, () S
14. WPV – aspun F, aspim S
15. W – *asperi F I-57 1–8, 10–11, 13 = SpK 71; 7–10, 13 = PaA 182 und 189
16. FWSBPV
17. FWBPV: (et) P; (non) B
18. FWSBPV: xet nec P
19. FWSB: nec] siue B; (multum) SB
20. FWBPV: est] comesta B
21. FWSPV: (Nam) Si S; 1 homo 2 aliquis FW; eum F; comederit PV
22. Indikation: Contra unguium scabiem W, Ad ungues scabiosus S, Contra scabiosos vngwes B – FWSBPV: (Sed) Si B; vngwis V; aliquo] eo F, (aliquo) W
23. FWS*BPV: 1 iam 2 grindecht B; (iam) W
24. FWBPV: initio] near W, beginning B
25. FWSBPV: (accipiat) S, recipiat B; 1 windam 2 accipiat F; et] ille S; contundat S, tondat B; (id est st.) FWS; ita] ista PV; (ita simul) S; (tunc) S; scabiosos ungues S
26. FWBPV: x desuper liget F

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12. FWS: (ligamen) S; (et) FW, et >sic S; >etiam hoc F, (hoc) S
13. FWSBPV: erunt] fient S

8 S: scabiem incipiunt habere, 1. FBPV – Uwinda W, Vvinda S; fernen in W marginal von anderen Händen: volubilis, verigiola minor :

6. nur V

7. FW – grindecht B, grindig PV, scabiem habere S
8. FWPV – uuindam S, wyndam B

– P – stompe B, stamp V, () FWS (= stomps) – F (quec-) W – quicksilver BPV, nini silver St – W – cnit F / P – mix V / B – mix S I-58 3–6, 8–13 = SpK 25 Von diesem Kapitel gibt es eine zweite, latinisierende Version nach 196, die dort als 58a erscheint. S hat nur diese Version. Sie ist mit den Abschnitten 1–3 in allen Handschriften vertreten, dann aber wird der weitere Text in den Handschriften FW ausgespart mit dem Hinweis auf die Identität mit 58. Von den verbleibenden Handschriften SBPV der Version 58a ist B bestrebt, einige deutsche Wörter wie in 58 beizubehalten. Die Abschnittszählung ist parallel mit mederen Erweiterungen in 58a (4a,4b etc.) 1. FWBPV 2. B; in FW ist hier (radierter?) Freiraum, in den in F von anderer Hand entered is: id est helcana 3. Indication: eyes F, Against darkness of eyes W, Against darkness of eyes B

– FWBPV: receive B; 1 silk 2 ipsum B; silk] juice W; (and this) often (does) B; flee(ab)it B

4. FW: anything W
5. Indication: To the ears deaf F, Against deafness of ears WPV, Against tinnitus of ears twelve as if deaf B

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– FWBPV: (But and) Who B; (it) B; receive B; (and) super PV; filtrum PV; etc eas] eam W; lineat PV 6. FWPV 7. FW 8. FWPV: filtrum P 9. FWBPV: 1 cease 2 duzzen in auribus B 10. Indication: Against dumpheid B

– FWBPV: 1 in smoke 2 also BPV; aridam B; (conpescit) quamvis] licet B 11. Indication: Against viscerum (viscera P) ulcers WPV, Against ulcers uiscerum B

– FWBPV: Sed etc F, Sed] Item W; (Sed) Qui B; 1 viscerum 2 ulcers PV; tritice B; potella F, pantella V; ponat…. curabitur in V unreadable; calidos F; omni] toti B; (et umbilico) V; umbilico] vmbica (suo) B

1. FWPV – Bobirella B, dazu in F nachträglich ‘belcana’, in W marginal by other hand ‘viticella’
2. FP – boberelle W, bobirellen B, boberellam V

– FBP – *stringe W, strich V

5. FW – dyßent P, dißent V / B (in the indication substantively dozens)

– FPV – boberelle W, boberellam B – FW – nack BPV

9. FWPV / B

10. F – Boberelle W, Boberellam B, Boberella P, *Robellam V

– FW – dumphen PV / B (also in the Indikation)

11. F – boberella WBPV

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I-59 1–3, 5–6 = SpK 27 1. FWSBPV 2. Indikation: ad risum et letificat cor B – FWSBPV: comed(er)it V; in risum libenter ridet] mouetur S; quoniam] quia B 3. Indikation: albugo oculorum F, Contra oculorum caliginem WPV, Albuginem oculorum S, Contra albuginem oculorum B – FWSBPV: (de terra) S; (et) iam] eam B; iam] statim (eradicatam S; (aquam) vivi fontis] salientem fontem S; (per noctem) FW; 1 ponat 2 per noctem PV; tunc] deinde (de aqua) ablatam S; (in patella) FW; (sueize) S; (modice calefaciat) BPV; tunc ita F; (ita) S; calidum W 4. FS 5. FWSBPV 6. FWBPV: minorabitur] curabitur PV 7. FWSBPV: evanescit BPV 8. FW: exsuscitetur] exsiccetur W 1. F – Bynesuge W, (B)ynsuga B, Beinsuga P (e radiert)

V / lat. S – also marginal from other hands: mellissa , *Binesriga, herczcrût F; mellisse W 3. FW – wyße B, wisßa PV, albugo S – F* – swerze W, sweiße B, sweyße PV / lat. S and additionally in FW 5. FW – wyße B, wisßa PV, albugo S I-60 3–7, 9, 11 = SpK 91 1. FWSBPV 2. FWB*

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3. FWSBPV: (in) B; decorem] honorem S
4. FWPV
5. this section in B as a marginal entry – FWSBPV: (Sed) B; (tamen) S; ille] homo S, (ille) B; (eam) WB; 1 apud se 2 eam PV; portat] habet S; (aliis) B
6. FWS*BPV
7. Indication: raucedo pectus F, Contra vocis raucedinem W, Ad pectus SB, Contra vocis raucedinem ex asmata (asinata P) PV – FWSBPV: (Sed) Qui SB; ›autem› circa S; (ita) SB; quod] et S; 1 receive 2 sonnenwirbel B; (receive) S; 1 greater lap 2 equal weight S; (and has) WS; has] this ›duo› 1 cook 2 in 3 wine 4 pure B; pure F; (then) SB; ›et› at night WSB
8. FWPV
9. FWSBPV
10. FW: (his) W
11. Indication: digestion(onis) purgatio F, Contra ventris constipationem WPV, Digestionem S – FWSBPV: (And) Who B; 1 not (can) 2 have S; 1 receive 2 sonnenwirbel… equal weight B; 1 receive 2 equal weight W; (receive and) S; in] to the sun S; (or) B; stone] laterem SPV, stone laterem B; (it) in pulverem redigat] puluerizet S; huic pulverem B; tertiam] 3 am B; istorum] illorum ›duorum› B; (tunc) S; 1 bonignurcz 2 ex ea V; faciet PV; (ita) S; digestum B; 1 (ad) rectam (tempus) 2 digestionem S
12. FW
13. FWPV: 1 hec 2 herba F 2 B: sed et h(umida) in ii o gradu, 6 S: sicut et ille qui super alios esse appetit, ab aliis diligi non potest.
14. F – Sunnewerbele W, Svnnenvirbel S, Sonnenwirbel B, Svnnewirbel PV; in F interlinear 'lactucella' and marginal by another hand 'Solsequium' and 'maßlibe'; S has the heading 'De Solsequio', in B the marginal 'solsequium uel elitropium' is written.
15. F – *cregerne W,* terrigine P, *terrigene V

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7. F – sunwerbel W, sonnenwirbel B, sunnewirbel PV, eandem herbam S – F – cletten W, cleddam B, cletdam PV, lappam S, id est lappam F (after cleddin)
8. FW – sonnenwirbel B, sunnewirbel PV, eandem herbam S – F – cletten W, cleddam B, cletdam PV, lappam S – F – honchwerze W, hongwurcz B, honigwurcz, potum (with honey) S I-61 1–2, 4 = SpK 99
9. FWSBPV: 1 est 2 et aridus W: et] sed tamen modicum S
10. FW 2 SBPV: utilis est] valet S; (in homine) S; 1 facit 2 melancoliam…crescere B; 1 prepares] makes 2 sad 3 mind (of man) B; 1 weighs 2 viscera (of his) B; 1 ariditate sua 2 weighs S; (ariditate sua) WBPV
11. FW 1 : cum] dum W
12. FWSBPV: (Sed tamen) In B; (in) S; de] in S; portibus F; ad quos] quibus S; possint S, potest B
13. FWV – Hoppe B, Hoppho P / lat. S – *Hynulus B (marginal); also marginal by another hand:* bi(…)lus F, *binnulus W I-62 1–4, 7–8 = SpK 119XY (falsely as Lilie)
14. FWSPV: (est) F
15. Indication: Contra asma ex uitio P – FWSPV: aut de splene S; vel(ut) S; 1 sit 2 virtumet PV; 1 quod 2 tamen W; (iste) S; (let it also take it) S; him PV; good] moderate PV; moderate(que) SPV
16. FWS: can S; 1 honey 2 addito (boil) S

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4. FWSPV: (and so) S; (then) 1 pransus 2 et 3 ieiunus S; (ac) cum F; lenitatem S
5. FWPV
6. FW 4 : quoniam] Nam F
7. Indikation: shym F, Contra phlegmatis excessum WPV, Ad phlegma purgandum S

– FW 1 SPV: (so that) S; ex] de PV; hiis] quibus S; (then) S; (it) S, him PV; 1 (and) wine in which 2 the aforementioned herb was cooked S; wine PV; fortiter obtegat (that is d.) vusque dum S; while] until W

8. FW 2 PV
9. FW 3 SPV: as if] as if S; wound] no PV
10. FW: because] because W; diminish W
11. F – Lylen W, Lylim S, * Lilium PV
12. W – dunphit F / PV – spiramen difficulter emitit et immittit S

– W – vercnuset F / PV – contritus S – F – lylen W, lylim S, * lilium PV

3. F – quekburne W, saliente fonte S
4. F – lylen W
5. F – lylen W, lylim S, * lilium PV

– FW – poleya PV, poleium S – FW – stamphe PV, contundat S – F – lylen W, herba S, * lilium PV – FWPV – fervere faciat S – FW / PV, ( ) S (= tegat)

8. F – versvendit W / PV
9. F – lylen W

– W – poleij F

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I-63 1–2, 4 = SpK 176; 11 = PaA 185; 9–12 = C+C 1. FWSPV: calide SPV; (terre) FWPV 2. Indication: Against bad humors S – FWSPV: Accipe] Sed S; enim] etiam W, et S; (et) pulverizet (eam) S; comedat S; (in te) S 3. S 4. Indication: against phlegma F, Against humorum superfluitatem W / and only before Section 5: Against anhelitus feditatem ex phlegmate W (for PV see the Preface to Chapter 65) – FWSPV: (Sed et) Si WS; quis etiam S; (noxious humorum et) P; (et) phlegmatis FW; in superfluitate phlegmatis V; (h)abundat S, humidat PV; anhelitum] halitum S; (habet) PV; tunc] deinde S; (ita) S; ipsa PV; attenuatur] cease W 5. Indication: For paralysis S – FWSPV: (a little) F; (as predicted) PV; it drinks S 6. FWS*PV: (in it) minuuntur] cease W 7. FS: (wine) F 8. Indication: For appetite S – FS: ceriofolio F; intingat] integat F 9. Indication: For pain in the head S – FS (= C+C 208, 14–18): With autem F; butter S 10. Indication: For pain in the ilium S – FS (= C+C 223, 24–224, 2): Si etiam] Sed et cum F; ruthe F 11. Indication: against urine fluxum F, Ad urinæ destilationem S – FS (= C+C 225, 5, 10–12): Sed et si F 12. FS (= C+C 248, 22–249, 6): Sed si F; evomere] mouere S; (ex)ulceret F 13. F (= C+C 249,6-9)

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6 S: et calor eius cum aqua delinitus, paralisim in homine compescit. 1. lat. FWS / PV

5. W – gittich est F / PV – per paralisin fatigatur S
6. C+C (vgl. Kapitel 43) – *scuterwrz F,* seuwurtz S
7. dt. nur C+C

8. dt. nur C+C I-64 1, 3, 5b, 7–9 = SpK 170; 10 = PaA 183; 18 = PaA 185; 12–17 = C+C
9. FWSPV: ›de› plena PV; (id est qu.) S; viriditatem PV
10. FW
11. FWSPV
12. FWS*PV: sed] si F; (tamen) FW
13. FWSPV: et] Est ›etiam› fortis S; (est) SPV; que] quia PV; (illo) S
14. S
15. FWSPV: (in)justum PV; (sanguinis) FW
16. Indikation: Contra Melancholiam S – FWS*PV: iniuste 1 melancolie 2 frigus W
17. FWSPV: cum] si S; comederit S; aliquem] alium PV; 1 cibum 2 aliquem S; eat(er)it W; dole(bi)t PV, dolebit ›et infirmitatem ciborum attenuat.› S
18. Indication: Ad oculorum (….) F, Ad oculos humentes S

– FWS: cerefolii S; (est) S; intingat] inponat W; (ita intincatas) S; ad] super S; (suam) S; (ad utraque) FW; (sua) S; (oculos ledentes) S; vel(ut) S

11. FW: (autem) W; unumquodque W
12. Indication: Ad oculos caliginostes S

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– FWS (= C+C 213, 14–18): Qui autem W; seu] et FW; 1 dolet 2 et 3 caligat F; (et dolet) S; (sic) S; insert W 13. Indication: For pain in the loins and lower back S – FWS (= C+C 223, 17–21): what] what F; (then) S; 1 loins 2 and around 3 renes FW; (around) loins S; (his) W 14. FWS (= C+C 238, 6–13): If W; 1 in the selection 2 thus W; (with) move FW; sperma] foam F; arrived W; (from the continent) S; (he) S; absinthe receives F; sugar F, sugar S; (as sugar is) S; sugar F; 1 and only….is 2 addat S; steel S; eats FW; this] istum FW 15. FS (= C+C 238, 13–16): winter F; (so) S; bachas F; diptamno F; steel S; 1 drinks 2 heated F 16. F (= C+C 238, 16–22): food] cibrim F 17. FW (= C+C 238, 22–26): 1 istarum 2 herbarum F; bacharum F; diptam(n)i W; predictam] prefatam F; prefatum] predictum F 18. FWS: eats F; (takes) and (him) S; (addat et eas) S 19. FW 4 S: et magnam uirtutem, quia uis caloris tam fortis est, quod frigiditatem incongruam excellit. 8 S: Calor etiam ipsius melancholiam attenuat; unde expertum est, quod 1. WSV – Rutha FP: lat. and dt. identical!; die veeteren Belege im Text mit der überwijdenden -th- Schröbung werden als lat. angesetzt. – F – queke W, queckin PV, () S (= de forti et plena) I-65 1b, 2b, 2a, 4–7, 9–13, 16 = SpK 107; 9–12 = PaA 185; 18 = C+C In P gibt es zu Abschnitt 5, in V zu Abschnitt 2 die misplaced indikation ‘Contra anhelitus feditatem ex flegma’, zu nur zu Kapitel 63, 4. 1. FWSPV: Isopus WV, Hysopus S, Ysophus P; (temperate) S; (exist) S; mägne V; (est) quod] ut (lapis) S; petræ S, (petra) PV; possint S; quin] quia W, quoniam V; seminantur P

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2. in V falsche Indikation (see Vorbemerkung)

— FWSPV: (id est f.) S; calor] fervor S; (coctus) et PV

3. S
4. FWS*PV: parat] facit PV
5. Indikation: Ad tussim S, Contra tussim V (für P see Vorbemerkung)

— FW 2 SPV: Nam xet PV; xet de iecore PV; de] in iecore (dolet) S; de] in pulmone S; (et) uterque S; hyssopum S; quis (yssopum) S; eat(er)it W

6. FW 3 S
7. FW 4 SPV: quam inde W; iuvet(ur) PV
8. FW 5 : superponuntur W; ydeo W; 1 aqua 2 sola F; 1 sic 2 hominem F
9. Indikation: Jecur pulmo F, Ad iecur et pulmonem S, Contra dolorem cordis (sic) PV

— F 6 W 6 SPV: Sed xet PV; Sed qui] Cum enim S; xat in iecore W; liquiricium FS; (accipiat) S; 1 plus 2 cinnamomi (quam laquiricii) S; liquiricii F; hyssopi S; (quam) istorum trium FS; trium sumat S; hēc S; (coquat) S

10. F 7 SPV: (et) S
11. F 8 W 7 SPV: tunc] deinde S; istam xectam reseruet S; novem] .ix. W; nights PV
12. F 9 W 8 : five] .v. W
13. F 10 W 9 SPV: then] then S; (sic) WS
14. F 1 W 1 : liquorice W
15. F 2 W 11 : (And) Quod xautem W; quatinus] quantum F; (also) W; 1 sweeter 2 and 3 healthier F
16. F 11 W 10 SPV: Nam] And S; (in the liver or in the lung) very] much S; (in) the lung F; nine] .ix. F; he eats W, eats PV; (and then drinks) S; But xet S; satis] to sufficiency for himself S; (when he goes to sleep) satis S; 1 in the lung 2 moderately PV; 1 either in the liver 2 or in the lung F, (in the lung or in the liver) S; or] and in the liver PV; nolit] forbid F, non velit PV

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17. F 3 WS: But >and W; (hec) S; super(h)abundet S; cum] in hyssop W; hyssop S; hyssopum S; pullum W, pullos >istos S
18. F 4 WS (= C+C 221, 11–13): hyssopum (with) S; eat] manducet S; hyssopus S
19. F 5 W: et cum] Item W; (the same wine drinks) F; (pre)dictum W 4 S: Hyssopus etiam comestus, cor confortat, et pulmonem aliquantum viribus suis purgat.
20. FW / PV – ( ) S (= cleans foams of moisture) – W – wal > foams F, foams S / PV
21. W - quec F, quec PV, ( ) S
22. FWV – P coughs, S coughs – FPV – dump W, dump S I-66 1b–2 = SpK 82; 10a = PaA 189; 2, 9b, 11a, 10 = PaA 178; 5a = PaA 183; 4–7, 10, 11, 13, 14 = C+C Die Abschnitte 4–14 finden sich in F ein zweites Mal und in W allein in einem Nachtragstextkorpus hinter Liber IX (dort auch I, 13, 12–19 und nur in F I, 163, 8–11). The variants of this second version of F are listed here with Fx.
23. FWSPV: Fæniculum S (so in S immer); quocumque modo] quomodocunque S; (comedatur) PV; 1 hominem 2 lætum facit S; 1 hominem 2 facit F; (bonam) W; additur SPV
24. Indication: phlegma F, Contra oculorum caliginem W, Phlegmatum, mali halitus, et oculorum medicina S, Contra phlegma PV – FWSPV: quotidie S; 1 comedit 2 cotidie F(-tt-)W; comederit V; phlegma S; et] aut putredines PV; putredinem FW; (ab) anhelitum PV; anelitu F, halitu S
25. S
26. Indication: sompnus F, Somni prouocatio S – FWSFx (= C+C 227, 13–21, 228, 2): (autem) W; (in) estate Fx; mellifolii F; (accipiat et) S; 1 aqua 2 expressa S; (suis) S; 1 panno 2 desuper F; hieme F; mellifolii F; tymporibus W; (tymporibus et)

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S; capiti] foreheadi W; etc super W; (circa) S; (panno desuper ligato) S 5. Indikation: Ad oculorum caliginem F, Ad caliginis oculorum S

– FWSFx (= C+C 211, 25–212, 2): Qui] Cum vero »aliquis« S; grossos] griseos S; que(m) Fx; (recto) WFx; hec] hoc (ut) tortello S; ut] in W; (suis) superponat W

6. FWSFx (= C+C 213, 6–11): glauca (est) S; (in) estate Fx; (et) tritum S
7. Indication: To fluorem narium S

– FWSFx (= C+C 235, 20–28): Si] Sed W; fluore] feruore Fx, feluore W; in zveimal F; excreu(er)it W; tegulam tecti] tegulam cocti Fx; et] ut fumiget S; ita] non W; Hoc S; quatuor] iiii or Fx; quinque].v. WFx; separentur] superetur W

8. Indication: stomachum F, To liuorem stomachi S

– FWSFx: (livorem) F; stomacho »suo« S; (de) leuistici S; lubistici FFx; (ab) infirmo S

9. Indication: To melancholiam S

– FWSFx: etiam] autem Fx; vexat] ledit S; eat S

10. Indication: Against inflatura virilium F, Ad inflationes virilium S

– FWSFx (= C+C 224, 15–18, 22–24 / 225, 1–4): etiam interdum« S; viri(li)bus W; 1 pessimi 2 tumoris S; fenugreci FFx; extrahit WFx; (made)faciat S, modefaciat Fx

11. Indication: Ad facilitatem partus S

– FWSFx (= C+C 233, 12–16): »Sed« et S; cum] eam W; herbulas S; asarum S; coquat S; pona(n)tur W

12. FWSFx: galangam S; dictamnum S, diptannum W; dyptāni W, dictamni S; pilosillam F; (co)let W; h(un)c Fx; fervente S; iste] ille Fx; vires (ei) S
13. Indication: ovini infirmarum cura F, Ad oues infirmas S

– FWSFx (= C+C 265, 13–15): infirmari] t m mari Fx; inceperint F; minus] plus S; preponat] imponat S

14. FWFx (= C+C 265, 15)
15. dt. only Li (also uenechel)

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10. twice dt. only C+C
11. only F interlinear by another hand
12. dt. only C+C I-67 1+2 = SpK 12: 1a, 3 = PaA 178, 9+10 = PaA; 3-5 = C+C
13. FWSPV: 1 calide 2 et 3 sicce FW; raw and cooked according to the order S; valet (homini) PV; (de) terre FW; 1 raw 2 homini F
14. Indication: paralisis F, Ad paralisim S

– FWSPV: (comestum) S

3. Indication: Ad fluxum sanguinis e naribus S

– S (= C+C 235, 9–11, 13–14, 15–18)

4. S (= C+C 239, 18–24): bracketed middle part missing in S due to line break
5. Indication: Ad boues infirmas S

– S (= C+C 265, 8–11)

1. FWPV / lat. SF (marginal by another hand)
2. lat. FWS / PV

3. S – bachmenza C+C (additionally twice bachminze)

– S / C+C – twice dt. only C+C

5. twice dt. only C+C

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I-68 8 = C+C ; 1, 3, 9–10 = SpK 167; 6b = PaA 189, 1a, 9 = PaA 180, 10a = PaA 182 1. FWSPV: Petroselinum S (so also in the whole chapter); 1 est 2 nature FW; magis calorem et] quam PV; (et frigus) S; (de) humiditate SP; melior et utilior WPV; in] non P 2. FS 3. FWSPV: leniter] libenter PV 4. S 5. FWS: repente gravat S; (eius) S 6. Indication: stomachum F, Ad stomachum S – FWS 2 : cui] et W 7. Indication: Note paralysis F, Ad paralisim S – FWS 4 : equo] equali W; 1 has 2 herbas F; insimul W; patitur] dolet W 8. Indication: Note Ex potationibus paralysis F – FWS 5 (= C+C 260, 28–32): oleum hoc S; (h)yrcino W; (loco) W; pannum S 9. Indication: lateris dolor F; Contra spleneticos W, Contra dolorem cordis, splenis et laterum S, Contra splenis dolorem PV – FWS 1 PV: (Sed) Qui autem S; (tunc) S; (et ita) S 10. Indication: Contra calculum WPV, Ad calculum S – FWS 3 PV: ad eius] adde ei PV; (et hec) S; (hoc) S; But] And (however) PV; yet] and S; petrosilinum accipiat W; to his] adde ei PV; 1 assi 2 balnei S; (the same) F; ut] et PV 1. dt. nur Li 8. dt. nur C+C 10. P (St-) – steynbrechin FW, Steinbrechin V, saxifricam S – FP(St-)V(St-) – steynbrechin W, saxifricam S

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I-69 3-5 = SpK 7; 1a, 2b = PaA 180 1. FWSPV: calidæ (est) 1 nature est 2 et plus viride 3 quam siccum S; nature (est) PV; (et) multum W; (ita) S; autem eum S; ledit] nocet PV; (hominem in comestione) S, homini ad comedendum PV; (in) ei SPV; Quo 1 modo 2 cumque 3 autem S; (autem) FW 2. FWS: apii] eius S; letum] lædit S; (interdum tristem) F; (tristem in) instabilem W; super(h)abundantibus S; lachrymas S; semper] super S; 1 eius 2 vitello F; hoc] hæc sæpe S 3. Indikation: Paralisis F, Contra paralisim contra (et V) viscerum ulcera WV, Contra paralisim S, Contra paralisim et viscera ulcere P – FWSPV: autem] vero S 4. FWS*: huc F 5. FWSPV: os] uisus S; contorquetur S, torquitur V; trement SPV; 1 in 2 aliis PV; ad eius] addat ei PV; (semen) ruthe PV; (etiam) S; rutæ (sit) S; gariophyli S, gariofiles PV; gariofolies W, gariophyli S, gariofiles PV; 1 all 2 these S; 1 dinner 2 than 3 iciunus S; 1 is 2 against gith W; But also S; (who) W; (not) PV; (not hurt) S 4 S: his eyes move like arrows this and that, 1. only F marginal by another hand 3. lat. FW / PV – gith S 4. F / W – quasi sagittando mouentur S 5. W –* musmuscate F, nucis muscatæ S, nuxmuscate P, nuxmuscatam V – FW – ( ) SPV – FW – nucis muscatæ S, nux muscate P, (nux)muscate V – WP – steynbrechen F, steynbrechin V, saxifricæ S – FW – ( ) SPV – PV – gith FW, gutta S – PV – gith FW, paralisim S

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– PV – gith FW, paralisi S – PV – gith FW, paralisim S I-70 3–5 = C+C; 2 = SpK 38; 2 = PaA 187 1. FWSPV: calor] aer S; 1 calida 2 magis W; calidum quam frigidum S; 1 is 2 how cold F; (is) PV; (And) Inutilibus ›autem S; multum] plurimum S; facit] parat PV; ›non prodest PV, prodest] valet FWV 2. Indication: viscera F – FWS*PV: enim] etiam W; tonde (id est st.) F; 1 vino 2 infunde F; (wounds) viscera FW; hec SP; fac W, faciet PV 3. Indication: Ad splen S – FWS (= C+C 220, 1–5, 8–11): triticineo W; cum] in aceto S; (et) condimentum W; ›et postea W 4. Indication: ulcera F, Ad ulcera et scabiem S – FWS (= C+C 251, 19–26, 27–29): polypodio S; (sit) W; colat(a) F; 1 thuris 2 novi W; velut (ungentum) F; inspissateur S; (this) ointment S; (in)ungat FW; ›et hoc (autem) W, hec autem S; istud] illud F; transfunda(n)tur W; (idem dolens) balneet (se abluat) W; quatinus] ut W; (isti) W; auferantur ›et melius habebit. W 5. F (= C+C 251, 29–252, 6): liniter sanat F 2 S: Homo enim qui fracta uulnera uiscerum habet, cerifolium in mortario contundat, et succum eius exprimat, et uino infundat, et sæpe bibat, et curabitur. 1. FW – Kirbele PV /

lat. S und FW marginal von anderer Hand 2. W – Kerbelam F, Kirbelam PV, cerifolium S – W – stamphe PV, () F, contundat S

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I-71 1-3 = SpK 168; 1-3 = PaA 180 1. Indication: Against constipation W

– FWSPV

2. FWS*PV
3. FWSPV: eat S; his] own S; (a little) PV; 1 solve

2 a little F; And also] But and xpungo S; (his heat) WPV;

1 suppress 2 his heat S 2 S: That if a man makes only food from it, 1. S (also in 3) PV and F marginal by other hand – Punge F, Bunge W

2. WPV – mus id est ius F, only food S
3. FS – uich W / PV I-72 1c, 1b = SpK 145
4. FWSPV: ›Nasturtium id est gartcarse F (gart as Interlinearnachtrag) ,

calidum quam frigidum S; humidum S; plus] magis S; comestum

S

2. FW: viriditatem] humiditatem W; etiam] in W
3. FWS
4. W – gartcarse F (sieb Apparat A) , Crasso PV und F (marginal von anderer Hand) / lat. F – Nastvrtivm S I-73 2, 4 = SpK 146; 1a, 2 = PaA 180
5. FWSPV: calida P; comestum S; 1 homini 2 prodest V; (eum) PV;

non multum F

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2. Indikation: ictericia F, Contra yctericiam W, Regium morbum febres S

– FWSPV: Sed] Homo S; 1 aut febres 2 habet (iste) S; iste] ille V; (sic) S; (calidum) F

3. FW: yctericia W
4. FWSPV: 1 cibos 2 comestos F; 1 can barely digest 2 foods W; digest PV; (again) S; are] takes S; 1 he 2 helps F
5. FWS: takes W
6. W – Bürnecarse F, Brunnencrassum S, Burncrasse PV
7. conj. – *geleweschot id ictiriciam F,* geleweschet W, gelsucht PV, regium morbum S

– lat. FWS / PV – W – bürnecarsen F, brunnecrassum S, burncrasse P, borncrasse V – F – swezze W, sweyße PV, calefaciat S

4. W – bürnecarsen F, burncrasse P, borncrasse V, the same herb S

– F – swezze W, sweiße P, sweyse V, calefaciat S I-74 1a = SpK 158 1 FWSPV: Bürzel id est portulaca F; frigida S; id est] scilicet W, et PV; (that is sl) S; to the man] to him St 2. FW

1. W – Bürzel F, *Burtel PV (t statt c graphisch hinlänglich deutlich!) / lat. SF (sieh Apparatus A) I-75
2. FWSPV: (is) St
3. FWPV

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3. FWSPV: nec] nichil W; multum prodest 1 nec multum (ei) obbest 2 homini S; 1 ei 2 multum F; eo V; obbest] nocet FW; homo qui S; ita] et (quod) S; (quod) 1 eius] cuius 2 stomachus 3 de multis cibis et potibus S
4. Indikation: contra asthma ex ple(t)ione W – FWPV
5. FWSPV: siste bachminczam PV; (aut) crudam S; coctam cum carnibus PV
6. FWPV: viscera eius FW
7. FWSPV: homo qui S: (ille) exscreta phlegma S; vocem W; tussitat SPV
8. FWS: (de) S
9. FWSPV: (ille tantum) halitum S; an(h)elitum F; difficiliter WPV; excreat] extrahit S; (ita) S
10. FWPV: ista PV; 1 as 2 is 3 the aforementioned 4 use F; as] like PV
11. F(als Zweitlemma von anderer Hand)S – Bachminze FW, Bachmyncza P, Bachmincza V
12. FW – dumps S, dumps PV
13. FW – dump PV
14. S – bachminze FW, bachmynczam P, bachminczam V – FW – suffen PV, sorbiciuncula S – V – mouse FP, mouse W, other food made from vegetables S – F – dump W, dump S, dump PV
15. P – smer W, *fimero V, sagimen F – F – dump W, dump PV
16. FW – dumps S, dumps PV
17. FW – dumps S, dumps PV
18. F – bachminze W, bachmyncza P, bachmincza V

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I-76 1-3 = SpK 131 1. FWSPV: ›is› que W; calida ›existit› S

2. Indikation: Contra surones W

– FWPV: (est) PV

3. FWSPV: (con)tundatur PV; (hominem) S; (illuc) S, illud PV; (ponatur et panno) liget(ur) PV
4. FW: amara W; 1 predictos] prefatos 2 vermiculos 3 mortificat 4 qui …. nascuntur. W
5. FW – myncza P, mincza V / lat. S; in F ausgewählt marginal von anderer Hand: alia minza maior
6. FW – suern PV, *sotim S

– FW – snebelza S, snebelcza PV

4. F – mente W I-77 1, 3-6 = SpK 132
5. FWSPV
6. FWPV: (hun) PV
7. FWSPV: (plus) calida (quam frigida) S; 1 hot 2 more] more PV
8. Indication: Against eye dryness W, For moist eyes S

– FWS*PV

5. FWSPV: (sic) S; extrahit SPV
6. Indication: Against stomach coldness W

– FWSPV: (minorem) S, mynorem P; (aut) crudam S; calefaciat WPV, calefacit S

7. FWPV: digestionem ›eius‹ W

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8. FWS: quo 1 modo 2 cumque F 4 S: Ista etiam tundatur, et oculis qui liuorem dolendo patiuntur
9. FW – myncza P, mincza V / lat. S; in F also marginal by another hand: Minor minza que hun dicitur
10. FW – () PV
11. W – ouhsuero F, augswer PV, () S
12. W – ouhensueren F, augswer PV, pranos humores S
13. FW – mynczam P, minczam V, Mentam S I-78 1–7 = SpK 133
14. FWSPV: (et acuti) S; (est) FS
15. Indication: vich F, Contra colicam W

– FWSPV: Et] Homo S; herbam istam S; tondat F; (ita) S; (et) ad noctem S; (et ad noctem illam) FW; illam] eundem succum S; additum V 3. FWPV: aut (si) F; minus] nimis F, minis W 4. FWSPV 5. FWPV 6. FWS 7. FWSPV: illo PV; 1 and good seasoning 2 to food 3 to him 4 serves S 1. FW – Ræmische Menta S / V – Rossemyncza P 2. F – uich WS / PV

– F – uich WS / PV

4. F – romescheminze W, romische myncza P, Romesche mincza V, herba ista S
5. lat. FW / PV

– PV – muse FW

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I-79 1. FWSPV: (has) SFW; id est] scilicet S; sompno WPV; (iam) S; (dum) FW; (iam) S; (ad comedendum) sanabilius] salubrius S; qui] sic quis S; coquerit V; 1 fieret 2 absque uiribus S; quia] quoniam S; tamen] cum FWS; (sanguis) FW; (ex hoc) PV; (Sed) Moderate autem S; (in) hominis FW; supra] ultra PV; but] but S; (is) S; vanishes PV; (that is v.) SPV 2. FW: 1 is 2 very useful F 1. F – quecket W, vegetates S / PV + has

– WPV – seigir F, without powers S (= quasi perditum vinum) – FW(u-) – ( ) SPV I-80 1–2 = SpK 153a 1. FWSBPV: (frigid) and poisonous B 2. FWSPV: who it S; first (it) S; him] himself F; 1 per brevem horam 2 ponat S; (per brevem horam) PV; (et in eo b.) S; beize per brevem horam FW; 1 infirmus 2 quam 3 sanus S; 1 is 2 melior 3 crudus 4 modice PV; cruda S; comestus] sumptus PV; cocta S; cooked S 3. FWS: ei in] eum W 4. FWSPV: (et) W; eam crudam S; eam S 5. FWSP 6. FW: 1 in ascholonia 2 sunt W; ascholoniam F 1. FW – Esczlauch B / PV / lat. S – Ascolonia B (marginal); ferner marginal von anderer Hand: Ascolonum , langlouch F, asschalonum W 2. F – beze W, beyße PV, ( ) S 4. lat. FWS / PV

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I-81 1–6, 8–10, 12a = SpK 152 1. FWSPV: (quod dicitur l.) S; (dicitur) F; (flagrantem) PV

2. SPV: (accensum) PV
3. FWSPV: Et sic idem porrum S; inquietudenem S; 1 comestum 2 crudum S; so contrary FW; as like, or PV; (fervorem) PV; (ie w.) S; (in man) S; 1 by him 2 sanguis F; 1 recte 2 non S; (rectly) PV; 1 crescit 2 recte F; (quod) S; eo illo W, man S; (per illum) WS
4. FSPV: (quod) S

5. FWSPV: (raw) PV; 1 comedere vult 2 raw F; (illud) SPV; (in) vino S; (in) aceto primum S; quod ut S; vino…aceto eis S; aut et (in) salt F; (aut in aceto) PV; malos P; (in illis) S
6. FWPV: medium V; diem noctem FW
7. FWSPV: bonus V; sano S
8. FW: vires virtus W; minuit W
9. FWSPV: et rawum (autem) S; (healthy) S
10. FWPV: (to) eat PV; because because F; 1 their 2 blood PV; (always) W; would eat PV
11. FWS: sick S
12. FW 2 SPV: (to eat leek) S; him PV; (as stated above) S
13. FW 3 PV: (raw) FW; 1 is better 2 so V
14. FW 1 S: (much) F
15. W – löch F, lauch PV, ( ) S; also in F marginal by another hand: Juncklauch den man in dem mus ißet

– FP(Sp-)V(Sp-) – spechin W, uirgultorum sepium S

3. FWPV – ( ) S (= fervor)
4. F – bezze W, beiße PV, imponat S
5. FW – feymechte PV (= spumose)

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I-82 1, 3, 5–6 = SpK 153b Here in the text part of P this chapter is interchanged with the following, which is however indicated by b–a on the margin 1. FWSPV: elabantur PV; tam] cum nocivus PV; nociuum S; 1 (et) tam] quam venenosus 2 est PV; (tam) uenenosum S; inutilium et incultarum S; escd coctum S; evek ad F; sanus] non insanum S; (is) PV 2. F 2 W 4 S: minuta sunt] minuuntur S 3. Indikation: Ad febres et paralisim S

– F 1 W 1 SPV: 1 habent 2 seu elalias febres seu paralisim S; (aut g.) W; bonum et coctum S

4. S
5. FW 2 SPV: Illis PV; sunt] habent SV; 1 coctum 2 quam 3 crudum S
6. FW 3 PV
7. FW – Unlauch PV / lat. S; also in F marginal from other hands: vnelouch, Cepa czwibel

– F – quekcit W / PV – uegetatur S

3. FPV – riden W, quotidianas aut tertianas aut quartanas S – PV – fiuer FW, febres S – PV – gith F, paralisim S, () W
4. FW – magensich P, magensiech V, infirmum et debilem stomachum S I-83 1–4 = SpK 153c
5. FWSPV: Omnis] *Dvme S (sieb Anmerkung); quod cavum est (id est h.) S; id est] aut PV; (et) priseloch (et) S; similos W, similia S; nimis] minus PV; (calidi) FW; calidum non est S; temperatum S;

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›quasic vinosum PV; habens W, habet SPV; (Et) De PV; ›dec humiditate WS; FSPV increases; but] and S; the other end S; (minus) PV 2. FWPV: 1 man 2 humors W 3. FWSPV: but] and SPV; Saniis P; St. eaten raw 4. FWPV

1. FW – lauch PV / lat. St

– FWPV – ( ) St – FW – rise S, rise PV – W – pirslouch F, priseloch S, priseslauch PV – FWSPV – FW – lauch PV, porra S Anmerkung: 'Dume' als erstes Wort des Kapitels in S mit der Initiale D- ist nicht verifizierbar. Bei Annahme einer Verschreibung statt 'Sume' könnte dies das dt. Indefinitpronomen (engl. some) für paralleles 'Omnis' der anderen Handschriften sein. I-84 1–2, 4–10 = SpK 50b 1. FWSPV 2. F 2 WPV: (plus) FW 3. F 1 WS: (in) F; ideo] inde W; (sive lapastes) S; lappastes F 4. FWSPV: (et hee) S; (hee) PV; 1 viscera 2 et 3 uires S 5. FWSP: 1 aliquantulum 2 succus eorum F 6. FWSPV: (ab eis) WS; 1 (in) hominibus 2 ab eis PV; generant(ur) S; ›de aliac debilia PV; uulnerant(ur) S; (habent) PV; (hominibus) S 7. FWPV: habundat] humidat PV 8. FWSPV: (ita obsunt) S; quemadmodum] sicut F 9. FWPV: (et) cum W 10. PV

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1. FWPV / lat. S

– F – wedenkole W, weydenkole P, widenkole V / S – W – roitkole F, rubee caules S / PV

2. FW – kappus PV
3. nur S (= compositum)
4. PV – mûse FW I-85 1 = SpK 50a
5. FWSPV: (et sl. et r. gr.) PV; temperate sicci PV; adk medelam S, medela] * melda PV; id est] et PV; humore(s) S; PV easily
6. F – Wwizgras W, Wißgras PV / S

– FW / S – ( ) PV – F – romeche gras W (oder romethe ?) , rœmesgraß S, ( ) PV – W – lachdun F, *latichen PV (= medela, das in PV zu melda umgedeutet wurde) I-86 Von diesem Kapitel gibt es eine zweite Version als 86a nach Kapitel 194. S hat nur diese Version. 1. FWPV 2. FW: 1 and weak 2 are 3 in the nature of F 3. FWPV 1. WPV – stûtgras F 3. W – vncruit F, vnkrut PV

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I-87 1-2 = SpK 61 1. FWSBPV: dry >enim< F (interlinear nachgetragen) PV; sunt mit Tilgungspunkten F, sunt] is SB; grows SB; (tam) 1 bona est 2 infirmis quam] et sanis (ad) comesta B; 1 bone sunt 2 ad comedendum V; bona est FS 2. FWSB: atque] quia S; 1 non auget 2 malos humores (in hominibus) B; auget FS 1. FW – Kurbesa P, Kvrbesa V / lat. S, …vel cucurbita quod idem est F, Curbita id est curbze B I-88 1-2 = SpK 165 In FW this chapter is interchanged with the following one. In PV the beginning of the chapter is missing, its section 2 follows directly on 87,1 1. FWS 2. FWSPV: amaritudines S; manducandum] comedendum S; vale(n)t PV 1. only F marginal by another hand I-89 1, 3, 5, 7 = SpK 173 1. FWSPV: (plus) S, magis PV; (quam frigida) S; faciliter V; (eam) SPV; crudum PV; quam] quod PV 2. FWPV 3. FWSPV: parant PV 4. FW 5. FWSPV: (malus) PV; hominem S; exurgescit S, extingwescit PV; (ulcus) FW

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6. FW: 1 est 2 utilis F
7. FWSPV: Sed ›et S; ›aut in pectore et] aut PV; 1 coctam 2 aut 3 crudam V; comedat W, comederit PV; eum] eum ›et P, eum V; ›dumphet aliquantulum PV (in P geht durch weiteren Zeilenrücksprung noch voraus: ›si rubam crudam aut coctam comederit eum et in pulmone); aliquant(ul)um ›graviedine sua S

8. FWS
9. FWPV / lat. S; fernen in W marginal: rape
10. lat. FWS / PV
11. W – dumphet F und zweimal in PV, nelut ptisicus dolet S – lat. FWS / PV I-90 1–3, 5, 7, 9 = SpK 136
12. FWSPV: (plus) S; est] existit (quam frigida) S; 1 quam frigida 2 est V
13. Indikation: Contra humorum superfluitatem W – FWSPV: 1 aut per tres 2 aut per duos S; fossa S; quatenus] ut FW, (quatenus) V; sit] fit V; 1 ad comedendum 2 sit S
14. Indikation: Ad cerebrum purgandum S – FWSPV: comestum S
15. FWS: 1 bono….succo (suo) 2 minuit S; calore (suo) F
16. FWSPV: 1 aridum 2 corpore F; eam S; illum] ipsum PV; supra S; prius exsiccet] ponat ut siccetur W; redegat V; 1 powder 2 this S; licidum PV; (ita) S
17. F 3 W: 1 is 2 ideo F; potest W
18. Indication: Purgation of phlegm(tis) F; Against excess phlegm WPV, Ad phlegmata S – F 1 WSPV: (sic) FW, hanc S; pulverisat V; modicum V; infrigiditatum FP; (pulvis iste) S
19. F 2 WPV

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9. FWPV: Quod] When W; fetere] facere PV; postea] post eam W; statim comedat F; an(h)elitus F
10. F – Redych W, Retich PV / lat. S ; fernen in F marginal by another hand: Raffanus
11. FW – retich PV, radicem S – lat. FWS / PV
12. FWP – retich V, root S
13. FW – retich PV – FWPV I-91 6, 8+9 = C+C; 5b-6 = SpK 117; 8+9 = 200, 4-7 In PV wird mit Abschnitt 5 ein neues Kapitel eingeleitet, von dem es nach Kapitel 195 auch in FW eine zweite, rein lat. Version gibt (91a). S hat nur diese Version. In ihr fehlen allerdings die Abschnitte 7 und 9. Von den hiesigen Abschnitten 8 und 9, die auch in C+C mit deutschen Wörtern vorhanden sind, gibt es audoorn eine Dublette in Kapitel 200, 4-7.
14. FWSPV: domestic WSPV; who P; can S; S is cold; ate S; useless V; (of man) FW; does the SPV; (and) stomach SPV; the stomach of man S; weak W; infirmitare (implent) S, infirmitate implet PV; eam S; primum (aut) S; alleo PV; quod] ut 1 brevi tempore 2 his perfusa sit S; in hiis W; antequam] ne F; Et] Sed W; temperatum WPV, temperata S; comeditur WSPV; confortat S; parat S
15. F: allei (sic!)
16. Indikation: Ad tumorem ginginarum (sic!) S – FS: (seu tumorem) F; gingivis] ginginuaris F
17. F
18. FWPV: agrestis PV; vere V; habet PV; (agresstes) PV; 1 sunt 2 inutiles F; (sunt) ut] tamen inutiles PV; aufert PV; iste] ille PV; spumo W; 1 terre 2 sudoris PV
19. Indikation: Ad asinos sanandos W

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– FW (= C+C 266, 6–8): Sed ›et› W; inscindendo F 7. FW 2 8. In F, sections 8 and 9 appear only at the end of the following chapter 92 – Indication: scrofula F – FW 1 (= C+C 261, 4–9): etiam] autem W; scrophulas W; (scilicet) F; 1 est 2 alba et interius viridis F; scrophularum W; scrophulas W; subponat F; minorari incipient] sic euanescent W 9. F(= C+C 261, 9–13) 1. W – Ladiche F (as secondary heading), Latin PV / lat. F – Lettuce S – FWPV – dill S – F – gebeze W / PV, condiat et temperet S 5. P – vncruit F, uncruit W, vncrut V – F(vr-)W / PV (= amens) – FW – derret PV (= arefacit) 6. zpeimal dt. nur C+C 8. fünfmal dt. nur C+C 9. F – cnethde C+C – dreimal dt. nur C+C I-92 1. FWSPV: frigida est S; libidenem PV; exting(u)unt FW 2. Indikation: Ad libidinem frenandam S – FWSPV: lumbis ›suis› S 3.

FSPV: (in) asso balneo ›sedens‹ S; (aqua illa) V; illa ›in balneo‹ P; (easdem) S 4. FWSPV: (et) calidas S; (sepe) FPV; him] ›in‹ him FW, him P; (si) W; woman ›etiam‹ F, ›etiam‹ woman S; (illam) S; qua] water PV;

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1 ita 2 eas etiam W; (etiam ita coccas et) S; ipso PV; quod] ut sanitatem (corporis) S; e(i)us F; minuet S 5. FW: et(iam) fumo F; tanto citius] quantocius W 6. FWSPV: (sive) man W; woman] woman FW; que S; (ita) S; in pulverem redigat] pulverizet W; (pulverem istum) S; (istum) W; eo] se S; 1 sui 2 corporis V 7. F: in W stehen hier fälschlich die Abschnitte 93, 2–4; in F, sections 8+9 of the previous chapter follow incorrectly

1. F – Wilde ladiche F (as secondary heading), Vwilde latiche W, wilde latich PV / lat. S
2. FW – wilde latich PV, siluestres lactucas S
3. F – wilde latich PV, lactucas S
4. FW – wilde latich PV, siluestribus lactuci S
5. FW – wilde latich PV, siluestres lactucas S I-93
6. FWSPV: campis 1 et in vineis 2 crescit S; xetiam et comeditur F; instabilem calorem habet S; (etiam) S; 1 est 2 humida F; illa] eadem S; frigus] torporem S, frigorem PV; turbi(ni)bus F, turbonibus PV; 1 crescit 2 et de diversa aura PV
7. In W this section, together with first versions of heresigem 3 and 4, is already incorrectly in place of 92, 7

– FWS 3. FW(as a doublet to 92, 7) SPV: inutilis] nec utilis (tamen) W (not in 92, 7) PV; 1 ad comedendum 2 est S 4. FW(as a doublet to 92, 7) SPV 5. WSPV: (tamen) S 6. FWSPV: Sanis autem] tamen et macris F; nocet] multum ledit S, ledit PV; infirmis (vero) et pinguibus ledit] nociua S; vero] autem W, vere P; non ledit W; (Nam) Infirmos S; xet pingues F; (but) FW 7. FW

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1. FWS – Senff PV
2. F – dempit W, demphet P / V – makes it difficult to breathe S I-94 1b–6, 8a, 12–15a, 16 = SpK 177
3. FWSPV: Mustard »grain that is milled« S, Synape PV; hot 1 and somewhat dry nature 2 is SPV; (in) F; (that is temperate air) S; 1 of herbs 2 and 3 of trees S; and] or herbs PV; (because) also S; (grows) S
4. FWPV: (his) W; (and) man PV
5. FWSPV: »grain« of seed S; (has) V; strongly (stomach) S
6. Indication : To the eyes F, To the clarity of the eyes S – FWSPV: »with its dryness« clarifies S; »with the head« the brain PV; acerbitatem P; from] a S; (in the head) sends S
7. FWPV
8. FWSPV: but] and S; egestionem V
9. FW: who man W
10. FWSPV: But] Where S; 1 illud 2 moderately eat S; 1 illud 2 eat F

11. FWPV: (illud) PV
12. FWSPV: (but) W
13. FWPV: illud superat] illos separat PV
14. FWPV: Sinape S, Synape PV; califaciat V; »temperando« circumferat (id est c.) S
15. FWPV
16. FWSPV: 1 non habet 2 wine S; (frigidum) FW; (ei) S; infundat »et sic circumfundat« W
17. FWPV: Sed] Si PV; valet] prodest FW
18. FW 2 PV: (non) WPV
19. FW 1

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3. W – *gemachast facit F / PV – ad bonum gustum ducit S
4. W – cedriue F, zutribe PV, ( ) S (= circumferat) I-95 2a, 1b, 2b, 4a = SpK 69
5. FWSPVb: Alant id est enula F; (est) PV; utiles uiriles Wb, utiles] uiriles S; (in se) FWS; virida PV; (purum) S; (contractxerit) F (stattdessen eine Lücke), contractxerit et rugosam fecerit S; deficiunt PV; (et) then Sb
6. Indication: Against lung disease W, For lung, migraine, and eyes S, lung b – FWSPVb: it] this in wine S; daily W, daily S; and] but after S; (sic) S; poison] saniem b; (ie est ei.) Sb; his] drinker S; migraine S; eyes b; purifies] clarifies F; 1 drinks 2 so b; drinks W; Quod] And b; if man S; has SV; (it) PV; impose, make S; ie with honeywircz b; impose and drink S
7. FW: (Nam) W; hot 1 is 2 and dry W; and by W; delineate W; take away F
8. Indication: Against lung disease PVb – FWS*PVb: (etiam) b; (et) bis b; 1 is 2 you PV; (etiam) PV; 1 else 2 also b; 1 to you 2 to drink PV; (therefore) b; you will hurt Pb
9. FW 4 S: A man should also take fig fruit, and twice as much of the elderberry, and a little of galangal, and make a pure drink of these, and drink it, if he has pain in the lungs, and not from other infirmities, and it is good for him. But if he has other infirmities along with the infirmity of the lungs, he should be careful not to drink it in this way, because it would be too strong for him, and he would be hurt from it.
10. FWPV / lat. SbF (sieh Apparat A)
11. FW – Eyther PV, ( ) Sb (= venom)

– F – honichwirz W, honigwurcz PV, honigwircz b, potum (with honey) S

– FWPV – enulam Sb

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4. PV – vigin F, uigen W, fructum ficus S, ficus b

– FWPV – enula S, Enule b

– WPV – galgain Fb, galanga S

– W – lutirdranc F, luterdrang PV, purum potum S, claretum b I-96 1, 3–4 = SpK 157 1. FWSPV: eius] papaueris S; somnum S; auferunt PV; efferventes] effurietes P, effarientes V; lendes ex ipsis nascentes S, lentes PV; restrains SPV

2. S
3. FWS*PV
4. FWSPV: but] so V; (to eat) S; nor] does not nourish SPV; takes away PV
5. FWPV
6. FWS: them] themselves W
7. S: And the same grains being put into water, and turned into a swelling,
8. FW – swell PV, in water turned into a swelling S I-97 13+14 = C+C; 1–12 = SpK 135
9. F*WSBPV: 1 in itself 2 has W; 1 moderate coldness 2 in itself 3 has S; 1 coldness 2 moderate B
10. F*S 2 B: and a as S, as] but B; 1 temperate 2 in morning B
11. F*WS 1 BPV: and moderate coldness as B; (est) S
12. FWBPV
13. FW

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6. FW 2 S 5 BPV: But] And B; (man) B; I prefer it S, him B; raw B
7. FW 3 PV: (who man it) PV
8. FW 4 S 6 BPV: those c quasi S; (some) B, some V; being(t) W; is] ist (dt.!) B
9. FW 5 BPV: (because) WB; (and) B; (and poisonous) FW; humors has and those PV; 1 would do 2 in man B; would do] prepare PV
10. Indication: stomachus F, Against a sick stomach B

– FW 6 S 7 BPV: They(s) S; (They) But Who B; stomachum P; have(n)t SB; good PV

11. FW 7 BPV
12. FW 8 S 8 BPV: with] what PV; (first) S; first (grow) PV; (so that from there the mouse) makes] cooked etc 1 fat 2 added (and eat) S; who(a) PV; 1 a little 2 digestion F; sometimes B; for this] by this B; (who) is sick (in the stomach) S; 1 is 2 in the stomach B; he should eat badly S; (lest he be harmed) S; but] certainly 1 eat 2 it B; (it) F
13. Indication: Against melancholy disease F

– FW 1 S 3 (= C+C 207, 13–19): (take and) FS; olive W; (in addition) FW; (until) F; until] until W

14. FW (= C+C 207, 19–22): (For) Succus enim W; salvie] olive F; vero] autem F; olyve W; autem] vero W; (this) W
15. Indikation: Ad uisum S

– FS 4 : etc ut F; (supra folia) quercus vel (supra folia) fagi S; (sic) S; cilia] alia S; post hoc S

16. FW: ros] eos propter W

1–3 F: Babbela id est mallow in se habet moderate heat ut puta sol in mane, et moderate cold ut puta ros, 1. FW – Pabela B, Babela PVF (als Zweitüberschrift) / lat. S – id est malva F (interlinear, see Apparat B), then marginal by another hand: pappel

8. PV – slim F, slimich W, slymechtigh B, linosa S
9. WPV – müs FB, ( ) S

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13. dt. zpveimal nur C+C
14. dt. nur C+C
15. FS
16. FW I-98 1-7, 9-13 = SpK 125
17. Indication: Lappa habens lata folia et spissa B

- FWSBPVb: Lappa herba b; (Herba que) Cletda B; 1 Cletta 2 herba est que (dies auf Razur) (dicitur) F; (Herba que) Lappa (dicitur) S

2. FWSBPV: 1 contrarium calorem 2 aliquantum S; sudore W, sudore] rore B; 1 and useless 2 and useful W; (and useless) BPV
3. FWSBPVb: (Nam) b; (and stem) PV; sti r ps F, styrps W, stipis B; 1 his 2 and stem] tirsus b; to no use] nothing b; vale(n)t SPV; (and) Leaves >but his b; leaves >his S; cooked than raw B; (are) B
4. FWSBPV: except him] unless B; to whom zpveimal P; 1 is born 2 in the body B; (that is st.) SBPV
5. Indication: Calculus F, To calculus S, Against calculus the best remedy B, That calculus b

- FWSBPVb: >Nota et ille >homo B; Et ille] That calculus b; illa PV; 1 huius 2 herbe b; optimum B; colatum] colat et W; (calidum) B; 1 drinks 2 hot PV; (of his strength) S; 1 in ipso 2 calculus BPV; (in ipso) Sb; >Homo 1 quoque 2 flores 3 eius] lappa S

6. FWPVb
7. FWSPVb: (etiam) Sb; concam PV
8. FWSb: pulverizet S
9. FWBPV: (ipsa) BPV
10. FWBPVb: istas PV
11. FWSBPVb: (ita) S; 1 pulverizet 2 sit b; conca PV

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12. Indikation: Scabiem capitis S, Contra grint B, Contra tyneam b – FWS*BPVb: habet] patiatur b; in] super B, et b; (illa) b; novem].ix. W; aut (per) b; .xv. WBb, quindecim P; in that ulcerac proice b
13. FWSBPVb: aut] et SBPV; 1 lava 2 caput eius W; 1 lava 2 caput eius] illud (cum) F; lavat V; 1 cum…sit 2 lauet S; lixiua F, laxiuia WB; liximio que] quod b; (id est b.) Sb; (ash) sit] venit PV; sit] fit b; sanantur W, sanabantur PV
14. F 12 S: et in scabiem capitis puluerem per fortnight, aut per novem dies proijciat,
15. Fb – cledda W, Cletda B, *celda PV / lat. SF(marginal von ander Hand)B(in der Indikation)b(sieb Apparat A)
16. W – steyn F, ( ) SBPV (= calculus in the body)
17. FWB (auch in der Indikation)PV – scabies S, scab(ies) b
18. FW – buchen BPV, ( ) Sb (= bush) I-99 1–4, 6–9 = SpK 59; 9b = PaA 186 In FWPV erscheint der Abschnitt 9 als eigenes Kapitel (= 99a) ein zweites Mal nach 197. In S und B steht diese zweite Version als eigenes Kapitel an Stelle des hiesigen Abschnitts 9; in S ist dazwischen sogar noch das Kapitel 98 eingeschoben.

19. FWSBPV: light] smooth S; (has) PV; disgrace PV; the earth P; this one B; (earth) SB; this one FW, that one B; 1 hirsutus 2 est S
20. FWBPV: turtuosas V; ut] sicud B; (etiam) B; turtuosas V; >facit vek emititt F; quedam B, quidem PV; levis conj. statt lenis in den Hss. ; quedam B; quidem (stechel) PV
21. FWSBPV: nulla B, (nullus) P; utililis S; (crudus) FW; 1 ad comedendum 2 rudus (cruda B) SB
22. FWBPV: (man) eam rudam B
23. FW

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6. FWBPV: quasi] vnde B, ut de PV; 'in ipsum 2 aqua 3 infunditur B; (hoc) F
7. FWSBPV: (Sed tamen) Si B; iste] hirsuto S, (iste) B, ille PV; (boctus) SB; (tunc) S; nec] non multum B; multum prodest B; (nec) sanguini F; nec pinguedini S; sed tamen] licet esurienti B; tamen] tantum S; nec tam W; 'cruda 2 quam 3 cocta B
8. FWBPV
9. Indication: De carduo (corduo P) lacteo PV

– FWPV: Se(d) F; (que de rore est) PV; a] autem PV; (in) alio PV; (vel) F; menbro(rum suorum) W; accipiet P; minus] mirus W; succo V

1. FBPV – Distil W / lat. S und in FW marginal von anderer Hand, fernen Tribulus B (marginal)

– P – stechellechter FW, stechlecht B, *stechtelechter V, hirsutus S – lat. FWSB / V (oder swedet?) – suggests P – W – stechellechte F, stechlecht B, stechelecht PV, hirsutus S

2. WBPV – distil F

– F(v-)W – vnstechlet B / PV – W – stechil F, stechlet B, ( ) PV

4. FW – zu flozete B / PV
5. FWBPV – cardus St
6. PV – wehedistel F, uehdistil W

– FW / PV – PV – wehedistil F, weedistil W - FW - orechten salben PV – FW / PV I-100 6–12 = C+C; 1–2, 4 = SpK 198; 6+8 = PaA 188 1. FWSBPV: (et) nullo PV

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2. Indication: Against stomach B – FWSBPV
3. FS: cum iam F
4. FWSBPV: 1 est 2 utilis 3 hominibus 4 ad cibos F, 1 ad cibos 2 utilis 3 est 4 hominibus S; 1 ad cibos hominibus 2 est PV; stomach xerum S; (from him) B
5. FW: xet enim F; urens] uirens W; ardor] arbor 1 hirsutam] husutam 2 eam (etiam) W
6. Indication: Ad Vermes corporis S – FWS (= C+C 257, 12–18 / 258, 20–24): xed et si W; et succum (zweimal) blandonie F; nuci xquantum illorum duorum est F (Doublet of the following), nucis S
7. FW (= C+C 257, 18–19): propter] per W; 1 eius 2 fortitudinem F
8. FWS (= C+C 257, 19 / 258, 24–26): (bibat) S
9. FW (= C+C 257, 19–20): (tunc) F
10. Indication: Ad memoriam S, contra oblivionem B – FWSB (= C+C 241, 4–7 / 267, 15–18): (Et) Homo B; (sua) B; (con)tundat B; oleum B
11. Indication: Contra reuma capitis B – FSB (= C+C 265, 16–19; in lat. Version also 140, 11): (Et) Si B; fluor] fervor SB; (equi) B; fluat F; quod xhomo B; libistico S, lebestico B; (quam urentis urtice sit) SB; (eius) B; apposito F

12. FWS (= C+C 265, 19–266, 2; in lat. Version also 140, 13): Quod] Item W; libistico S; (sepe) F; conmisceat F
13. dt. nur B
14. FWPV – slym B, liuorem S
15. zweimal dt. nur C+C
16. viermal dt. nur C+C
17. B – *houset S; tussit F,* huset C+C – viermal dt. nur C+C
18. zweimal dt. nur C+C

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I-101 1. FWSPV 2. Indication: Against arthetic W, For paralysis S — FWS*PV: illi] ei W; qui] quia P; in eo cessabit F 3. Indication: Against glandulas W, Glandes S — FWSPV 4. S 5. FWSPV: eius] plantaginis S; roast F, asset S; (ita) S; calidum W; glandulas] eas S, glandes PV; (id est dr.) SPV; ponat S; pannum PV; (desuper) liget S; (ille) S 6. FWS*PV 7. FWSPV 8. FW 2 SPV: Sed et S; (Et) qui F; (qui) PV; eius] plantaginis S 9. FW 3 S*PV: (aqua ista) W; ista] ipsa F; (ita) PV; (in loco) W; 1 where it hurts 2 (in) that place PV; (on) put W, superpose V 10. Indication: Spider bite S — FW 4 S*PV: arenea F; (if) PV; 1 another 2 someone W; (place) PV; (fixure) that W; touch] anoint PV 11. Indication: Against the exterior wound of the heart V — FW 5 SPV: (also) S; (love) eat or drink S 12. FW 6 S: (love) W 13. FW 7 S*PV: juice V; (for him) PV; 1 to drink 2 for him W 14. FW 8 SPV: aliquem P; et] ut W; (et interius purgetur) S; post purgationem] postea PV; levior erit et melius habebit F; will have to clean the aftershave V 15. Indication: broken bones F, Fracture of bone S — FW 1 S: (place) F; incidat F, inscidat S; cotidie W, cotidie S; (etiam) F, etiam] in W; uirida S; radici(bu)s W; 1 loco 2 illo W, 1 loco 2 illi S

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2 S: And a man who is fatigued by paralysis, express the juice of plantain, and temper it through a strained cloth, or with wine, or honey, and drink it, and the paralysis will cease from him. 6 S: but let him not apply too much, 9 S: and let him apply heat where it hurts, and he will be cured. 10 S: But if a spider, or some other worm has touched or fixed a man, let him immediately anoint him with the juice of plantain, and he will be cured. 13 S: He drank the juice of the plantain, 1. FWPV / lat. S und FW marginal von anderer Hand 2. PV – gith FW, palsy S – PV – gith FW; St. paralyzed 5. FW – ( ) SPV – nur PV (wohl Verderbnis des Vorberigen!) 6. FPV (correct orsime) – *orfime W ( ) S 8. S – join FW / PV 9. S – join FW / PV 11. F – zober W, zauber PV, maleficium S 13. lat. FWS / PV I-102 2-3 = SpK 34 1. FWSBPV: (is) PV; 1 and dry 2 is SB 2. Indication: Against broken ulcers and strong poison B – FWSBPV: (if) PV; W is assumed; extracted and healed W 3. Indication: Against ulceration of the viscera B – FWSBPV: But] Item B; and(now) W, (also) BPV; (in) W; (and so eaten) B; (so) S; (and ulcerated) S 1. FWBPV – Menva S 3. WBPV – muse F, pulmento S

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I-103 6, 8–10 = C+C; 1b–5, 13–16 = SpK 199 1. FWSPV: (however) F, but] especially S; (temperate) PV; temperate cold (is) S; (softness and purity) air PV; purity] gentleness S 2. FWPV: winter F; first V; to heat] to heat W, (in)to heat V 3. Indication: Against arteticam et guttas et glandulas PV – FWPV 4. Indication: oculos F, Contra oculorum caliginem W, Ad caliginem oculorum S – FWS*PV: in] et nova V; fervetur PV 5. FWSPV: (illud) ab eis S; (ita) S; vitreum] vitriam P, vitricum V; ponat S; servet S; (oleo) illo] eodem S; ad palpebras S; 1 oculos 2 et 3 palpebras S; circumungat S, circumcinge PV; ita] et PV; (tamen) S; oculorum] eorum S 6. FW 5 S (= C+C 212, 5–9): (si) S; et in eis S; colirium F, collyrium S 7. Indication: paralysis F – FW 6 S: alicu(b)i W; hyrcino S; alias] alibi F; 1 perungat 2 se F 8. Indication: Ad caput, cancrum, et alcera (sic) S – FW 7 S (= C+C 251, 11–14, 17–18): quem] cuius earnes S; quis] quelibet S; (suo) S; (penset) S;

(ponderet) S 9. FS (= C+C 251, 14–16): aut] et 10. F (= C+C 251, 16–17) 11. Indication: febris F, Febres tertianas S – FW 8 S: tertianas] cotidianas W; (cum) aceto FW 12. F 13. Indication: Contra melancoliam W, Melancholiam S, Contra melancolie fumum PV

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– FW 1 SPV: Et] Sed F, ›Sed et S; de] per melancolia PV; per] cum molestia P, (per molestiam) V; (mente) W, ›in mente PV; (et) ita ›quod F; (ita) S; 1 inde 2 pulmo eius F; pulmonem (eius inde) ledit WPV; 1 violas 2 in pure wine S; cooks V; cultivates S; 1 vino 2 huic F, (huic vino) S; (mel et) PV; 1 adde 2 mel et galgan W; 1 ac liquiricium 2 addat F; 1 et liquiricium quantum voluerit 2 addat S; liquiricium W; voluerit F, velis W 14. FW 2 PV 15. FW 3 SPV: 1 lætum 2 illum faciet S 16. FW 4 PV: ac] et ›sic F 4 S: Homo enim oleum oliuq ad solem, aut ad ignem in noua olla feruere faciat: et dum feruet, iiolas imittat, 11. W – peffircruit F, pefferkraut S 13. WPV – galangam FS – W – luterdranck PV, purum potum FS I-104 1–5 = SpK 11 1. FWSPV: Melda ›-id est atriplex F; (autem) FS; (plus) SPV; ›magis quam PV; (quam calida) S; temperatum V; aliis ›cibis PV 2. Indikation : Contra scrophulas W, Ad scrophulas S, Contra scrofulas PV – FWSPV: (aliquo) S; (homine F; venenosas PV; (poisonous glands, that is) S 3. FWS: hyssop S 4. FWSPV: hyssop S, ysopa P; 1 and 2 mus] this often (gives birth) S; prepares PV 5. FWPV: 1 expressed 2 water F; of the same PV 1. FWPV / lat. F (sieb Apparat A) – Attriplex S 2. FWPV (correct orsime) – scrofula S – FWPV – attriplice St

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– FS – prislouche W, prieselauch PV 3. F – prislouch W, priselouches S 4. PV – melde FW, triple S – F – prislouch W, priselouches S, prieselauch PV – WPV – mûs F, () S - FWPV: (correctly) - scrofula S 5. FWPV – FPV (proper port) – *orfime W I-105 1, 3–4, 6, 8–11 = SpK 19 Von diesem Kapitel gibt es an hiesiger Stelle in BPV nur die Kurzversion der Abschnitte 1–11. FWS dagegen bringen hier eine Langversion mit den Abschnitten 1–20 (bzw. 21), die in PV erst gegen Ende des Pflanzenbuches (nach 201) ebenfalls vorhanden ist, including der dort rein lat. Section 1–11. Diese erscheinen als Kapitel 105a nach 201, die Abschnitte 12–21 von PV werden dagegen hier inteiger. Andererseits hat auch F an späterer Stelle (nach 205) die zweite Version, jedoch erspart sich der Schreiber dort unter Berufung auf das hiesige Kapitel (sieh die dortige Notiz) die ernureute Abschrift der Abschrifte 1–11 und bietet nur die Abschrifte 12–21 ohne zu erkennen, daß sie hier vorne ebenfalls vorhanden sind (der Schreiber war ein anderer!). Daher gibt es in F von 12–21 zwei Versionen. The second is marked here with its variants in the two devices with a ×(F ×) 1. FWSBPV: Gunderebe id est aserum F, »Aserum id est« gunderebe B; (plus) SBPV; calidum S; (est) B; (est quam frigida) S; »magis« quam PV; (est) B; (vires) picmentorum PV 2. FWBPV: (suavis et) PV 3. FWSBPV: »diu« languet S; caro] raro P; deficit FBPV; (ea) BPV; calefacta] calida B; 1 aqua 2 calefacta S; balniet F, balnietur B; (eam) S, eum B; suffene »aut in pulmentis« F, suffen »coquat« PV; aut] et eum carnibus S; (eum) carnibus F, eum] in carnibus B; (aut eum cucheln) S; (eum) cuchelen F; id est tortellis nur F; coctum S, »eam« coctam B; eum iuvabit] »multum« ei proderit S (wie in 105a!); 1 iuvabit] eurabit 2 eum B, 1 iuvabit 2 eum PV

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4. Indication: Against defectum capitis ex infirmitate B, Against capitis dolores PV – FWSBPV: (Et) Si B; lixiuum F, laxiuam W, laxiuiam B; lixiuia(m) cum (ea facit et) PV; fecerit S; (suum) B; (cum ea) SB; 1 frequenter 2 cum ea] illo FPV; frequenter] sepe B; inde lavareit S, lavet B; 1 fugat 2 multas…capite (suo) B(marginal wiederholt); suo] illius S (wie in 105a!)
5. FWBPV: et] ne F
6. Indikation: Contra capitis dolorem W, Contra oren duzzen et danff est B, Contra capitis fumositatem PV – FWSBPV: Sed et S; (Sed) cui] Quem B; (caput) 1 fatigant 2 velud damph B; (velut d.) S; etiam]

in F, (etiam) SB; (dizent) S

7. FS: quemadmodum] velut S; sonus] sonitus F
8. FWSBPV: (calida) S; faciant B; (expressa aqua ita) S; calidam F; capitis (suo) circumponant (et) B; id est fumum nur F
9. FWBPV: qui] quod PV; suo] eius WB
10. FWSBPV: (in auribus) SPV; (eius) SB; appears F
11. Indication: Chest FS, Against chest pain W, Against chest pain PV – FWSBPV: (And) A man who (in the chest and) S; and] or B; (pains) or(as) S; has SB; (gunderebam) FWPV; 1 in the bath cooked 2 gunderebam B; (cooked and warm) S; so warm F
12. Indication: Lung S – FFxWSPV: (also) W
13. FFxWPV: (of course) W; first > first V; 1 pain 2 begins V; (pain) Fx; throat W
14. FFxWSPV: and from there hoarseness S, hoarseness] unintended voice Fx; (brings and serenity) WSPV; voice(s) V; takes away] has (supplies) S; osarum PV; 1 receives 2 aserum Fx; (receives) S; (also) S; (and these herbs) S; herbs FFx; these] these Fx; (new) PV
15. FFxWS: with water boil] make it boil W; what] as S; 1 in pot 2 herbs these S

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16. FFxWSPV: in third F; surpass FxS; (cooked) S; cultivate. And then S; (nut) FW
17. FFxWPV
18. FFxWSPV: galangal S; nutmeg (and mistletoe) pear] pure PV; of mistletoe S; (and this) in powder redigat] pulverizet S; (new) pot Fx; what] as wine S; if in pot 2 third part FS; excel] excel S; (the same) S; boil] flow W; water] herb PV; herb(ul)is S; (this) S; (this) S; (illius) FS; (sic) S; quanto F; uno anhelitu] uino addito PV; anelitu F, alitu Fx, halitu S
19. FFxWS: tamen] tantum W
20. FFxWSPV: li gnito chalybe 2 primum 3 calefacto (et bibat) S
21. FFxPV: osari PV; pulmone(m) V; crescere] tristem PV; cum] et hec PV; ut] sicut F; Sed (et) Fx; nucem P; piri] puri PV; calori PV; vini et (cum) FFx; calori PV; calibis] calidis Fx; retinent Fx, retinuit PV; iniustum] ustum PV; nec] aut F; iniustam] ustam PV; wadat P
22. FWBP – Gundereba V, gundereue Fx (in der Eingangsnotiz von 105a) / lat. S und FB (see Apparatus A)
23. WBPV – vegetables F, soup S

– FW – suphone B, suffen PV, right S – PV – cuhelen F, cugulen W, kuchelin B, ( ) S (= tortellini → App. A)

6. FWPV / B (in der Indikation: danff) – ( ) S

– FW – diczent PV / B (in der Indikation substantivisch: oren duzzen) – ( ) S

8. FW – Gunreben B, Gunderebe PV, aserum S

- only B – WPV – while F, dom B, fluids S (= smoke → App. A)

11. B – aserum S
12. FFxWSPV

– FW – humel Fx, *humel S, humel PV – FFxWPV – St. Basil's

16. dt. nur Fx

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18. dt. PV – dt. nur Fx – dt. nur Fx
19. FFxPV – FFx – humeln PV – dt. nur Fx – dt. PV I-106 1–5, 9 = SpK 2
20. FWSPV: ›Abrotanum id est stauewrx F; calidum et siccum S; 1 est 2 et sicca F
21. FWPV: (in)ungitur PV
22. FWSPV: (et) iracundiam PV; (eius) S
23. Indikation: Contra tineam W, Ad scabiem capitis S – FWS*PV: ›sepec ulceribus F
24. Indikation: Contra tuberosity et membri contractionem PV – FWSPV: ›capite velc corpore W; (in homine) S; ita circa] eidem loco S; 1 eius 2 succo F; (succo eius locus) S
25. FW: ex(s)urgit W
26. FWS: Cum autem] siue aut F; (prave macule aut inmunda) S (vgl. im Apparat B) aut] et contractio S; minoratur < minorantur W, inmorantur S; auferatur S
27. FW: in W folgen anschließend fälschlich die Abschnitte 3+5 des folgenden Kapitels
28. FWPV: veteri] uteri PV; (et) hec PV; istam W; ›itac furit P, ›itac fuerit V; calidam WV; ligituram V 4 S: Sed ubi prauæ maculæ , et inmunda scabies in capite hominis incipinuyt: succus eius sæpius infunditur, et caput illius curabitur.

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1. FW – *Stagwurcz P, Sta:wurcz V / lat. SF (sieh Apparat A) – abrotani W (marginal von anderer Hand)
2. FWPV – S. scabies
3. V – bülen FW, bulim S, buln P – F – stauewirz W, Stawurcz PV, abrotanum S
4. PV – gith FW

- FW - Stawurcz PV – FW – baumoleo PV – F – sueze W, sweyße P, sweyße V
- PV - gith FW
- PV - git F, git W I-107 3-6 = C+C; 1+2 = SpK 1

1. FWSPV: ›Artimesia that is biwz F; (very) useful F; useful ›is W; › or some other food is eaten F, it is eaten] it is taken › sweetened by its heat S; 1 stomach 2 cold PV; calefaciat P, califacit V
2. Indication: Against food and drink superfluity W – FWSPV: Sed (et) S; (tunc) ›artemisiam (aut) S; tunc aut cum] in W, est P, ›est cum V; in] cum muse FS; (aliquo) S; 1 alio 2 aliquo W; (et temperamento biunz) S, 1 comedat 2 et 3 coquat W; (hanc) S; aut] et potibus F; (ille) S; fugit PV
3. in W this, as well as section 5, is already incorrectly in the previous chapter after section 8 – FWS (= C+C 227,7–10): Sed ›et S; (But) If F; (also) S; break S; poisoned ulcer] poison overcome W; artimesiam F, arthemesiam W; (juice) S; add] put W
4. FS (= C+C 227,10): artimesia F; (in the third part) S
5. FW*S (= C+C 227,10–11)
6. FS (= C+C 227,11–12): (until) S

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5 W: and so take and be cured. 1. FW – Biboz PV / lat. S – Artimesia F (sieve Apparat A), Artemesia F (as Zweitilberschrift), Artinesia W (marginal by another hand)

– WPV – mûse F, cibo S 2. WPV – mûse F, oleribus S – W – biwz F, biboz PV, artemisiam S 3. FW – troffo S, trofo C+C – dt. nur C+C 4. dt. nur C+C I-108 1-4 = SpK 195 1. FWSBPV: Cle id est citisum F (Nachtrag interlinear); (plus) SB, plus] tam PV; calidus (quam frigidum est) S; 1 est 2 quam frigidum F; (etiam) SB; syccum V; (est) WB; pecorum] pecudum utilis S

2. FWBPV: non multum] modicum PV; valet] prodest B
3. FWSBPV: unless] and S
4. Indication: Against the darkness of the eyes W, Darkness of the eyes S, Against the darkness of the eyes B – FWSBPV: (For) The flowers of his] cithysi S; are applied S; (them) S; 1 (in) that 2 them PV; 1 without] without cooking 2 are crushed S; without vulla B; in cooking PV; eyelids and eyes S; darkening SB; are anointed around S; she] them W; with] when V; anointed PV; (these flowers) in the aforementioned (ox) oil S; are sent] placed PV; (they do not have the strength to) S; have(n)t B; (lie) 1 (or) last 2 cannot be S; can(n)t (or last) B; 1 or] and last 2 can be PV; (And) If for example a man 1 often 2 does this way 3 S; (oculorum) W, oculorum suorum S
5. FWPV – Clee B / lat. S – citisum F (sieb Apparat A), sitisurum W (marginal by other hand)
6. FWB – baumoleum P, baum oleo V, oleum oliuæ S

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– FW – zu dribe B, zutribe P, *zuribe V, comminuantur S – FW – baumoleum BP, baum oleo V, oleum S I-109 18+19 = C+C; 1–12 SpK 3; 1a, 12, 18, 13, 15 = PaA 180 1. FWSPV: »Absintium id est« wermude F; calidum est (et multum virtuosa) S; 1 principal master ad] against all languors 2 est] existit S 2. Indication : Against head pain W, For head pain S, Against head pain from phlegm PV

– FWSPV: For »man« S; his] absinth S; infuse S

3. FWS*PV
4. FWPV: ears] noses F; faces F, will do »until« W
5. FWSPV: goes FWS; (sic) SPV; lanio FWV; pileo S, pelio V; his] own S; 1 until morning »day« 2 covers S; (at) morning FW; 1 pain (swelling) head »strongly« 2 depresses S; fearing W
6. FWPV: who »himself« PV; (in) W; »strongly depresses« and also F; also] in W
7. FWS 6 PV: (of) the juice of his] absinth in] to S; (in)found S; that] as S; (illum) S; suparet V; (ad solem) F; calefiat S; servetur S
8. Indication : Against pectoris dol(orem) W, Pectus et Latera S

– FWS 7 PV: (in pectore et) S; (ita) that] and S; (eum in pectore) S; (in pectore) F; illa perungatur S; qui] si »etiam« S; (illum) S; perunge F, (in)unge W, inungatur S; et »unctio hæc« S; 1 interius ac exterius 2 eum WPV; ac] ex F

9. Indication : Against arteticam W, Against arteticam frigidam PV

– FW 4 S 8 PV: Sed »et« S; tonde F, contundatur S; iiber et vnslecht interlinear nachgetragen : ac sepum P; ferner ebenfalls interlinear : cervi ac] ad 1 ceruinam 2 medullam P; (cervi ac medullam cervi) V; ac] to 1 ceruinam 2 medullam addatur S; (de) F; (wermude) S

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10. FW 5 S 9 P: (sic)ut de sepo (illo cervino) et de (eodem) sepo bis tantum (sit) SP (in P as marginal addition with reference sign)
11. FW 6 S 10 PV: (sic)ut SPV; medulla V; 1 ceruina 2 medulla S; fac] paretur S; (hominem) S, homo PV; qui (a) PV; (ita) quod] quam (etiam) S; eius] illius S; mina(n)tur FW; (frangere) S, frangetur V; perungatur S; curabitur] sanabitur V
12. Indication: Potion for many W – FW 7 S 11 PV: (eam tunde et) homo S; (eius per pannum) S; xola et exprime W, exprimat S; (deinde) 1 vinum 2 cum melle S; coquat S; istum] illum 1 vino 2 huic 3 infudat S; (idem) S; ex(s)uperet W, (ex)superet SPV; mayo WV; non omnem die sed semper S; scilicet die P,

xet tertia die S, die xet non quilibet die F; (frigidum) PV; bibat (et) S; (in te) S, inde V; (et) oculos (tuos) S; (et) cor S; 1 confortat 2 cor W; (ac) lungem S; (et) stomachum S; (et) viscera S

13. FW 1 S 1 : enim] etiam F; aurem W; creverent W; absinthium W, absinthium S; rutham F; ruthe F; hyssopum S; (has) W; xqui de herbis S; calid W; egreditur S; arundinem S; ut] et fugiant S; xet primum S; ipsam] istam W; (prior) S; de] ex veteri W; barley S; accendat W; homo ille F; 1 in die 2 sepe W
14. FS 2
15. FW 2 S 3 : aurem] autem W; 1 faciat] fac 2 fervere F; (faciat) S; fuerint W; ulcerata auris < ulcerate aures F; circumitu S
16. FW 3
17. FS 4
18. Indikation: Ad Dentes S – FS 5 (= C+C 215, 7–13): (de) purgatione S; absinthium S; zuccaro S
19. F (= C+C 215, 13–17) 3 S: et caput suo totum cum eodem temperamentum madefaciat
20. W(Uw-) – Wermude F, Wermuda PV / lat. S – Absinthe F (sieh Apparat A) W (marginal von anderer Hand)
21. FW – nack PV
22. PV – irbulset F, irbulset W

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- PV - gith W, gith that is paralysis F

7. FW – baumoleum PV, olive oil S
8. FP – hustid W, *hußet V, tussitat S
9. FW – wormwood PV, absinthe S

- dt. only PV – FWP – wirmude V, ( ) St

11. PV – gith FW, paralysis S
12. FW – vermuda PV, absinthium S

- dt. only PV

13. FW – Huorlen St

- only F

17. F – mettram St I-110 8+9 = C+C; 1b-2, 4-5, 7 = SpK 105; 2-4 ; 8 = PaA 189
18. FWSPV: eam] iusquiamum S; eat(t) P; eo] illo PV
19. Indication: Contra suriones W

– FWSPV 3. FWPV: exsiccant W, ex(s)ultant PV 4. FWS*PV: in] et PV; terre F 5. FWSPV 6. Indication: Contra membrorum ardorem W – FWSPV: (autem) PV; 1 est 2 utile F 7. FWPV: interdum exsurgit F, ex(s)urgit WV; ad sanitatem utilis F 8. Indication: Ad Ebrietatem S – FWS (= C+C 245, 26–28): iusquianum F; (ad se redeundo) S 9. FW (= C+C 245, 28–246, 2): iusquiani F (hominis) W

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4 S: succo iusquiami locum illum perfundat, 1. WPV – Bylsa F, bilse F (as second lemma) / lat. S und F (marginal by another hand) – iusquiamus W (marginal by another hand) 2. W – surim S, surin PV, suren id est scrophule F 5. FWPV – surim S 8. only F I-111 12+13 = C+C; 1–4, 6–11 = SpK 106; 11 = PaA 186 1. FWSPV: ›Thanacetum id est reinefane F ; calidum est existit S 2. FWPV: ›multum modicum W 3. FWSPV: super(fluentes et)effluentes W 4. Indikation: Ad colicam W, Ad catarrh S, Contra coleram PV – FWSPV: id est tortellis nur F ; (cum) carnibus F; (alio) PV; (et) sic PV 5. S 6. FWSPV: deficiant S

7. Indikation: tussis F, Contra tussim siccam WPV, Cough S – FWSPV: (simile) S, sinte W, semile PV; parat PV; (ita) S; (illius) S; soluentur S 8. FWPV 9. FWSPV: ›et sordes S, surdes V; ›habens has illas PV; execrando W 10. Indikation: Contra stomachi grauedinem WPV – FWSPV: de propter diversos et malos cibos S; (et) malis PV; 1 ius aliquod absque….(absque)….boiled (is) 2 accipiat S; 1 comedat 2 sepe PV; eius illius (mollificat et eum) S 11. Indikation: Calculum F, Urinam S, Contra calculus PV

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– FWSPV: (tamen) PV; (id est st.) SPV; 1 constringitur 2 id est steyne W; non constringitur S; (sic) S; (a) PV; urine] virile PV; solvitur (et eam emittet) S; emittit PV 12. Indikation : Menstrua S – FWS (= C+C 231, 1–8, 9–13, 20–232, 3, 14): ergo] etiam W; ob(s)trusa W; thanacetum F; febrifugiam F; aperte W; fluente S; lateres et eas FW; predictis F; Cumque] Et cum (hoc) W; 1 hot 2 herbs W; meanwhile] again WS; in] with the aforementioned F, (in) the aforementioned W; 1 that 2 bath F; (as) come FW; appear F; mellifolium F; rutham FW; mellifolii F; mellifolii F; (est) W; diptanno W, dictamno S; hec] has S; inx bono F; (in a pot) FW; cooked W; with wine illox S; sack W; put or fundat FW; (open) S; gariofyl. S; gariofoli W, gariofyl. S; recent W; without] without W; them] his S; (days) W; (illud) FW; (bath) FW 13. FS (= C+C 232,15–19): (and strong) F; sweet (food) F; (if) S; (est) S; and] or flowing F; (water) F 14. F 1. FW – Reynfan PV, Reynefane F(als Zweitlemma) / lat. S und W (marginal von anderer Hand) – Thanacetum F (sieh Apparat A) 4. F – *nasebor W, nasenboz PV, catarrum S – P – hüstet F, hustid W,* hußet V, cough S – FW – *Reyfanen P, reynfanen V, tanacetum S – W – suffenen F, suffen PV, sorbiciuncula S – W – chuhelin F / PV – tortellis S und F (sieh Apparat A) 7. W – durren hüsten F, hard hüsten PV, dry cough S – W – Reynfanen PV(r-), Thanaceto F, thanaceto S – FWPV – sorbiciuncula S – WP – hüsten F, hosten V, cough S 10. W – soff PV, right that is brodium F, right S – W – reyneuan F,* Reyfanen P, reynfanen V, tanacetum S 11. FW – () SPV – W – reynefane F, Reynfan PV(r-), tanacetum S 12. FW – uullenam S, wullenam C+C(zusätzlich wullene)

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– F – rifelbire S, rifelbere C+C / W – F – rifelbire S, rifelbere C+C / W – nur F I-112 16 = C+C; 3–5, 7, 10–12, 14 = SpK 147 1. FWSPV: »Origanum id est« Dost F; calidum et siccum S; 1 est 2 et sicca F 2. FWPV: fortiter in ea »fortiter« PV; 1 in ea 2 fortiter W; figet V 3. FWSPV: eam] illud S 4. FWPV: nullomodo PV; inter PV 5. FWSPV: infer(re)t PV; (and) the lungs (of) S; (and) the liver PV; makes PV; (that is sm .) S 6. FW: (because) W; dryness (of) W; thrives W; (of) easily destitute W 7. Indication : Leprosy F, Against leprosy WPV, For red leprosy S – FWSPV: red PV; (or) inveterate PV; (take) S; (also) S; (add) S; (sit) W; (and this) S; 1 with 2 (condiment) liquor 3 this 4 himself (himself) S; by(found and) anoint PV 8. FW: and heats W; iusquiani F; frigori] frigide W 9. FWS: (take a bath) S 10. FWSPV: »of the aforementioned« bath S 11. FWPV 12. FWSPV: yrcino W; sepo] sepe V; (in a pan) W; 1 to the fire 2 (in) a pan W; se] sepe PV; (desuper) inungat S; dum] ut exsiccetur »et duriciam lepre emollit et sanat.« S; item] tunc S; (accipiat et tundat) S; furfurem (tritici addat et hec) S;(calida) S; conmisceat] calefaciat S; id est] idem W; (id est s.) SPV; dessiccationem] illinitionem S; calida S; (ligamine) FW; per] post PV; (in)calescat W 13. FW 14. FWSPV: (Et) Si W; si »leprosus homo« S; hoc] hec P; faciat W

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15. S
16. Indikation: Fevers S

– FWS (= C+C 263, 1–4): cotidianam W, cotidianam S; in lectum S; (et dormiat) S

17. FW: sedetur] ei detur F

18. FWPV / lat. S und F (sieb Apparat A) W (marginal von anderer Hand)

19. W – suinen F / PV – () S

20. FWPV – origani S

– F – andorn W, *Adron P,* adron V, marrubio S – FPV – bilsin W, iusquiami S

11. F – smerzit W, smirczet PV
12. FWPV – origanum S

– F – *smerze W, () SPV (= commisceat)

16. dt. only C+C

– FW – camphore S, gamforam C+C – FWSC+C

17. dt. only C+C

– W – ganphore F, gamfore C+C – FWC+C I-113 11–13 = C+C; 1–7, 9–10 = SpK 16; 10 = PaA 180; 11 = PaA 184 1. FWSBPV: Garuve id est mellifolium; F; aliquam B; calidum et siccum S; 1 est 2 et sicca F 2. FWS 2 BPV: et] Millefolium >quoque S; habet] sananda B 3. Indikation: Ad sanandum vulnera WB, Vulnera S

– FWS 3 BPV: (in) S

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4. FWS 4 B: (tunc) S; vulnus] illud S
5. FWS 5 BPV: (et) F; 1 in aqua 2 modice 3 cocto S
6. FWBPV: 1 aqua 2 modice FW; inc aqua B
7. FWS 6 BPV: calidum S; desuper pannum PV; et] id est swerin BV; (et swerin id est ulcus) S; (that is) B; this is so seven times B
8. FW: Millifolium F
9. FWS 7 BPV: (a little) S; constrict FW; (astringe and) B; begin] begin V; (then) S; (absque illo) S; illo] ullo W; suavius] sanius PV; 1 perfectius 2 et 3 suavius W; sana(bi)tur PV
10. Indication: Against internal wounds W

– FWS 8 BPV: 1 in body 2 internal V; 1 wounds 2 in body W; accept(er)it S; case] tonsu PV; (interius) F; ille] iste W, ista PV; accipiat etc pulverizet W; 1 aqua 2 calida ponat etc W; (then) S; susquec dum F; acc dum sanatur B

11. Indication: Ad oculos caligantes S

– FWS 1 B (= C+C 245, 11–15, 18): (Et homo) qui….(in) oculos caligit in B as marginal entry ; lachrimarum S; mellifolium F; interius] eius W, inferius B; (usque) B; mediam] dimidiam B; 1 vino 2 et purissima B

12. Indication: Febrem tertianam S

– FWS (= C+C 263, 7–12): mellifolium F; polypodij S; in] et suavi FW

13. F (= C+C 263, 12–14): Nam calor melifolii (sic!) zpeimal

14. FW – Garwa BP, Garewa V / lat. S und F (als Zweitlemma) W (marginal von anderer Hand) B (marginal) – mellifolium F (sieb Apparat A)

15. FW – garwa BP, garewa V, millefolio S

16. W(su-)B – suerrin F, swern PV, () S (= ulcer)

17. FW – garwam B, garwa P, garewa V, millefolium S

18. F – garwam WB, garwa P, garewam V, millefolium S

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I-114 11–15 = C+C; 2, 4–12 = SpK 6 1. FWSBPV 2. Indikation: Ad scientiam et sensus recuperandum B – FWS 2 BPV: »Sed et S, Et »si F; »aliquo »homine F; scientia] semina W; ille V; abcindat V 3. FWBPV 4. FWS 3 BPV: »tunc agrimonia B; agrimoniam (in water) W; ista] illa BPV; (illius) S 5. Indikation: Contra insaniam S – FS 4 BPV: (ita) S; (eius) 1 primum 2 panno ligetur S 6. FWS 5 BPV: primo B; ne cordis] vecordis PV; defectionem W; super foreheadem SBPV; (super) FS 7. FWBPV: his] his W 8. FWS 6 BPV: insane P 9. Indication: phlegm F, Against excess saliva from stomach indigestion WPV, To stomach S, Against livorem and much phlegm B – FWS 7 BPV: (But and) Who »autem S, (But and) Who B; (and) who PV; much B; from] in (the sick) B; excretes (and expels) S; (and) also P; (also) B; cold] sick S; wine W; always] often V; 1 drinks 2 always FW; (excretion) S, excretion B; (and purgate) S; (and) 1 stomach 2 purgates and 3 heats B 10. Indication: To the eyes of him who is cold B – FWS *1 BPV: Agrimony(m also) B; 1 put 2 at night WV; 1 whose eyes are dim 2 at night….from above tied B; cloth PV; caliga(n)t F; cave(n)s PV; »with ne B; atque] et sic B; fugat] fatigat PV; them] eyes B 11. FWS (= C+C 233, 22–234, 6, 9–10, 19–21, 23–24): exscreatione S; emunctione] exunctione W; fenugreci F, fæniculi S; (accipiat) F; (de succo) F, de succo] tantum sapum W; obolus S; 1 tantum 2 accipiat S; trium fuit] duorum est W; sex].vj. W; polypodij S; 1 unius 2 fabe F; (unius) S; chelidoniaæ S; 1 pars 2 quarta

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unius nummi F; pillulas (unius) S; ut exsiccentur S; suauis] suauiter S 12. FS (= C+C 234, 24–26, 235, 1–3, 4–8): inti(n)gat F; (solis) F; (dum) S; 1 vero 2 mediam F; (id est s.) S; (ut) induratus F 13. Indikation: Lepram S – FWS (= C+C 260, 12–20): et] vel secundum F; hyssopum S; 1 hiis 2 ex F; me(n)struum W; potest conmisceat W; (inde) W; (re)collocet FW; dum] et sanabitur W 14. F (= C+C 260, 20–24) 15. FW (= C+C 260, 24–27): Sed arvina enim W; ungit W; or] unless God (does not) permit] will not W 10 S: He whose eyes are dim, let him beat agrimony to juice, and put it over his eyes when he goes to sleep, taking care not to touch them internally, and he will take away the darkness and make them clear. 11. F – storkisnabel W, storckenschnabel S, storchesnabel C+C (quisitquich storkesnabeles) 12. F (Interlinearnachtrag) – () S (= sorbiciunculam) I-115 9 = C+C; 1, 4–7, 3 = SpK 65 1. FWSBPV: Diptannus W, Diptamnus S; (plus) SBPV; calidus S; (quam frigidida est) SBPV; siccus S; 1 vires lapidis 2 et (vires) ignis S; (in) viribus PV; so that V; (as) 1 (in) ignis 2 calorem habet B; eo] ipso igne B; after this section follows 11 lines of foreign text in B 2. FWSPV: dictannus W, diptamnus S; (ipse) S 3. Indication: Contra dolorem cordis WBPV (in W incorrectly only before section 7 and repeated at the end of the chapter: Contra cordis dolorem) – FWSB 5 P 5 V 5 : (Nam homo) Qui B, Nam] Sed etc (homo) PV; dyptanno W, diptamno S; dolor] dulce F; (cordis) B; compescitur] cessabit BPV 4. Indication: calculus F, Contra calculum WBPV, Ad calculum S

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– FWSB 1 P 1 V 1 : Sedk et S, Et] Nam B; (id est st.) SB; (de) BPV; 1 crescit 2 in homine W 5. FWB 2 P 2 V 2 : quodk cum V; ille tunck B 6. FWSB 3 P 3 V 3 : dictamnum S; 1 pulverem istum 2 cum triticeo bread S; triceo B, tritico PV; (frequenter) S 7. FW 2 SB 4 P 4 V 4 : homo qui statim W, homo illek B, homo istek PV; diuk crevit S; diptanni W, dictamni S; aceto etk W; 1 hoc 2 iciunus S; frangit(ur) S 8. FW 1 : diptanni W 9. FWS (= C+C 261, 14–20, 21, 262, 5): (Sed) Et F; (in aliquo loco) W; (in)ceperit W; diptannum W, dictamnum S; (velut) cor] eorum W; coquit(ur) FW; (est) S; modicum W; iuncturam istamk W 1. dt. only F marginal from another hand, also from a later hand marginal: Diptamnus: Dictam, gichtworcz, witworcz, witcrut 4. W – steyn FPV, ( ) SB 6. W – steyn FBPV, calculum S 7. W – steyn FBPV, calculus S – F – steyn BPV, * statim W, calculus S 9. F – husmusis W, hußmuoßes S, hüsmüses C+C – F – husmusis W, hußmuoßes S, hüsmüses C+C I-116 6 = C+C; 1–5 = SpK 86 1. FWSBPV: Metre id est Febrefugak F; 1 est

2 ut suave unguentum F 2. Indication: Contra intestinorum ulcerationem W, Viscerum dolorem S, Contra dolorem uiscerum B – FWSBPV: Nam] Et SPV; (with) S; sagimine] sanguine B; farina(m) B; semile V; prepares BPV; eats P; viscera] ulcers W 3. For the menstrual women B

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– FWSBPV: (And) With women] women B; menstrual WB; etc idem B; (as predicted) WS; predicted est] precedes B; (and) purgation B 4. FWBPV: paret V 5. FWSBPV: (and) S; (gently) PV; (menstruation) S 6. FWS (= C+C 244, 1–3): suffers] has FW; febrifugie F; (takes) S; etc mixes W 1. WPV – Metre F, Metir B / lat. S – Febrefuga F (sieh Apparat A), vel matricaria F (interlinear by anderer Hand); also in W marginal by another hand: maternal 2. FWBPV – eum S – PV – süffen F, sufen WB, sorbiciunculam S 3. PV – süffen F, sufen WB, sorbiciunculam S 6. FW – stechende F (marginal by another hand), stechedim S, stechedun C+C – dt. only C+C I-117 1. FWSBPV: ›Pilosella id estc musore F 2. Indication: Contra cor – Contra malos humores B – FWSBPV: in unum] nimium (locum in homine) S; 1 congregati sunt 2 in homine B; (sunt) V; Sed] Et B; (eam) S; (pro necessitate) B; 1 comedit 2 eam (pro necessitate) PV; comedere ›vultc S; (solam nec) S; (nec) W; (ideo) PV; ›autc modicum S; dyptanni W, dictanni S; (modicum) galgan SB; (moderate) zituaris S; (as predicted) S 3. S 1. FWBP(Mv-)V(Mv-) / lat. SF(sieh Apparat A) W (marginal von anderer Hand) B (marginal) 2. FWBPV – galangæ S – FWBP – citwar V, zituaris S

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I-118 3–4, 6, 8, 10–12, 14–15, 17–23 = SpK 102; 14a = PaA 186 1. FWSPV: Suertele id est gladiola F; 'est 2 et sicca F; omnis] tamen W 2. FWPV 3. FWS*PV: mayo W; arvine PV 4. Indikation : Scabies minuta F, Contra scabiem siccam W; Ad scabiem S – FWS*PV: ille W; (id est cl.) PV; habet] hoc PV; perunge > perungat W 5. FW: (suo) F; glandiole W 6. Indikation : ad faciem F, Contra cutis duritiem WPV – FWSPV: (ut cortex est) S; (est) PV; aut] et qui (in ea) S; aut] et qui malum S; (in ea) WS; 'habet 2 in ea PV; (eorundem) foliorum] gladiolæ (exprimat et eum) S; (ad aquam…vel) PV; aquas S; (ad aquam) magnorum S; ut >et F; (ut Na est) S; (simul) S 7. FWPV: aquam illam PV; 'hoc 2 succo F 8. FWSPV: faciet PV; (suavem) S; (ac) bonum] mollem S; habebit] paras S, facit PV; (in facie) S 9. FW: habe(n)t W; (hominis) W; fit] erit W; quod] et W; glandiole W; fluviorum] fluminum W; conmisce(n)tur W 10. Indikation : Frenesim FS, Contra frenesim WPV – FWSPV: Sed et >qui freneticus: S; et] vel folia S 11. FWPV 12. FWS*PV: ita] et S; calidos F, calidum W; >et panno F; (etiam) F; in tenues] interius PV; incinde F; (beizze) PV; (e)idem PV; id est] et W 13. FW: herbule W; (etiam) W; tymporum W 14. Indikation : calculus F, Contra calculus PV – FWS*PV: (vino) F; (per) panno PV; >dec difficultyate W; (con)stringitur F

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15. FWSPV: 1 loca 2 urinalia F; (which were constricted) S
16. F
17. Indication: Against leprosy principle PV

– FWSPV: (also) W; man roots (of himself) S; tundat S; (sic) S; puts S

18. FWPV: sagimine PV; shearing F; donkeys V
19. FWSPV: sagimine SPV; (illud) hoquoque addito S; (in) PV; patella(m) pone et) S; (simul) S; (conmiscendo) FW; cook S
20. FWPV
21. FWSPV: ut inde] et sic S; habeas] fiat S; 1 lixiuia(m)…. arlen 2 faciat S; lixiuam F, lexiuiam W
22. FWPV: ea P
23. FWSPV: lixiua F, laxiuia W, etc lixiuia S; 1 washes 2 where lepram feels PV; (there) anoints S; ungat] vrgat P

24. F: and of phlegm as Interlinearnachtrag

3+4 S: For a man who has a small scab: with the juice of the leaves of gladiolus, and arruina in mayo prepare an ointment, so that it appears green, and anoint himself with it often and he will be cured.

12. S: and let him put it warm around his head, thus sleeping: and do this often. Then cut the root into thin round pieces, season it with honey, and eat it frequently, and he will be cured.
13. S: A man also who is constrained by a stone, or difficulty in urination: let him pound the root of gladiolus with good wine, and drink this wine hot through a strained cloth,
14. PV – Suertele F, Swertele W / lat. SF (sieh Apparat A) W (marginal von anderer Hand) – net chord F (marginal von anderer Hand)
15. FW – ( ) SPV (= minute)
16. V – bollecht F, *hollechte W, bülecht P, pustulosus S – F – na W,* iam PV, ( ) S
17. W – suertelen F, swerteln PV, gladiole S
18. FW – Hirnwudig PV
19. W – suertelen F, swertelen PV, ( ) S

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– F – bezze W, seasoning S, () PV – F – hirnewdigine W, hirnwutigen PV, () S (= frantically) 14. W – steyn FPV, Calculus S 17. F – swertelin W, swerteln PV, gladiole S 18. V – kerinne W, gerynne P, coagulate F 21. F – *orlen W, ærlen S, elren PV 24. F I-119 1. FWSBPV: Merredich id est Radish F; calidum] frigidum S; (cum) FW; 1 in March 2 cum B; (sed tamen) B; comestum S; (et fortibus) B; bonum S; quoniam] quia 1 confortat 2 viriditatem….(in them) B; forte S; 1 in bark 2 fortis 3 erit] est B; bark] code PV; erit] fuerit periculosom S; tunc periculosom B 2. FWPV 3. FWBPV: (tunc) F; (hominem) aridum facit] fugendum est B 4. FWSPV: (si) W, si x quis S 5. FWPV: tunc non F; comedet PV 6. FWSPV: sugat] fugat PV; sapcum] siccum S; other] that is left over S 7. Indication : Note that the lean man eats little or nothing B

– FW 2 BPV: or(em and) B; (if…he wants) a little x of himself B; (eat) F; eat (he wants) W 8. FW 3 PV 9. Indication : heart F, Against heart pain WPV, For heart pain S, to heart and to lungs B – FW 4 SBPV: (And) 1 Mirredich 2 with B; green S; 1 will dry 2 in the sun B; (here dust from) S; (and) who B; this] and F, (this) W, him B; with] in bread B 10. FW 1 : when] with W

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11. Indication: Against lung opilation (epilation PV) WPV, Lung S – FWSPV: but (and) S; 1 dolet 2 in pulmone S; 1 aut in calida …. pransus 2 aut in calido vino V; sepex bibat S
12. FW: then follows in W incorrectly section 4 of the next chapter
13. FW – Mirredich B, Merrich PV / lat. SF (see Apparat A) – rafanum F (as second lemma) – FW – mirredich B, Merrich PV, raphanum S
14. FW – *mirram PV, ( ) B
15. FW – Mirredich B, merrich P, mirrich V, raphanum S – FWBPV – galangam S I-120 1–3. 5–7 = SpK 77
16. FWSBPV: frigidus et humidus S; 1 est 2 et humida FPV; (est) B
17. Indication: nature hominis contraria et periculosa B – FWSBPV: (ita) B; ut] quod V; (si) P; 1 homo 2 aliquis 3 eum comederit 4 periculosum esset 5 illi S

18. Indication: Ad sonitum capitis S, Contra aurium surditate PV – FWSBPV: (Sed) Si B; alicuius hominis S; (de malis humoribus) SB; caput sonum S; vel(ut) B; 1 aqua 2 torrens W; (capiti) S; (ita frigida) W; frigidum S
19. in W steht dies Abschnitt ist földschlich at the end of the previous chapter – FW: illius sonum] huius sanum (huiusmodi) W; hoc] hec W
20. Indication: vngwes F, Contra unguium (ungwium PV) scabies WPV, Vngues sca(bio)sos S, Contra scabiem digitorum et vngwes B – FWSBPV: (Et) Si B; (suis) FB; (ungues PV
21. FWS*BPV: set unguibus W; illis] suis W; superligentur FB, superponatur W

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7. FW 2 S*PV: purge(n)tur W
8. FW 3 SBPV: si(c) P, (sic) V; (pulchri) S, pulchri ungues; B; (re)nascentur F, renascuntur WB
9. FW 1 : 1 prava 2 et 3 mala W: scabiosi fiunt] sorbiorum fluunt W; purga (n)tur aut circumligetur W
10. W

6+7 S: fructus qui in ebulo nascuntur frequenter superponat, et liget, et ungues aut purgbuntur, aut eradicabuntur, 1. FWBPV / lat. SF (marginal by other hand) – Ebolum B (marginal)

3. W – dizet F, dißet P, deßet V / B – sonus reddiderit S
4. FW – grynt B, scabiosos S / PV (Substantive obne ungues)
5. FWPV – atich bere B, fructus qui in ebulo nascuntur S I-121 1–2, 4, 6, 8 = SpK 142
6. FWSPV: Nathschade id est Selatrum F; calidum 1 est 2 et siccum S
7. Indikation: cor F, Dolorem cordis S, Contra cordis debilitatem P

– FWSPV: Et homox S; aut] et (cui in corde) S; (modice) S; (aqua expressa eam ita) calidum S; meliorabitur] melius habebit S

3. FW: 1 calor 2 bonus W
4. Indication: Teeth FS, Against toothache WPV

– FWSPV: eam] solatrum S; (at night) S; (eam) S, eum PV; 1 calidum 2 super maxillam (et….dolet) S; (maxilla) W; dolor cessabit] melius habebit S

5. F
6. Indication: Foot tumor F, against foot tumor WPV, Tumorem pedum S

– FWSPV: eam] solatrum W; (moderately) calefactum S; tumor] tumore P

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7. F
8. Indication: Dolorem crurium S, Against defectum medulle in cruribus PV – FWSPV: (in medulla) S; medulla V; (satis) >coquat 1 et 2 calefactam PV; ita] suis S, (ita) PV
9. FW: quia] quoniam W; arefeceret (dicta herba) W
10. PV – Nathschade F, Natschade W / lat. S – Selatrum F (sieb Apparat A)
11. FP(v-)V(v-) – unmethiget W, defectum sentit S – F – nathschaden W, nachtschade PV, solatrum S
12. F – nathschaden W, nachtschade PV, prefatam herbam S I-122 2–3, 5–6, 8, 10, 12–15, 17–23 = SpK 180; 4–6, 8 = PaA 189/190
13. FWSPV: id est c. nur F; 1 est 2 et humida F
14. FWPV
15. FWSPV
16. Indikation: Contra uenenum WS – FWSPV: comederit S; (bibit) FPV, biberit S

17. FWPV: (et) F; is] ist (dt.) PV
18. FWSPV: 1 express 2 water (it) F, (water express it) S; (it) hot S; and] as WS; with it] it S; come out P, come out V
19. FW: green or virile F
20. FWSPV: >it is enough S; (with it) S; (the same wine) S; (because…so) S; (that wine) S; nausea F, nose PV; >euvomendo or foaming (emittis or through foam) S; (it is sch.) FWS
21. FW
22. Indication: cattle F, Against inflation of cattle WPV – FWS 9 PV: >But also S; (bad) S; (ringula tundatur et) S; (expressatur atque) S; (with) PV; (ille) S; 1 in 2 illa PV

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11. FW
12. Indication: Contra armentorum tussim PV

– FWS* 10 PV: (accipe) PV; et] ut mox PV

13. Indication: Contra capitis dolores PV

– FWS 1 PV: est] ist (dt.) W

14. FWS* 2 PV: abscindat F; 1 in lardo 2 molle F; 1 et 2 abiciat F; (eius) FW; in lardo durum PV; (est) PV
15. FWS 3 PV: (tunc cum isto) S; (cum) PV; perungat S; cadunt V; (illius) S
16. in W this section is incorrectly located only in the next chapter after section 3

– FW: aufert W

17. Indication: scabiem F, Contra grint W, Scabiem capitis S; Against scabies PV

– FWS 4 PV: Et] Homo quoque S; accipiet PV; 1 flores et folia r. 2 accipiat] tundat S; folia id est W

18. FWPV
19. FWS 5 PV: (tunc) S; de] cum S; ist(o) PV; (et) modica W; et (cum) S
20. FWPV
21. FWS 6 PV
22. FWS* 7 PV: aut] cum PV; (deich) W
23. FWS 8 PV: (iterum) S; aliam S, (alium) PV; (simili modo) W; paratam (et) S; 1 suo 2 capiti FW; novem] .ix. W; faciet PV; 1 lixiuam 2 de succo r. S; laxiuam W; lixivum paratum F; (et) caput SP; (with it so often) washing S
24. F: lye(e) F

12 S: And also if they cough, the juice without water is poured into the nostrils, and they will get better.

14 S: let him take the lard, and throw away what is soft in it, and what is hard next to the skin in the lard with the aforesaid herb he beats,

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22 S: and let him put the same around his head, and leave the cloth tied in this way until the same paste is split: 1. FWPV – Ringella S; ferner in F marginal von anderer Hand : hintlop 5. FW(u-) – virgeben P, virgebin V 6. FWP(R-) – Ringella S, Ringula V 8. FWPV(R-) – the same herb as S – PV – () FWS (= foam) 10. nur P (= inflated) – FWP(R-)V(R-) – ringelle S 12. PV – hüstet F, hus….W (unleserlich), cough S – FWPV – () St 13. PV – velhechte F, *urgithit W, de uellim S 14. F – suat'den W, swarten P, swartin V, ()S – F – suat'den W, swarten PV, skin S - FWPV - the aforementioned herb St 15. FW(u-)PV – well S

16. FW(u-) 17. FW (auch in der Indication) PV – scabiem S – F – ringelin W, ringellæ S, ringeln PV 19. lat. FWS / P – semili V 21. FW – deyck PV, pastam S 22. FW – deyck PV, pasta S – FPV – scrhinde W, () S (= scindatur) 23. FW – deyck PV, pastam S – FW – deyck PV, pastam S – F – ringilin W; ringellæ S, ringeln PV

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I-123 1–6 = SpK 58 1. FWSPV: Wllene «id est blandonia» F; 1 est 2 et sicca F

2. FWPV: frigida «est» W
3. Indication: Contra cordis debilitatem WPV, Ad cor debile S

– FWSPV: Et] Homo S; et] aut triste F; tristem P, tristum V; (aut) cuni carnibus S; (cum) piscibus S; (cum) kucheln SPV; (coquat et) S; confortatur et lætificatur S; in W here follows incorrectly section 16 of chapter 122

4. Indication: Raucedinem F (from another hand), Contra raucedinem WPV, Raucedinem et pectus S

– FWSPV: (in voice and in) S; et (qui) S; (accipiat et) SPV

5. FWPV
6. FWSPV: «sic» sepe W, (sepe) S; recuperat] recipiat PV
7. FW: ledunt W
8. PV – Wllene F, Vwllene W / lat. SF (sieve Apparat A); also in W marginal by another hand: tapsus
9. PV – Wllinam F, Wllenam W, blandoniam S

– F – cugelen W, kucheln PV, aliis cibis S

4. PV – wllenam FW, blandoniam S I-124 8–10 = C+C; 1, 3a, 11–12 = SpK 148
5. FWSPV: Alentidium nur S (singular word!); (plus) calidum (est) S; (quam frigida) SPV; pingue S; (est) WPV; comestum aut bibitum S; 1 prodest 2 aut] neque «etiam» bibita F; bibita] debita PV
6. FWPV: tabem] scabiem PV; fugat PV
7. FWSPV: cum] tamen F; aliquis eam (aliquo modo) S; (sumpserit statim potionem) PV; takes] smokes PV

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4. FWPV
5. FWSPV: follows S
6. FWPV
7. FWSPV: (ideo) S
8. FW 4 S 2 (= C+C 249, 15–19): enim] autem S; restricts W; gamandream] alentidium S
9. FW 5 (= C+C 249, 19–20)
10. FW 6 S 3 (= C+C 249, 21): refreshes FW
11. Indication: Scabiem S, Contra scabiem PV

– FW 2 S 1 PV: scabiem qui FPV; gamandream] alentidium S; uetere S; (cum ea) S; (ea) F, eo W; perungat S; caro] cito S; (caro eius) W; (eius) FS; 1 aliquantum 2 sanari PV; siam ceperit PV; (tunc) amodo 1 cum illa 2 se S; perungat S; (sanguinem) suum] eum S

12. FW 3 PV: scum illa diutius (ita) F; ita] ibi PV; grint autem] grintam W, (grint) autem] cutem PV; ungitur PV; minuet P, minuit V
13. FW 1 : quia] quoniam W
14. Marginalien von anderer Hand: gamandre, Loye, Camepiteos F; loyge W
15. F – grintam W (vgl. Apparat A), ( ) PV

– FWPV I-125 2, 4–6, 9–10, 12–13 = SpK 40 KLM 1. FWSPV: Centauria F (so im ganzen Kapitel); 1 is 2 and dry F 2. Indication: broken bone F, To broken bone S

– FWSPV: And] Man S; that is] and PV; (that is b.) S; 1 somewhere 2 in body (his) F, 1 some 2 in body his S; (his) W; alicu(b)i V

3. FWS: (his) S
4. FWSPV: mixed P; it sticks together PV; (that is w.) S

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5. Indication: Against arthetic W (first at Section 8), Against arthetic PV

– FWSPV: But] And (then) S; (water expressed it thus) S; the broken bone is] it hurts S; (it is) PV; (sepe) V

6. FWPV: ea] ipsa W
7. FWSPV
8. FW: 1 est 2 fortis W
9. Indikation: Contra paralisim lingue W, Paralisim S

– FWS*PV: est] ist (dt.!) W; in ea PV; (de)stituitur PV

10. FW 2 SPV: (iste) S; (ita) S; tortellas PV; (id est c.) WS; (eos) W; (qui eum fatigat) WS; deprimitur] cessabit W
11. FW 1 : paralisim qui W
12. FWS*PV: (et idem) W; (idem) S
13. FWSPV: et (vinum) WS; illud] inde S, istud PV; 1 sepe 2 illud (ita) W; (ita) S; (in it) W

9 S: Whom also paralysis so fatigates, that his tongue has a defect in speaking, and that some member in it is missing,

12 S: But also who throughout his whole body is fatigued by paralysis,

1. Centaurea in F as Second term; also there marginal by other hand: hundred gulden or fever or biuercrut
2. W – beyn FPV, ( ) S (= bone)
3. FW – wellet PV, ( ) S (= conglutinatur)
4. FWPV
5. FW
6. V – vergitheget F, uergithiget W, virgichtigit P, paralysis fatigat S
7. F – kucheln PV, ( ) WS (= tortellos) – PV – gith FW, paralysis S
8. dt. nur P – virgichtigit V
9. PV – gith FW, paralyzed S

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I-126 3, 5–7, 9–11, 13, 15–17 = SpK 154; 1a, 3 = PaA 180; 5a, 9, 11 = PaA 183 1. FWSPV: wet St 2. FWS: Sed] and (poleium) S; (But) Polegius (of these) W; fifteen] .x. (yes!) W; (of course) W; zitwari W, zituaris S; gariophyllus S; zinziberi S; 1 garwa 2 astrology FW (-gie); (Abrotani) FW; 1 storkesnabel bachminze 2 steinuarn polypodii agrimonie (stur) W; 1 are 2 contrary F 3. Indication: Against madness W, Cerebrum S – FWSPV: (And) Man »but« S; (that) F; (therefrom) PV; »put and cook PV; calidum S; (all) F; calidum fit] ad sanum calorem redibit S; (in)sania PV; depressetur S 4. FW: ….gii W(pole- unleserlich) 5. Indication: Against darkness of eyes W, Oculos caligantes S, Against darkness of eyes of seniors and young PV – FWSPV: his] poleij S; (him) S; (about) his eyelids »his« inungat S 6. WSPV: (interior) WPV; touches P 7. FWSPV: their] eyes W; »with his good heat« fugabit S 8. FWS: autem] enim W; »vek virtute W 9. FWSPV: But and »man« S; takes SPV; add S; make eye-salve S; put] put back S, repress PV 10. FWS*PV: man PV 11. FWSPV: eyes »his« and (around) S; eyelids »the same eye-salve« inungat S; (also) S; (and) this PV; make S, will do PV; twelve] .xii. W; goes FSPV 12. F 13. FWSPV: (And) Poleium »also man« pulverize S; weigh] put S in measures S; sorb] absorb S, drink PV; (that is s.) S; his S; (yours) F, his S 14. FW: coniuncti W

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15. FWSPV
16. FW: cooked F
17. FWSPV: or by itself (scilicet) alone with meat added S; 1 alone 2 of itself F; 1 heats (califacit V) 2 him PV; (his stomach) S; (that is to him.) S; full] perfused S; with his good powers he purifies S

10 S: and if he is a young man who is dim in his eyes, or if he is old, of moderate age, 1. W – Poleya FPV / lat. S 2. FW – basilica S – FW – lunguurtz S – FW – ( ) S; lat. S(-gie) – astrolocie F, astrologie W – FW – ( ) S; lat. FWS – FW – ( ) S; lat. S – F – *steiuarn W, ( ) S; lat. FW – polypodium S – S – stur F, ( ) W – FW – storckenschnabel St – FW – bachminzæ S 3. F(v-)W / PV – mad becomes S – F – poleium WPV, poleium S 9. FW – poleye PV, poleij S 13. FW – poleyam PV, Poleium S – WPV – suffe F, ( ) S (= sip, drink) 15. W – poley PV, poley FS 16. W – poleium F 17. F – either W, eyter PV, ( ) S (= poison)

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I-127 20+21 = C+C; 2-4, 6-8, 10-19 = SpK 159 1. FWSBPV: Beonia or dactilosa which is the same as F; and has black nuclei B (marginal addition) 2. FWS 8 BPV: and] Dactylosa xquoque S; (febres) S 3. Indication: fever F, Against tertianam and quartanam W; Fevers S, note against tertianam and quartanam fever B, Against tertianam and quartanam of cholera adusta PV – FWS 9 BPV: For and W, For] Homo xqui tertianas aut quartanas habet S; eius] dactylosa S; tundat S; (it) SB; put S; drink S 4. FWS *10 B* PV: terti(an)am V; fugabit W 5. FW: eiusdem] huius W 6. FWBPV: (And) Iterum B 7. FWS 11 BPV: But and S; istum] dactylosa S, illum B; (in flour) imponat S; flour] beoniam B; ei sagimen S, sagimen] sagwinem V; addat S; (and) ita PV; 1 (as if) a sorbicinculum 2 (so) makes S; eats S 8. FWS *12 BPV: and] either F, or quartana W; (from you) B 9. FW: mitigates] takes away W 10. Indication: Contra syncopim W, Extasin S, Contra excessum mentis B, Contra syncopum PV – FWS 3 PV: mind(m) S; nothing S; (in) ecstasy PV; (lie) id est….if only B; honey F; dips] extinguishes S; on] under S; of that man B; puts S; (sic) S; (in) S; ascends B; (and excites him so) that] as S; his] her W; returns S 11. FWBPV: (that) FB; receive PV 12. Indication: phlegm F, Against excess of phlegm WPV, To phlegm and fetid breath S – FWS 5 BPV: (But also) Who B; 1 has 2 and around the chest W 13. FWBPV: dirt PV

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14. FWS 6 BPV: who] what PV; breath F, breath S; (in) moderate PV; incindat FB, inscidat S; (hiis) B;

(etiam) FW, etiam zweimal B, etiam incidat et hiis etiam P (Doppelung); (ita) SB: 1 calidum 2 sæpe S; 1 bibat 2 calidum B; 1 illius 2 et pectus B; breath F, breath S; eius] illius FW, et S; 1 facit 2 habere PV; 1 vinum 2 hoc WS; (e)biberit S; heat (can) B

15. Indication: Against epilepsy W, Morbum caducum S; Against caducum morbum BPV – FWS 4 BPV: (But and) Semen B; 1 (and) while] When xetiam….fatigatus cadit 2 (But and) Semen….(accept and)….involve S; sangwinem P; yrundinis W, irundinis BV, yrudinis P; dip W; simele P, semile V; dip W, (dip) SPV; xet ita W; madidum] inolidum BPV; xet in os (eius) xcadentis ponatur S; iaceat PV; faciat S; per] in F; 1 morbum 2 hunc S
16. FWB: victory] n e torie F; 1 disease 2 falling F
17. Indication: Against hair and clothes mites W, Tineas S, Against hair mites that is milwe hair B, Against head mites PV – FWS *1 BPV: (And) If B; (con)minuunt W, conminuit PV
18. FWS 2 BPV: semen PV; lixiuum F, laxiuum W, lixiuum B; (his) B; xcum illa sæpe S, sepe xcum hoc: B; (mites) die B
19. Indication: clothes mites F, Tineas S, Against clothes mites PV – FWS 1 3 BPV: (Sed et) Radix xquoque S, (Sed et) Radicem B; et] vel folia F; eius] dactylosæ S; interdum inter B; vestem F; ponantur S; fugiunt SBP, fugunt V; illas] eas S; ledunt PV, ledant P
20. Indication: Stomach S – FS 7 (C+C 220, 14–221,3): (et) stomachum S; quapropter] Tunc F; 1 partem 2 eius F; (re)fundat F; steel S; xtantum inmittat F; interim] iterum S; per calibem] per calorem F, per steel S; galangal F; peretrum F; steel S (dreimal)
21. F (= C+C 221,3–11) 4 S: et febres ab eo fugat. 4 B: et curaberis.

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8 S: et melius habebit. 17 S: Si enim tineæ cuiuslibet hominis crines minuunt, 1. FWBPV (lat. und dt.) / lat. SF (sieb Apparat A) – benigna F(marginal von anderer Hand), Pionya W (marginal von anderer Hand) 6. FWBPV 7. FW – baboon B, baboon PV, sorbiciuncula S 10. Syntagma nur B – FWBPV – dactilosæ S - FWBPV - his St 14. FWBPV – dactilosæ S – FWBP – boenia V, herba S 15. WBPV – boenie F, dactilosæ S - only P 16. FWB – FW – gout B 17. F – *milen W, milwe BPV, tineæ S (= tinee) 18. FWBPV – dactilosae S 20. dt. only C+C 21. F C+C – dt.nur C+C I-128 24 = C+C; 1–10, 12–15, (17–21), 26 = SpK 23 1. FWSBPV: Bathenia id est bandonia F; (plus) SBPV; (quam frigida) SBPV; in se (habet et F) designates 2 plus quam alie herbe FW 2. FWBPV: xetiam domestica B; et] etiam (munda) F; mundi PV; (plus) B 3. Indikation: Contra mirabilia B

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– FWSBPV: fallacia ›et deceptio‹ S, fallaciam PV; 1 super eam 2 interdum F; eum B 4. FWBPV: (quasdam) B; que] qui V; (in) herbe B 5. Indikation : Ad sompnum F, Contra amentiam WPV, Contra stultitiam et fatuitatem B – FWSBPV: Homo ›autem‹ F, Homo ›vero‹ W, (Homo) Qui PV; et] aut fatuus PV; failed WS; 1 quasi] uere ad succum 2 tundat B; quasi] upe F; so] eam S; (totum) pectus (suum) S 6. FWSB: (over) S; ›totum‹ cor B 7. FWSBPV: 1 ponat 2 ad] per ›totam‹ noctem S, 1 ponat 2 ad noctem V 8. FWBPV 9. FWSBPV 10. FWS*BPV 11. FW: somnum F; (ei) W 12. Indikation : Contra sompniorum seductiones W, Insomnia S, Contra falsa sompnia B, Contra sompniorum (sompnorum V) seductionem PV – FWSBPV: (And) Qui B; somniis S; fatigatur (solet) W 13. FWBPV: 1 cum 2 in nocte PV 14. FWSBPV: in nocte habeat S, habet PV 15. FWS*BPV: falsa] illa B; feel B 16. FW: 1 herb 2 hec 3 restrain W 17. Indication : magic illusions F, Against sorcery WPV, Against maleficium et magicam artem aut fantas(ci)s B – FWS 2 BPV: But ›et‹ S; (But) Si B; (ali)quis W, quispiam S; illusus W; (fuerit) S, fuerit B 18. FWBPV: prestigio] presage B 19. FWS 3 BPV: (verbis) BPV; (et advocata) PV; (quod) mulier SB; enchantata] intacta PV; (tunc) S; nu(n)quam V; (si) P; 1 tale 2 si V; aliquod B; eum B; a(m)modo S; (medelam) S

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20. FWBPV: quoniam] quia B; (per) BPV; fantasias BP, fantasia V; (prior) B
21. FWS 4 BPV: 1 one 2 leaf 3 in both….his S; both W, both B; (fixes and leaves one) P; (leaf) S; (his) S; both V; hand (his) WS; (leaf) S; (leaf) S; (also) S; xwith eyes B; hec F; while] done B; a] in body PV; his] his F; xidem often S; (of course) SB; (sic) S; (his) B; (by the power of God) BPV; 1 will be resolved 2 by the power of God W; (yet) if] that B; none] not 1 (or) eating or drinking (tastes nor) 2 incentive of love S
22. F
23. marginal Doublet in B : Who by magic words in the love of another irritus – FWS 5 BPV: (But and) Who B; (and) F; (so) PV; 1 in love with another 2 so F; irritated B; be] so B; (always) B
24. Indication : Against irregular menstruation B – FWS 1 B 3 (= C+C 232,22, 233,1–2): (also) SB; at the same time B; many menstrual SB; menstrual 1 suffers 2 inordinately W; with wine W
25. FW
26. FWSB 1 PV: Quod] Et B; 1 is 2 in winter B; (h)yeme W; (is so that) S; (his to the aforementioned remedy) S; (to the aforementioned remedy) B; 1 cannot be 2 had P; have FWS; can FW, can S; (his) S; (so) S; aforesaid FS; inullus hominum B; (man) 1 that way 2 batheniam PV; 1 eat 2 in any way B; him PV; almost] aliquantum S, truly B; will do S
27. B* 2 10 S: and will be cured. 15 S: and will suppress the figments of dreams. 27 B: Indication: Against head pain: Whoever has a headache should take bethonia and put it in lye and wash his head, and the pain will cease.
28. FWPV – Bethonia B / lat. S – bandonia F (sieb Apparat A)
29. FWPV – bethoniam B, pandoniam S
30. FWPV – bethoniam B, eandem herbam S

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19. FWV – bethoniam B, bethonia P, pandoniam S
20. FWPV – bethoniam B, eandem herbam S
21. FW – bethoniam B, bethaniam PV, pandoniam S
22. FW – bethoniam B, pandoniam S
23. W – bandonie F
24. FWPV – bethoniam B, pandoniam S
25. B I-129 1–3, 5–10, 12b–17 = SpK
26. FWSPV: ›Eleborus id est sihtdewrz (< seithde-) F; (plus) SPV
27. FWPV: quam] et PV; sua PV; dura WPV; [1]et aspera [2]est W; aspera PV
28. Indication: head F, Against madness W, To head S – FWSPV: (autem) S; (ulla peste et) S; (et) in S; (fatigatus) W; sensum (suos) S; (suum) P
29. FWPV
30. FWS*PV
31. FWS*: tantum] tamen F
32. FWS*PV: ›eic adde PV
33. FWSPV: vetere WS, vet(e)re V; (ita) SPV; calidas S; (totum) S; (et) circa FW; (totum) S; [1]collum [2]totum PV; illius] suum ponat S
34. FWPV: pannum PV
35. FWSPV: quinque] .v. W; faciat (semel) S; (et) semel PV; (semel) S; califaciens V; quintum PV; lixiuum F, laxiuam W; with] of FW; make] make S; head] body W; his] own wash S
36. FW: heat W; loose W; madness ›que F
37. FWSPV: (tamen) [1]nondum [2]mentem suam S; nondum] mundum PV; [1]dies [2]quinque PV

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13. FWPV: circumponat FW
14. FWSPV: est faciat S
15. FWPV: quintum PV; lixivo F, laxiva W
16. FWSPV: (pestis) W; (amentie illius) S; sit] est W; (ab eo) S
17. FWPV: (suum) FW 5–7 S: citterwurtz , et ad eius tertiam partem quenelam , et fenniculi tantum ut quenelæ est simul tundat,
18. F (sieb Apparat A) – Sidewrz W / PV / S / lat. F (sieb Apparat A); also marginal from other hands: scamponie, nießwurz, elleborus nigrum id est schwarz Niswurz, Christwurz, (….) brionia id est suckwurz, raswurz
19. F – sichwrz W / PV / S – W – quenele F, quenelam S, quenula PV
20. FW – quenelæ S
21. F – sweze W, sweyße P, sweyß V, calefaciat S
22. F – sichwrz W – FW I-130 1–3, 5–15 = SpK 188
23. FWSPV: Alba] Alia W; 1 Citterwurtz 2 quoque 3 album 4 calidum S; (calida est et) PV; (eandem prefatam) S; (sichwrz) S; quod nigram P; acerbior WPV; (quam) albo S
24. FWPV: alba PV; (est) P; 1 etiam 2 in homine V; (also) W; picmenta F
25. Indication: Contra menstrua WPV, Menstrua S – FWSPV: (And) Iuuencula vautem mulier S; iuvencula] in vercula V; (sometimes) PV; (in) recto W; inpositum F; (also) S; alba PV; vet half W; (part) PV; hoc] hanc S; (e)idem PV; (oil) W; (then) S; forte P; (eodem oleo) S; 1 se ungat 2 eodem oleo PV; inungat S; membra] menstrua S

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4. FW
5. FWSPV
6. FWPV: (fuerit et) PV
7. FWSPV: menstrual mensura PV
8. FWS*PV: diffundet W, defundet PV; quod] quia PV
9. Indication: Against heart pain W, Heart S, Against heart pain and shadow PV (the text for this is missing, as is the entire following chapter)

– FWS: But and man S; (take) 1 citteruurtz 2 album S

10. FS
11. FWS: (iterum) minus (de) S; quam (de) S; (et hec) 1 simul 2 tundat (in mortar) S; 1 vaccarum 2 butirum W; mayo W
12. FW
13. FWS: quod] hoc S; (tunc) S; (in)ungat W; cum] si S
14. FW
15. FWS
16. FW 8 S: præfatam unctionem iteret, donec ueniant recto tempore.
17. F – sichwrz W / PV / S; ferner in F das falsche Zweitlemma ‘eleborus niger’, in W marginal von anderer Hand: uel elleborus

– W – sicherwrz F / PV, ( ) S 2. W – sicherwrz F / PV – FW – when PV 3. W – sicherwrz F / PV / S – FW – lankun P, lanckin V, ilia S 4. F – sichwrz W 8. FW – zuflußet PV, ( ) S (= diffuses) 9. FW – uobin S – F – sichwrz W / S 10. FW – St. Abrotanus

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11. FW – menue S

- FW - St. Abrotani

13. F – v*ben W, uobim S,* umbra P, * umbra V (beide nur in der Indikation zu 9) I-131 1–4, 6–7 = SpK 28; 2–4 = PaA 187 The chapter is missing in PV, although it is in their register.
14. FWSB: (plus) SB; 1 hot 2 is more cold W; etc quam] que B
15. Indication: Contra lingue paralisim W, Paralisim S, qui in ligwa est paraliticus B

– FWSB: (And) Homo ›autemc S; (sua) FW; paraliticus est] paralisim habet S, 1 est 2 paraliticus B; (ita) S; 1 non 2 loqui W; 1 ponat 2 basiliam sub] super lingwam (suam) B

3. FWB: (gith in lingua) B
4. FWSB: (ille) SB; loquelam] uerba S; receive B
5. FW: language] cold W
6. Indication: Fevers FS, Against fevers W, Against strong fevers B

– FWSB: (But also) Who 1 has 2 strong fevers B; 1 or third or fourth 2 has S; (or ridden) B; (cooked by a cloth) will cultivate S; (and) iciunus B; etc at night SB; 1 drinks 2 often W; (fiber) B; in eoc cessabunt S

7. FWB: (a ridden) will be cured] will be healed B
8. FW: frigidity W; to] and pasture F; 1 in] and incantationum 2 societatem W
9. W – Basel B / lat. S – Basilica F; also in F marginal by another hand: basilge
10. B – basileam W, basilicam F, basiliscam S
11. FW – ( ) B
12. W – basilice F

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6. FW – tertianas aut quartanas S, ( ) B

– WB – basilicam F, basiliscam S – W – fiuer F, febres S

7. FW – ( ) B
8. W – basilice F I-132 1–4 = SpK A
9. FWSBPV: (plus) SPV; (plus frigida) B; 1 frigida est 2 plus W; (quam calida) S; hominis S; 1 valet 2 multum V
10. FWBPV
11. Indikation : Contra maleficia WPV, Contra illusiones spirituum S; Against magic…fas (illegible) or magic B

– FWSB*PV: tamen] tunc W, tamen si homoc S; (in your neck) W; suo 1 suspensam 2 semper 3 habet S; 1 habeas 2 suspensam PV

4. FWSBPV: et] nec (interim) S, (et interim) B; (nec) a magicis PV; verbis nec (a) WS; comedit nec bibit SB; illud(i) V; poterit SB

B 3 B: Cui biuenellam semper in collo suo habuerit suspensam

C 1. FW – Bibinella S, Bivenelle B, Bibenella PV; fernen in F marginal by other hand : armorata, consolida

3. dt. nur B
4. F – *zomere W, zauberie B (auch in der Indikation) zauber PV, ullo præstigio S I-133 1–3, 5–7, 9 = SpK 75; 9 = PaA 190 A

5. FWSBPV: ›Acoley id est acley B; (plus) SBPV; 1 quam calida 2 est W; (quam calida) SBPV

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2. Indication: Contra erisipilam W, Contra freissam B, Contra erispulam (sic!) PV – FWSBPV: (Et) Homo S; (quod dicitur s.) S; (crudam) B; (freissam) S
3. Indication: scrofule F, Contra scrofulas (scrophulas W) WPV, Scrofulas S – FWSB*PV: Et »etiam« B; in quo »etiam« S; crescere] nasci S; (crudam) S; (orphane) S; decreasing B, decreasing PV
4. FW: scrophule (edax livor sunt et) W
5. Indication: Contra phleumatis excessum W, Phlegma S, qui eicit multum flecma B – FWSBPV: (Sed et) Qui 1 eicit 1 multum flecma B; 1 beyße 2 in melle B; »sic« sæpe S
6. FWBPV
7. FWSPV: illum] hominem (sic) S; purgit B
8. FW: frigiditate (agleie) »a« calore W
9. Indication: Febres FS, Contra febres BPV – FWSBPV: (succum eius per pannum) colet S; (succo) B; (ita) S
10. FW 3 B: at the end of the chapter there is a second version of the sentence, the first half marginal: in quo scrofole crescere incipiunt, the second half textually: Acoleyaim sepe comedat et decrescunt.
11. FWV – ackley B, Agleya P / lat. S – Acoley B (sieh Apparat A)
12. S – ureislichez FW, freischlich PV, *ferißam B – B – select FW,* solega PV, ( ) S – FWV – agleiam B, agleiam P, acoleiam S – B(und in der Indikation freissam) – vreisam F, ureisam W / PV – ( ) S
13. WBPV (recto orsime) – *orphane that is scrofule F, scrofule S – FWV – agleyam P, acoleyam B, the same herb S – FWBPV (correctly) – ( ) St

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5. FW – agleiam BPV, acoleiam S – FW – beyße BPV – condiat S
6. F – ( ) W
7. WPV – fiuer F, S fever, B fever – FW – agleyam PV, acoleyam B, same berbam S I-134 1-6 = SpK 136
8. FWSBPV: Sprincwrx id est citocatia F
9. FWBPV: (caloris habet) PV; 1 tenet 2 in se B; tenet] habet PV
10. Indikation : sola comesta periculososus est B – FWBPV: solum BPV
11. FWSBPV: (solam et) S; 1 simplicem 2 et] vel 3 solam W, 1 simplicem 2 et 3 solam B; (his) FW; (that is z.) WSB
12. FWBPV: (his) ipsum] illum pertransiret B; (and) PV; (and unhealthily / u.) B
13. Indication : laxative potion W, mild purgation S, for purgation and mild drink B – FWSBPV: (But and) Who B; (and) who FW; (who) PV; (and mild) B; potion] purgation PV; (that is r.) SBPV; (take) S, receive B; cinnamon S, cinnamon V; licorice W, licorice B, licorice PV; (and) pulverizet S; this] illum B; farinola B; simule B, simele P, semile V; etc in juice W; to] in mode S; 1 dries 2 to] in the sun or (to) a (moderately warm) oven B; (moderately warm from)siccet PV; warm] aliquantulum W; 1 of this] his 2 in the morning S; (of) this BPV; quinque] .v. B; quindecim] .xv. BV; eum] ille S; purgabitur S FW 2 BPV: ex cibo B; abstineat] observet BPV
14. FW 1 : cinnamomi F; laquiricii W; cytocacie W
15. FW – Springwurcz BPV / lat. SF (sieb Apparat A) W (marginal by another hand) – Cithocacia B (marginal); also in F marginal by another hand: coloquintida, Cataputia, cruczworcz, semperviua,

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purga(tori)e, cardus benedectus, Gontdram, kervila, Lacteria; in W marginal by another hand: senpervina

4. F / PV – ( ) WSB (= dissiparet) 5. dt. only PV 6. FW – ( ) SBPV (= small and mild drink) – FW – springwurcz BPV, citocatiæ S I-135 A 1. FWPV: has but tepida est F; ullos F; eats W

C 1. FW – Frideles auga PV, Frideles *origa F (as second lemma); also in W marginal from other hands: Flos agrestis uel oculus porci, oculus consulis – PV – vncrut F, uncruit W I-136 A 1. FWSBPV: id est p. only F; (plus) SBPV; (quam frigida) SBPV

2. FWBPV: 1 has 2 in se B
3. Indication: Ad febres ardentes S, Contra fortes et ardentes febres B, Contra febres PV – FWSBPV: (qui) 1 habens 2 ardentes 3 et 4 fortes 5 febres B; fever in itself SPV; istum] illum B
4. FWSB*PV: 1 pransus 2 et 3 ieiunus 4 sæpe comedat S
5. FW: (eius) F
6. Indication: Paralisim S, Contra goicht B – FWSBPV: (Sed et) Qui B; qui toto corpore S; sepe] frequenter S; (sepe) B; comedat] sumat B; (goicht) in eo cessabit] melius habebit B
7. FW: (bonus) W; istius] eiusdem W

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8. Indication: ictericia F, Ictericiam S, ictriciam B, Contra ictericiam PV – FWSBPV: (Et) Qui ›autemc S, (Et) Qui B; 1 habet 2 gelsucht (radicem berewrz) B; (cum viridis est) S; (in) vinegar B
9. FWBPV: aliquod] absque W, parat BPV
10. FWSBPV: curabitur] melius habebit S, sanabitur B
11. FW 4 B: pransus et de nocte cum pane sumat ac viuus et melius habebit.
12. F – Berwrz W, Bervrtz S, Berewurcz B, berwurcz PV / lat. nur F (sieb Apparat A) – peucedonom W (marginal by other hand); ferner in F marginal von anderen Händen: harstranc, Urssa brancina, berencla, Borrago, Borago, osßenczunge, baldemonia
13. F – berwrz W, Berurtz S, berwurcz B, berwurcz PV
14. FW – is paralyzed B / PV – S is tired from paralysis – PV – gith FW, paralysis S , ( ) B
15. W – gelewesücht F, gelesücht S, gelsucht BP, geylsucht V – FW – berwurcz PV, einsdem herbæ S , ( ) B
16. WPV – süffen F, sufen B
17. W – gelewesücht F I-137 1-2, 4-5 = SpK 189
18. FWSBPV: Steinbreche that is saxifragac F; in sec he has PV; (and) for the use of S; the use of PV; (of man) FW; (who) PV; (body) FW; (body) of him] to himself B; is(se)t F
19. Indication: calculus F, Contra calculus WPV, Note to calculus B – FWSBPV: ubi (aut) F; (in) bladder (aut) PV; alicubi] alibi SB; (so) S; (then) SB; he] illud B; (so) S; (not) F; sepe] quotidie S; (sic bibitum) illud] hoc S; 1 est 2 velut….contrarium FW; (velut lapil-

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lus) durum (et contrarium) S; et] in contrarium F; (so) SB; (ille) B; sanabitur] salvabitur WSB 3. FW: duritiem W 4. Indication: ictericia F, Contra yctericiam W, contra ictriciam B, Contra Ictericiam PV – FWSBPV: (Et) Qui B; 1 in uino 2 terat S; modicam] mediam B; with that (the wine) S; (then) SB; drinks and >then< F; (gelesucht in eo) S; attenuates F, cures S, extinguishes P 5. FWBPV: (etiam) W; quendam V 6. FW: et(iam) W; (elimans) W 1. FW – Steynbreche B, Steinbrecha P, Steynbrecha V / lat. F (sieb Apparat A) – Saxifrica S, Saxifrica B (marginal) 2. FWPV – slym B, liuor S – W – stenbreche F, steynbreche B, Steynbreche PV, saxifricæ S 4. W – gelewesücht F, gelesücht S, gelsucht BPV – W – gelewesücht F, gelsucht P, geylsucht V, plague B, ( ) S 6. W – gelewesücht F I-138 1–4, 6–8, 10–12 = SpK

202 1. FWSBPV 2. FWBPV: (and the same point) B; (is) B 3. FWSBPV: (ideo) S; large and strong ulcer S, large and strong ulcer PV; >big< sores W; (that is sw.) FWSB 4. Indication: Against an owl WPV, Against ulcers S, Against large and strong ulcers B – FWSBPV: For] Item B; (in a mortar) pound S; add S; (so) frigida S; put S; that] and B; have S; >et< modicum B, (modicum) V; yrcino W, cervino PV; add S; (sic) S; chill B; permittat S; (then) SB; frigida S; put S; (fortitudo eius) S;

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that] of his W, (that) SPV; softens S, softens PV; (and breaks) SPV; (and extracts) S; (that) S 5. FW: (for) W; 1 of this 2 herbs F; but] truly W; yrcinum W 6. Indication: Against major ulcers WPV, For ulcers large S, to the same B

– FWSBPV: (But also) if] Who B; large W, large B; videlicet gedoßen PV (Misunderstanding of the vz- der Vorlage beider Hss., das für die Krüzel von videlicet gebalten wurde); (ulcers) W; id est] idem W; (id est s.) SBPV; (in homine) sunt] habet B; eandem] ille S; tundat S; ei (aut) SB; yrcinum W, cervinum PV; (ut supradictum est) addat S

7. FWBPV; and so FW
8. FWSBPV: (id est ei.) hoc modo S; (eadem) S, ipsa B; incipiunt WV, inceperunt P; (tunc) S; aut (cum) FSB; yrcino W, cervino PV; 1 sepo 2 hircino F; (sepo) B; canapo F; paret S; (illa) S, ista B; conpone W, ponat S
9. FWBPV
10. Indication: Against warts W, Against warzelen B, Against ferrucas PV

– FWSBPV: (Sed et) Radicem B; radix S; (ita) S, sic B; (eam) ponatur S; (illum) F; (in corpore tuo) S; (noviter) SV; (in)ceperunt P, inciperunt V

11. FWBPV: pannum BPV
12. FWSBPV: (warzen) S; evanescent SB
13. FW: 1 warzelin 2 duritiam F
14. FW(V-)S(V-)BPV; und in F marginal von anderer Hand: lingua canis
15. PV – ( ) FWSB (= ulcers)
16. FWB – udder S, udder PV

– W (mit Worttrennung) – boim oleum F, baum oleum B, baum oleum PV, olei oleum S – W (mit Worttrennung) – boim oil F, baum oil B, baum oil PV, olive oil S – F – sweze W, sweiße B, sweyße PV, heat S

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6. BPV – red F, red W, red S – F(v-)W – [vz]gedoßen PV (sieb Apparat A) / B – exturgentia S – F / W – ( ) SBPV (= sores) – FWS(u-)BPV – W (mit Worttrennung) – boim oil F, baum oil B, baumoleum PV, olive oil St
7. F – ether W, eyter BV, eyther P, ( ) S – FWS(u-)BPV – W (mit Worttrennung) – boim oleo F, baum oleo B, baumoleo PV – BPV – benedûch F, baneduch W, bond S
8. FWB – vgere PV, eius S – F – beze W, beyse B, beyße PV, condiatur S – W – uuartzen S, warczen BPV / F – warczelen B (in der Indikation)
9. W – warczen BPV / F – ( ) S
10. W / F – F – vgera W I-139 1–6 = SpK 190
11. FWSPV: Major Valde S

12. FWPV: and] that is P
13. FWSPV: hard and sharp (and so bitter) S; (so) bitter PV; that] because PV; (she) S; (external) PV; 1 would give 2 outer health S; another (thing) 1 to him greater infirmity 2 inner S; (internal) FW; 1 infirmity 2 greater F; conferret PV; (enim) FW; aliquis] quispiam S; 1 eam 2 aliquis WPV; eat or drink S; (ulcerate and) S; 1 (and) digestion (in man) 2 and solution S; 1 and (not) with health 2 facit S
14. Indikation : Contra inmundas potiones WPV

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– FWSPV: aliquid FW; comedit] manducauit S; (quetlechte et) PV; (suo) P; (accipiat et ei) S 5. FWPV: (eo) F 6. FWSPV: (then with isto) S; (isto) PV; 1 se 2 sepe F; sepe] sepo 1 perungat 2 se WPV; sana(bi)tur PV 7. F

1. FW – Grintwurcz PV / lat. S; on the other hand in F marginal by another hand: scabiosa, apostemencrut; in W marginal by another hand: scabiosa
2. FW – slimecht PV
3. F (first t eber ein c?) – *quekelechte W, pustulosus S, ( ) PV – FW – grintwurcz PV, chelidonice S
4. W – cnedde F, tunde PV I-140 8, 11, 13 = C+C; 1b–2, 4 = SpK 120; 1a, 2 = PaA 180, 11+13 = PaA 189
5. FWSPV: (est) F; Et] Quod S; comedit(ur) PV; (facit) FWS; inc natura sua (sic) S; 1 coctum 2 si quis S; condimentis queimal V; eat F; make SV; sicc eatitur S, eatatur PV; (then) S
6. Indication: vene infirme F; Contra glandulas WPV, Ad glandes S – FWSPV: (Et si aliquis) homo] Qui nautemc S; (de) SPV; collo] corpore W; habet et indec dolet S; eius] ipsius inflatur (sunt) S; 1 leuisticum 2 accipiat S; plus (de) S; (et) aqua PV; aqua effusa] herbulas istas S; calidas S, calidam PV
7. FWPV: veni P; distente] destrute PV
8. FWSPV
9. F 8 W 5
10. Indication: tussim vel pectoris dolorem F, Tussim S – F 1 W 1 S (= C+C 267, 8–12): tussidat W; ita…incipit als Nachtrag interlinear F; 1 accipiat 2 leuisticum F; modo] pondere W; 1 ponat

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2 simul FW; vusque dum S; dum] ut idem F; vusque dum sanetur S 7. F 2 W 6 : xcum temperato F; ligatum] ligant W 8. Indication: cough F – F 3 W 2 S: bibit quoniam] quando W; (dolor) fortis FW 9. Indication: Rheumatism horse S – F 4 S (= lat. Version von 100, 11): effluit F; (minus) F; transire] enterrare F 10. F 7 W 7 : aufert et sanat. W 11. F 5 W 3 S (= lat. Version von 100, 12) ventre xdolet F; 1 dolet 2 velut de morsibus W; homo levisticum S; pabulo illius sæpe S; simul] sapcum W 12. F 6 W 4 1. F – Lubestekel W, Lubestuckel PV / lat. S and FW (in both marginal by another hand) – W – zeflozet id est defluit F / P – zufloslich facit V – F(v-)W – vnlustig PV, tediosum S 2. F – drusen W (u or o?), druse PV, glandes S – F – lubestekel W, lubestuckel PV, leuisticum S – PV – gundereua FW, asari S 6. dt. only C+C I-141 7–10 = C+C; 1–6 = SpK 1. FWSBPV: Ebich id est edera theutonice F; magis] plus FB, (magis) S; (est) PV 1 quam calida 2 est B; (quam calida) S; 1 homini 2 ad comedendum S; (is as v.) S 2. Indication: jaundice F, Ictericiam S, Contra ictriciam B, Contra ictericiam PV

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– FWSBPV: But also S; man B; 1 ictricia has 2 id est gelsucht B; yrcino W, cervino PV; on (with) SBPV; old WS; so hot WB; on] above PV; (his) FW 3. FWBPV: illam] ipsam B; (also) B; (his) FW; 1 man 2 his P; (external) B; herb(s istas) B; on] above BPV; (his) WV, so B; posuerit] posua fuerit B; (ut predictum est) B 4. FWSBPV: frigidarum S; contundat S, eat B, (con)tunde PV 5. FWBPV: frigida P, frigidam V; of her give him B; expelled from him F 6. FWSBPV: drinks and is cured S 7. Indication: Against inordinate menstruation of a woman B – FSB (= C+C 230,22, 25–28): (But) Woman B; unjustly] indebito B; (inordinately) B; 1 suffers 2 inordinately F; (boils) B; fluxu(i) B 8. Indication: Against fissures of intestinal membranes B – FSB (= C+C 222, 18–223, 4, 9–14): (also) in (some) B; case] case F; major confolida B; then herbs B; illas modico pulvere F; (of) zedeweris (made) B; zuccari] *zituari F, zuckari B; modicum B; faci(a)t B; saccellum] sacculum vel(ut) F; purum zweimal B; But also] Item B; (s)cissuras F; maioris] minoris F; frustra incidit B; inscindat F; (eadem frusta cruda) SB; ut] et inde B; capiat] habeant F, concipiat B; semper] sepe F, tunc B; (dum) B 9. F (= C+C 223, 14–16) 10. F (= C+C 223, 4–9) 1. FBPV – Euich W, Ebech S / lat. F (sieh Apparat A); ferner in F marginal von anderer Hand: Wedewinde – BPV – vncrüt F, uncrüt W, ( ) S 2. W – gelewesüth F, geelsuocht S, gelsucht BPV – BPV (alle E-) – euich FW, ebech S – F – sweze W, sweiße B, sweyße P, sweyß V, heat S 3. W – gelewesücht F, gelsucht BPV – F – üzsheit W / PV – vzsleit B – F – gelevare W, gelfar B, gelware P, geylwarbe V

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4. W – bürnekirsen F, brunnkrassim S, burncrasse BV, bruncrasse P
5. W – gelewesücht F, gelsucht BP, geylsucht V
6. B (E-) – euich F, ebech S C+C
7. B (E-) – euich F, ebech S C+C – S C+C – zituaro F, zedeweris B – B(E-) – euich F, ebech S C+C
8. F – ebech C+C – F / C+C (lat.) Anmerkung: in F gibt es – wohl in Beziehung zu dem Vorkommen von consolida major (in F fälschlich auch minor!) in Abschnitt 8 – den marginalen Eintrag von anderer Hand mit unspezifische bzw. rätselhaften deutschen Wörtern: consolidate a or: beuenelle, sanickel, Hagheu; consolidate b or : cristes wurcz, ummeblomen, swintw(…) I-142 2+4 = SpK 9
9. FWSPV: hot and dry S; 1 is 2 and dry F
10. Indication: FS fevers, against WPV fevers

– FWSPV: (For) Man S; (man) FW; they are PV; in] with vinegar S is pounded; inc the morning of this day S; (ita) S; febres illec S; sint cessabunt S

3. FW
4. Indication: head F, Contra capitis dolorem W, Capitis dolorem S

– FWSPV: (accipiat) et (modicum) S; (addat et has simul) S; (de) S; (tunc) S; (tantum) FW; califaciat V; sic] tunc W, (sic) S; (et panno liget) S; et] ut ita FW; (ita) S

5. FW
6. FWV – Ybischa P / lat. S; fernen in F marginal by anderer Hand: bismalua
7. W – Ibischam F, ybischen PV, ibiscum S

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– FWPV – febres S 4. W – ibischam F, ybischam PV, ibiscum S – W (with word separation) – boim oleo F, baumoleo PV, olei oliue S 5. FW I-143 1–4 = SpK 196 1. FWSPV: Valeriana id est denemarcha F; (plus) SPV; (est quam frigida) SPV; 1est 2humida F; (est) W 2. Indikation : Pleurisis F, Ad Pleuresim S – FWSPV: (homo) WPV; (etiam) FS; pleuresim V 3. FWS*PV: tortellas PV; hiis] has predicted PV 4. FWSPV: (sic) S 5. FWPV: cessabit FW 6. FWSPV: (ita) quod] et S 7. FW 3 S: aut quem fatigat nich : herbam hanc, et minus calamenti puluerizet, et cum puluere et floure et aqua tortellos in patella cum sagimine paret, 1.

F(d-)WSPV / lat. F (sieh Apparat A) W (marginal von anderer Hand); also in F marginal from other hands : Fu uel matentilla, valerian, Jargewant 3. F – uich WS / PV – W – denemarcham FPV, herbam hanc S – W – nebeten PV, calamenti id est nebedden F, calamenti S – W – cüchelen F, kucheln PV, ( ) S 5. F – uich W / PV 7. F – uich W

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I-144 2+4 = PaA 184 1. FWSPV: Nebeta id est calamentum F; calidum S

2. Indication: Scrophulas S, Contra scrofulas PV

– FWSPV: collo suos S; 1 habet 2 in collo W; (orfune) S; evanescant PV

3. FW: sordidum F; (eius) F
4. FWSPV: (orfune) S; franguntur] ruptæ fuerint S; (calamenti) eis] eius FV; S are superimposed; (orphan) F
5. FW
6. FW – Nebetta PV, nepta W (marginal von anderer Hand) / lat. SF (sieb Apparatus A); ferner in F marginal von anderer Hand: Caczencrut, sumyncz; in W marginal von anderer Hand: Calamentum Major
7. FPV (recte orsime) – *orfime W, scrophulas S

– FW – nebetta PV, Calamentum S

– WPV – muse F, soup S

– F – cûgelen W, kucheln PV, tortellis S

– FWV (recte orsime) – *orfunen P, ( ) S

4. FP (recte orsime) – *orfime W,* orfunen V, ( ) S

– WPV (correct orsime) – scrophulæ S, ( ) F I-145 1–2, 4–7, 9–11, 13–14, 18–19, 21–23 = SpK 20 1. FWSPVb: Aquilegia that is krancsnabel (very) b

2. FWPV: it has F in itself
3. FWPVb: (also) b; picmentorum F; 1 habet 2 in se b; habet] tenet W
4. Indication: heart F, Contra cordis dolorem WPV, Ad cordis sanitatem S, ad cor b

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– FWS*PVb: quam (de) F; 1 sit 2 quam de crancesnabel W; (et) nux PV; 1 sit 2 de pyrethrum b; (sit) F; (hec) b; (con)misce b 5. FWSPVb: etc puluerem S; eat W; 1 aut absque pane 2 eatat S 6. FWPVb: in] et PV 7. FWSPVb: (est) S 8. FW 9. Indication: naseboz F, Contra corizam W, Contra corizam b

– FWSPVb: (in se) b; (introrsum) S 10. FWPVb: et xtunc b; 1 se 2 levius et suavius b 11. FWSPVb: evanescit WPV 12. FW 13. Indikation: Tussis Fb, Contra tussim humidam WPV, Cough S

– FWSPVb*: (et) qui F; 1 habet 2 in pectore W

14. FWSPVb: 1 isto] predicto 2 puluere 3 et 4 farina S; prepares PV; xhos ieiunus S
15. FWPVb: ulcus pectoris] apostema pectus b
16. FWSPVb: (et suaviter) soluetur S; soluitur b
17. FWPVb

18. FWPV
19. Indikation: pectus F, Contra idem et raucedinem, asma W, Pectus Guttur S, asma raucedo b

– F 2 W 2 SPVb: x Sed et (etiam) S; etiam] homo F, (etiam) W; so that he has a chest] that is who has a stricture that is b; 1 chest 2 him F; he has a chest dumphel] can hardly breathe S; or] and S; gutter P; (him) PV; 1 voice 2 him S; the same] predicted S; 1 drinks hot wine 2 b; (in the chest and in the throat) S; and] or in the throat b

20. F 1 W 1 : gathered together W; them W

21. Indication: Head FS, Against headache WPV

– FW 4 SPVb: (But) And S; (and) b; powder this 1 roasted (salt) 2 or 3 clear salt S; (so or in bread) S; so (or) b; in] him bread Wb; (eat) FW

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22. FW 5 PVb

23. FW 6 SPVb: he will have better health S

24. FW 3 4 S: He who is in pain, let him grind this herb, and less of pyrethrum, and nutmeg less than pyrethrum, into powder,

13 b: Against a wet cough and chest pain 1. W – Crancesnabel F, Kranchschnabel S, Cranchsnabel PV, krancsnabel b

4. FW – kranchsnabel PV, herbam istam S, de ea b

– FWPV – pyretro Sb

– FW – kranchsnabel P, cranchsnabel V, ea b, () S

– W – nus muscati F / lat. PV – nutmeg S, from the nut m(…) b

– FWPV – pyrethrum S, pyrethrum b

9. FS – *nasebor W, nazeboz P, nasenbocz V, naßeboiz b

10. F – *nasebor W, nazeboz P, nasenbocz V, terrible passion b

11. PV – hüsten F, hüsten W, tussim Sb

– FPV – gebrechen W, constriction S, defect b

14. F – cugelen W, kucheln PV, tortellos S, crispellas ie kuchelin b

– PV – hüsten F, hüsten W, cough Sb

19. FW / PVb, () S Anmerkung: die in b erfolte Gleichsetzung von krancsnabel (= Reiherschnabel) mit aquileigia (Apparat A,1) ist wohl unrichtig. Aquileigia wird einerseits auf den Feldrittersporn bezogen (Marzell 2, 69), der allerdings von Hildegard nicht behandelt wird, andererseits gibt es bei Hildegard das Kapitel 133 ‘Agleia’ (= Akelei), beinde die Wortgleichung abd. agaleia - mlat. aquileigia zwar naheliegt, die Priority bei der Herkunft beider Wörter aber umstritten ist (Marzell 1,360).

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I-146 1–5a = SpK 56 1. FWSBPVb: (more) SBPVb; 1 how hot 2 is W; (how hot) SPVb, how hot] and a little B 2. FWBPVb: 1 would eat 2 without the correct (mode) B; in the right way] on the basis of PVb; (those in it) rightly instituted (are) “destroys the velk b; (are) PV 3. Indication: Wlnera F – FWSBPVb:

But] And SB; destitute] destroyed S; (and) ulcerated Sb, or ulcerated B; and] or Fb, or B; is] had b; (if) it PV; »then it] consolidate S; eat it W; (it) WSb; (in)follows PV; (and itself livorem) S; ulcers »uel wlnera B 4. FWBPVb: because] why W; where] this BPV, there b; ditch] water F, (ditch) W; forbid as] as B; (from)flow »not b; shore Vb 5. FWSBPVb: bad] dirty S, small PV; introrsum] in it W; (outside) FWS; »And so S; (unjustly and) S; not rightly] unjustly FS; way »scilicet without tempering of other pigments S; (ulcers) S; (also) S; remits V 1. dt. only B marginal 4. Fb – *uase W,* w f che B, *vacht PV I-147 3–11 = SpK 40 NO; 2–6, 8–11 = PaA 190 1. FWSBPVb: Biuerwrz »id est rustica F; »Aristologia uel rustica id est Biuerwurtz b 2. FWSBPV: 1 est 2 calida F; est »et modicum PV 3. Indikation: preservationis puluis F, puluis ad sanitatis conservationem W, Ad sanitatem perpetuandam S, nota preseruatum pro sanitate ad dies vite tue totius corporis tui B, Puluis b – FWS*BPVb: (ergo) b; 1 eius 2 et folia W; eius] huius b

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4. FWSBPVb: medietatis eius xest pensa xet W; eius] est B; (only) S
5. FWSBb: (for him) Sb; 1 add 2 to him W; (also) SBb; half W; (powder) BS
6. FWSBPVb: (weighs) only xadde b; cinnamon S, cinnamon b; (for him also) Sb; (also) xaddat and mix PV; (mix) b; this] it b; (mixed in this way) SB; daily W, daily S; (or) with bread S; (or in) eat enough PV; in] with (hot) B; drink S; great or] and FW; (or long) b; long(n)am F; 1 until his death 2 he will have S; (to his death) PV; your death] days of your life B; And] Item B; 1 this 2 powder F; powder….devitet] debet ist powder vitare b; (so prepared) SB; because] therefore B; who] if SPVb; is] man S; (and dust) S, (and) dust B; 1 this 2 dust b; this] this W, him SBV; daily S, (daily) b; 1 eats 2 daily W; eats S, takes B
7. FWSPVb: (in bed) FW
8. FWSB*PVb: (and who) 1 if (him) 2 is sick S; xottidie (daily W); eats FW; (that) dust (him) PV; you dust this S; this] that B; year] cloth PV; may be kept healthy S; you may PV
9. FWSBPVb: (him) SB; 1 put 2 in a new earthenware vessel B; 1 vessel 2 earthenware b; put S
10. FWBPVb: (or in a vessel) PV; (so) B; earth(m) BPV; dig] sink PV
11. FWSBPVb: 1 cover 2 close B; xwhen the earth is covered S; (his) F, his W, yours PV; he will keep S, he will obtain xand when he sees fit to take as predicted. B
12. FW: sorbiciuncule W 3 S: A man who wants to be healthy will powder the roots and leaves of the rustic plant, 8 B: preserve if he is sick. If you want to keep the powder for a year
13. F – EbiuerwYrz W (falsche Initiale!), Byuerwrcz BP, Biuerwurcz V, Biuerwurtz b / lat. SF (sieb Apparat A) b (sieb Apparat A) – Rustia B (marginal); fernen in b; Aristologia (sieb Apparat A)

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3. lat. FWb – rusticæ S / PV – byuerwurcz B
4. FWBP – *bertam V, piretri Sb
5. FWB – piretri Sb
6. PV – süffenen F, sufene W, sufone Bb, sorbicio S I-148 In B vorab 5 zielen foreign text
7. FWB*PVb*: (est) WPV; (ut) PV; illam] ipsum F; comederet PV; proderet nec obesset PV 1 B: Grensich….Item amplius inutilis herba est homini nec prodest.

1 b. Grensig non valet ad aliquem vsum hominis.

1. W – Grensinch F, Grensich B, Grensig PV, Grensig b

– W – vncrut F, vnkrut PV, () Bb I-149 1 = SpK 141 The chapter appears after 196 a second time with lat. keyword and text variation (= 149a). 1. F*WB*PV: (is) W; (much) PV; (only) PV 1 F: Morcruit is not very useful for the nourishment or health of a man, nor does it do much harm when eaten, but it fills the stomach.

1 B: Mortkruit is a useless herb that neither benefits nor harms.

1. W – Morcruit F, Mortkrut B, Morkrut PV

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I-150 1. FWBPV: 1 uncrut 2 is 3 and is ((est) B) 4 cold FB

2. FWB*PV: health] health W; 1 se(d) 2 if he eats F

2 B: it does not benefit a man, but it also harms a man, nor does it harm a man to eat.

1. BPV – Gensecruit F, Genscrut W

– W – vncrut F, vnkrvt PV, useless herb B I-151 8–10 = C+C Dieses Kapitel erscheint in FWBPV mit lat. Stichwort ein zweites Mal nach 193. In BPV sind die Abschnitte 1–3, 5+6 in beiden Versionen vorbanden, die Abschnitte 8–10 nur in der zweiten. Umgekehrt sind in FW die Abschnitte 8+10 in beiden Versionen vorbanden, dagegen wurden für die Abschnitte 1–3 am Anfang, für die Abschnitte 5+6 am Ende der zweiten Version verweisende Vermerke angebracht (s. dort). 1. FWBPVb

2. FWBPV: (and) B; to eat] health PV

3. Indication: Side F, Against side pain B, Against iliac V

– FWBPVb: (But) Who Bb; sider P; strongly cooks B; linium V; calidum FW, (calida) Bb; dips W; illo] lini B; at(t)enuatur P, mitigatur V; remit(t)itur W

4. in W as a footnote at the bottom of the page

– FW: lateris a frigiditate lateris W

5. Indication: wear of fire F, Against fire burning W, To members which are burned by fire B, Burning b

– FWBPVb*: (alicubi) B, alicui PV; (suo) W

6. FWBPVb: item] ille B, (item) b; 1 strongly 2 in water b; 1 illa 2 water FW; (in)tingat Vb; (eum) b; 1 ita 2 eum W; (ita calidum) B; (illum ubi ab igne) ustum (est) b; (ab igne) B; us(tus es)t P; 1 lini 2 semen b; adustionem b

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7. Indication: Side F – FW
8. FW (= C+C 224, 5–10): (in) quartam partem W; quarte F; predicti] de F; prefatum] predictum W
9. F (= C+C 224, 11–12)
10. FW (= C+C 224, 12–14): (foundat) F
11. W
12. F: calor und humores fehlen

5 b: Contra ignis adustionem 1. W – *Linsano FPV, Lynsame B / lat. W (marginal von anderer Hand) b

7. alle dt. Wörter nur C+C I-152 1–4 = SpK 103
8. FWSBPVb: (est) Bb; et] id b; (et est u.) S; 1 vnkrut 2 est B
9. Indikation: Contra cussionem et livorem PV, Contra concussionem et liuorem b(textintern), Concussion liuor b(marginal)

– FWSBPVb: (Sed) Si b; (quispiam) B; 1 homo 2 quispiam W; casa P, (casu) b; vel] et W; (si quispiam) Sb; quis(piam) B; contis zpeimal F, cutis B, conctis V; erit] habet S; (ita) calidam S; supra b; casus illius B; 1 ponat 2 sepe b

3. FWBPVb: pannum PV; (desuper) B; ligat PV
4. FWSBPVb: livores] humores W; expels S, repels and heals B
5. F
6. W – Honesdarm F, Hvnesdarm S, Hunßdarm B, Hvnsdarm PV, Honerdarm b, Hunnsdarm F (als Zweitlemma); ferner marginal von anderer Hand: Ipya F, Ipia W

– W – vncrut F, vncrut BPV, vncrut b, ( ) S

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2. Fb – weden W, weydden BPV, various spots S

– WBPV – honestarm F, the same herb S, that herb b I-153 3–6, 8–10, 12 = SpK 74 1. FWSBPV: Nessenrx that is jelly F; (more) SBPV; (it is so cold) SBPV 2. FWBPV: it has moist F, moist W; 1 which is useful 2 has B 3. Indication : paralysis F, Ad Paralisim S, Contra paralisim gelsucht B, Contra antificam (antifica P) ictericiam PV – FWSBPV: homo qui B; (et) etiam B; (etiam ille) S; 1 habet 2 gelsucht B 4. FWBPV: 1 per pannum colat 2 sapcus (eius) B; (tunc) B 5. FWSBPV: sapcum gelisie S; add(t) P; si] qui S; (habet) B; (hoc modo) B; (hoc modo sepe) S 6. Indication : Regium morbum S – FWSBPV: Et] aut PV; si] qui S 7. FW: depellit] fugabit W 8. Indication : ad pectus, ad stomachum B, Contra pectoris epilationem PV (recte opilationem!) – FWSBPV: (Sed et) Niesenurx (in) B; et] si W; 1 honey 2 added F; often boil W, boil S, boil PV 9. FWBPV: colat PV 10. FWSBPV: this] man S; (et) to B; (when you go to sleep) from it often drinks S; goes drinks PV 11. FWBPV: let him do and he will take care of you, PV 12. FWSBPV: you] him S, himself PV; (your) SPV, his B; 1 light 2 and 3 sweet B; (and) stomach (your) S; his PV; whatever] whatever W, whatever SV; (inside) FW; (in your body) S; his PV; 1 and fetidum 2 is BPV; (and fetidum) S

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1. F – Nesewrz W, Nesewurcz B / PV / lat. SF (sieh Apparat A) – Gelisa B (marginal); ferner marginal von anderer Hand: hair of Venus F, hair of Venus W
2. BPV – gith FW, paralysis S – W – gelewesûth F, gelesuocht S / gelsucht B (auch in der Indikation) P, geylsucht V
3. F – nesewrz W / B – nyesewurcz PV
4. BPV – gith FW, paralysis of St
5. W – gelewesûth F, gelsucht BP, geylsucht V, royal disease S
6. W – gelewesûth F
7. F – nesewrz W / B – nyesewurcz PV, gelisia S I-154 1–5, 7–11 = SpK 66
8. FWSBPV: nigella nur F; 1 Gith 2 is called S, 1 gichtbaum 2 is called B; gout FPV; in W marginal by another hand also gyth (vgl. die Anmerkung im Apparat C)
9. FWBPV
10. Indication: stomach(us) F, Contra stomach pains WPV, Stomachum S, ad stomachum B – FWSBPV: Et] Homo »autem« S; ac] aut F; (ac in modico) melle »addito« S
11. FWBPV
12. FWSBPV: (ita) S; (sepe) PV; bibat »et curabitur« SB
13. FW
14. Indication: ad idem et ad precauendum infirmitatem stomachi B – FWSBPV: (autem) SB; precavere] »se« obseruare S; 1 wlt 2 precauere B; (frigidum) B; 1 sæpe 2 frigidum S; (in stomacho) S
15. Indication: paralysis F, Contra yctericiam W, Contra arteticam PV

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– FWSBPV: Sed ›et S; (But) Who B; (peste que) SBPV; (gicht) F; (called) SBPV; (often) S; same] ipsam B; (his) BPV; (con)tundat B, contunda(t) PV; ›ei modicum aruinæ S 9. FWS*B*PV: ›ad arvinam PV; aquam P 10. FWSBPV: et ›sic W; 1 ubi dolet] cum illo 2 se S; (statim) S; cutim P; (eiusdem) W, eius(dem SB; (hominis) S; (hominis soa) B, 11. FWS*B*PV 12. FW: quoniam] Nam W 9 S: et secundum secundum partem aruinæ oleum olivæ aponat, et hæc omnia in aqua coquat, 9 B: et 3 am partem huic boumolei et sic in aqua coquat, 11 S: quod paralisis cessabit. 11 B: et cessabit goit . 1. Bei lat. gith 'herba nigella' und dt. (rheinländisch) gith (statt giht) 'Gicht' liegt Homographie vor, deshalb wurde die Pflanze von FPV fälschlich als gicht geschrieben (sieh Apparat A) und von B sogar als gichtbaum (wie Liber III, 55) 8. BPV – gith W, paralysis S, ( ) F 9. W (mit Worttrennung) – boim oleo F, baumoleo PV, ( ) SB – W (mit Worttrennung) – boim olei F, baumolei BPV, olive oil S 11. FBPV – gith W, paralysis S I-155 10–14 = C+C; 2–9 = SpK 201 1. FWSBPV: Isena is the verbena F; (more) SB; 1 is cold 2 more] more PV; (as warm) S 2. Indication : putrid flesh F, Putredinem flesh S, Against putrid flesh in wounds and ulcers or vermium B, Against putrefaction of flesh PV

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– FWSBPV: ubi] si (aut) S; 1 wounds 2 or 3 ulcers F; (aut wounds) PV; ›de› wounds W; (worms) 1 flesh 2 putrid B; putrede PV; cook S; (then) SB; linen cloth S 3. FWBPV: supra P; putreda V; (ulcers or on putrid) PV; (aut on putrid wounds) B 4. FWSBPV: putridum locum (vermium) ponatur S; (de) S; (illa modice) S; (eam) S; calid(m) S; (lineum) S 5. FWBPV: (quem) PV; carnis F; has] hominis F; (has) deposuisti W 6. FWSBPV: deposatur S; (illa) exsiccata ›fuerit› S; iterum] item W; alia ›herba› 1 eodem] hoc modo 2 cocta superponatur S; fac] fiat S; donec] dum WSB 7. Indikation: ictericia gutturis tumor F, Contra gutturis tumorem WPV, Tumorem gutturis S, Contra tumorem gutturis B – FWSBPV: Et] Quod S, ›Sed› et PV; si ›etiam› S; ›in› gutture PV; intumuerit S, intumit PV; ›ille› yseram B; calefiat S, calefaciat P, califaciat V; (ita modice) calida(m) S; (suum) B; suum] illius ponatur S 8. FWBPV 9. FWSBPV: ›tamdiu› fiat S; dum ›modo› PV; tumor ›ille› S 10. FW (= C+C 252, 7–8): cyphania W 11. F (= C+C 252, 8–9) 12. FW (= C+C 252, 9): ›vel› saxifragam W 13. F (= C+C 252, 9) 14. FW (= C+C 252, 9–22): 1 istas 2 herbas W; novem] .ix. W; usque dum] quousque W; saxifrageW; (quando) W; 1 sit 2 pransus F; qui (potus) W; confortant (sic!) FW (C+C: conpescat) 1. FV – Ise n a W (r-Einschub von anderer Hand), Isera B, Ysena P / lat. SF (sieh Apparat A) W (marginal von anderer Hand) B (marginal) 2. FW – Iseram B, Ysenam PV, Verbena S 4. F - ysena WPV, Isera B, verbena S 7. F – ysenam WPV, yseram B, verbena S 9. nur B (= swelling

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10. W – gelewesuth F, gelewesuth C+C
11. FC+C
12. FC+C(u-) – *vioneli W I-156 3–11 = SpK 175
13. FWSBPVb: Satureigia b, Satureya F (als Zweitlemma)
14. FWSBPV: 1 is 2 hot S
15. Indication: Paralysis Fb, Contra paralysis WB, Paralysis S

– FWSBPVb*: (but) B; quem] qui BPV; fatigat] habet B, fatigatur P

4. FWSBPVb: moventur] tremble S
5. FWS*BPVb: sateruiam F, Saturegiam b; (powder) FW
6. FWS*b
7. FWS*BPVb: add cumini b
8. FWS*BPVb: pulvere] de puluere PV; saliue V
9. FWSBPVb: istas PV; 1 simul 2 in] cum melle desfumato b; (simul) S; mix(at) B, (con)mixate b

10. FWSB*PVb: (illam) S
11. FWSBPVb: habebit] erit b
12. FW: cymini W 3 b: Contra paralisim 5–8 S: satureiam, et minus de saluia, et iterum minus de cimino quam saluia sit puluerizet, 10 B: et illum potum sepe bibat postquam pransus est,
13. dt. nur PV
14. BPV – gith FW, paralisis S, paralisim b
15. FW – komels B, kumels P, kummels V, cimino S, cimini b

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9. W – honcwrz F, hongwurcz B, honigwurcz PV; potum melle condimentum S, melle desfumato b I-157 1–2 = SpK 109
10. FWBPV
11. Indikation: ad amorem provovandum in homine utriusque sexus B – FWBPV: 1 illam 2 uel 3 illum W, illum vel illam] alium hominem B; cuti PV; cute eius] arte sua B; illius] eius B; 1 illa 2 herba F; xqui que F (Alternative interlinear), qui xuel que B; (herba) FW; tacta xtus F (Alternative interlinear); (quo) V; incensa F; quod xquasi B; 1 deinceps 2 stultus xta F (Alternative interlinear)
12. F – Vwoluisgelegena W, Wolfis gelegena B, Wolfesgelegena PV, Woluisgelegena F (als Zweitlemma)
13. nur B – F – Woluesgelegena W, *wolfigelegena B, wolfesgelegena PV I-158 1–3 = SpK 186
14. FWSBPV
15. Indikation: contra madyn seu vermes que comedunt hominem B, Contra uulnera uermes P, Contra wlnerum vermes V – FWSBPV: Et] Aut P; 1 uermes 2 si maden] carnes (aut) S; 1 comedunt 2 hominem W; comedant PV; ad] per S; (ipsum) S; 1 pulverem 2 ipsum F; loco P
16. FWSB*PV: (et maden) S 3 B: seu pestis vbi maden seu vermes sunt ponat et statim moriuntur.
17. FWS – Symez B, Symes P, Simes V

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2. FWBPV – madyn B (in der Indikation), ( ) S

– FWS – symez B, symes P, Simes V

3. FWBPV – ( ) S I-159
4. FPV: Iunccus V; 1 sed tepidus 2 est PV; (multum) PV I-160 1–4, 6 = SpK 139
5. FWSBPV
6. FWBPV: in sec habet B; quam] quoniam PV; (tenet) PV
7. FWPV: ad] et F; fructum W
8. Indikation: freyßlich F, Contra scrophulas W, Scrophulas S, Contra orfune et venenosa ulcera B, Contra scrofulas PV

– FWSBPV: (Et) Si nautem ; S; (si) P; (quolibet) B; (a)as some P; bad ulcer ; B; he] here S; 1 fast 2 often SPV; 1 often eat 2 and fast B

5. FW: 1 unstable 2 frigidity F
6. Indication: transient disease F, To transient disease S, Against transient disease B, Against transient disease PV

– FWSBPV: (But) And B; 1 has 2 transient disease B; 1 now 2 with W; (now of) S; (from) the same] ipso B; (disease) F, disease projected ; S; on] to B, now ; on P; (the same herb) S; put S, put B; rises B

7. FW
8. B – Meglana FW, Megilana S, Meygelana PV
9. FWB (auch in der Indikation) PV (recte orsime) – scrophulae S

– B – freslichez F (in der Indikation von anderer Hand: freyßlich), ureslichez W, freislich P, freißlich V, pustula que benedicta dicitur S

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– FW – megelana S, megelana BP, megelana V 6. F – uallendesuth W, vallendsucht PV, degenerative disease SB – FW – megilana S, megilana PV, ipsam S I-161 1–6 = SpK 68 1. FWSPV: (plus) SPV; (as hot) SPV 2. FWPV: 1 and healthy 2 is PV 3. Indication : Fever FS – FWSPV 4. Indication : Against excess color WPV – FWS*PV: with a little honey PV; 1 add 2 honey W 5. FWPV 6. FWSPV: (sic) S; (and) to PV; drink WS; you will be healed PV 7. FW 4 S: Wherefore a man who has the same fevers, boils a dornella in wine with added honey, 1. FWSPV 3. FWPV – fevers S 4. FWSPV I-162 2–6, 8–16, 18–20 = SpK 32 1. FWSBPV: Scarleya id est cicula F; (plus) SBPV; (as cold) SBPV 2. FWBPV: poison BP 3. Indication : Poison F, Poison S, Against poison B

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– FWS 3 BPV: Nam] Et S; (Nam) Si B; (id est v.) SBPV; sumpserit S; (in wine boil) PV; boil etc SB; modice PV; modicum mellis (addito) S; (etiam) SBPV; (modicum) S; rute SB; (addat) B 4. F 2 *W 2* S 4 BPV: etc modicum PV; scamonie W, scammoneæ S, schammonie B 5. F 1 W 1 BPV 6. FWS 5 BPV: (sic) SB; potum istum bibat S; nausiam F; 1 sit 2 such poison B; illi] ei W 7. this section only in F marginal with reference sign: all without n 8. Indication: Contra stomachi limositatem WPV – FWS 6 BPV: Et cui] Homo etiam cuius S 9. FWBPV: (cibis) B 10. FWS 7 BPV: facili B 11. FWS 8 B: (quod) S 12. Indication: ad purgacionem B – FWS 9 BPV: eytricht fit] wirt Qui de cibis eytrecht wirt B; fit] sit S; (accipiat) S; (ad) PV; 1 eius 2 tertiam S; (eius) B 13. FWS 10 PV: tantum quanta S, quanta] quarta PV; (est) PV 14. FWS 11 BPV: (et hec simul) S 15. FWBPV: (et) B; cola(t) B 16. FWS 12 BPV: (et) stomachus WB; (his) FW; (softly) S; will be cleansed] will be cured W, will be cured or cleansed P, will be healed or cleansed V; (comedendi) B 17. FW: will drive away W 18. Indication: head pain F, Against head pain WP, against pain B – FWS 1 BP: (But also) Who B; and who] if anyone S; 1 hurts 2 in head B; (cook) B; 1 expressed 2 water F; (water expressed ita) S; head (his) B; 1 superposes 2 on his head W 19. FWBP 20. FWS 2 BP: ut ita] et sic S; (ob)dormiat P

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21. this section only in F marginal with reference
22. FS: (fontis) F; (by) four F
23. F

4 F: having also added a little bench before, 4 W: having also added a little stool before 1. FW – Scharley B, Scharleya PV / lat. SF (sieb Apparat A) B (marginal) 3. F – ergibinisse W, ( ) SBPV (= poison) – W – scarlet F, scarlet B, scarlet PV, cicula S 12. FW – eytricht und eytrecht B (sieb Apparat A), eyterech P, eytericht V, limosum S – FW – scharley B, scharley PV, cicula S – FW – poley B, poley PV, poley S 13. FW – poleye PV, poleij S 18. FW – scharleyam BPV, cicula S I-163 8–11 = C+C; 1, 3–6 = SpK 100 In F, sections 8, 10 + 11 appear a second time – and 9 only there – as a third supplementary text after Book IX (first = I, 13, 12–19; second = I, 66, 4–14). Its variants are noted here with Fx. 1. FWSPVb: (plus) Sb; 1 est 2 plus] magis frigida PV; (quam calida) Sb 2. FWPVb: 1 valet 2 contra calculum b 3. Indication: calculum FS, Contra calculum PV, balneum b – FWS 2 PVb: Nam] Sed >et S; (suo) FW; 1 accipe >ergo 2 de ipsa (i.e. stork's beak) b; (accipiat) S; (et) in aqua Sb; (per pannum) S; tunc] postea S, (tunc) PV; let it >and it enters S 4. FWPVb

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5. FWS 3 PVb: (she) S; 1 is 2 cooked W; is] sit S; (in the same bath) S; which] water V; cooked W; puts to drink W; by] itself b; breaks] dissolves FW
6. Indication: heart F, Against heart pain and sadness WP, To heart sad S, Against heart pain V

– FWS 1 PV: (And) Who but S; (takes) S; sit (and this) S; (with) FW; confortabit(ur) V

7. FW: ruthe (et) F
8. Indikation: Puluis contra uenenum W

– FWFx (= C+C 241, 22–23)

9. WFx (= C+C 241, 23)
10. FWFx (= C+C 241, 23–242, 3 / 267, 2–4): (his) Fx; septem] .vij. WFx; radicis W; istas] has W; mensis W
11. FWFx (= C+C 242, 3–243, 11): aliquamdiu] aliquantulum W; splendore(m) F; Occidente] Cadente W; tollat nur C+C; (per noctem) W; superposito Fx; iterum] et retam Fx; sol nur C+C; autem] ante W; nonam] .ix. W; conteruntur Fx; incline] decline W; of course] but W; take and put in another F; temper Fx; them] them moderately Fx; herbs (those) WFx; daily W; (and to the ears) W; to the stock they will put W; feel W; dole W; not yet] where so W; touch WFx; (only) W; a little Fx; seem] do W; But (and) W; wine] poison by smell W; so > with night W
12. F – Storkensnabel W, Storkenschnabel S, Storksnabel PV, Storgsnabel b
13. FW – steyn PV, calculus Sb

– FW – Storksnabel PV, the same herb S, from it . b – W – steinbrecha F, steynbrecha PV, saxifrica S, saxifraga b

5. FW – storksnabel PV, storksnapel b, preface herbs S (including das nächste!)

– FWP – steynbrecha V, S = das Vorausgehende, saxifraga b – FW – steyn PV, calculus S, stone B

6. FW – storksnabel PV, this herb St

– FW – poleye PV, poleij S

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– FW – poleye PV, poleij S 7. FW – FW 10. W – storkensnabeles F, storkes nabeles Fx, storkesnabil / *storkenabeles C+C (im Dublettentext 267,2) 11. WFxC+C* – bisemiū F – WC+C – *bisemic FFx – C+C* – double F, we are WFx – dt. nur C+C I-164 1–4 = SpK 89 1. FWSBPV 2. Indication: Libidinem incitandam S, gariofola libedinem facit B, Contra consumptos PV – FWS*BPV: 1 (ali)quis 2 eam B; 1 in potu 2 aliquis (comedit aut) V; (comedit aut) BP; sumat B 3. FWSBPV: (eum) PV; ardorem] amorem WPV; 1 libedinis 2 ardorem provocat et B; Sed] Et W; (Sed) Si B; (homo) S; in toto B; corpore (et) PV; deficit PV; (aquam illam so) S; (so calidam) B; 1 bibat 2 sepe W; recipiat V 4. FWBPV: (in) FPV; (in corpore B; corporis P, corpora V; then avoid B, avoid PV 5. FW: 1 this] same 2 herbs W; (heat) W 2 S: If any man eats it, or takes it in drink, I-165 6–7 = C+C; 1–4 = SpK 1. FWSPV: Rizza, that is, red, minor F

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2. Indication: fever F, Fever S, Against color excess P, Against color excess V

– FWSPV: For man S; 1 boils 2 moderately PV

3. FWPV

4. FWSPV: (the same water) S; morning of the day S; (so) S; 1 herb 2 itself (boiled in water) S; (in his stomach) FW; three] aliquot S; cease P

5. FW: superponat(ur) W

6. FWS (= C+C 263, 25–264, 2, 3–7): patitur] habet W; rubiam F; infundat] inponat W; chalybem S; chalybe S; xe postea S; vinum cui FW; chalybem S; usque dum] frequenter et sanabitur W

7. F (= C+C 263, 7–10)

8. FW – Rißa PV / lat. SW (marginal von anderer Hand) – rubea minor F (sieh Apparat A); ferner in F marginal von anderer Hand : lidwürcz

– FWPV – St. fever 2. FWPV – St. fever – F – rizam W, Rißam PV, rubea S 4. FWV – fever S, fever (yes!) P 6. FWC+C – brahuurtz S 7. F I-166 1 = SpK 140 1. FWPV: tanto] toto P; PV medication; (a lot) V 1. FWPV(Mv-) – ferner in F marginal von anderer Hand : drachenblüt

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I-167 1-3 = SpK 88 1. FWSBPVb: (plus) Sb; 1 is 2 cold b; (is) B; 1 how hot 2 is PV; (how hot) Sb 2. FWSBPVb*: superfluous and poisonous PV; (that is to him.) S; that] that B; (which is blutwrz take) S 3. FWSBPVb: and has] adhoc PV; (and has to juice) S; (has) FW; 1 contundat 2 to juice b; (sic) S; 1 vas 2 fictile b; ponat zpeimal B; (ac) b; (ita) S; and so with PV; when sleeping] at night (goes) S; fifteen] xv B; days nul per amplius S; drink] take B, (drink) PV; 1 one 2 year F; (one) SPV, one] way b 4. FWBPVb: superfluous and poisonous PV; 1 humors 2 and poisonous B; ipso] eo b 5. FW: livosos] liuidos W; habundat F 2 b: is effective against poisonous humors when a man has them in himself take from it, 1. F –* Burcwirz W, Birchwrtz S, Birkwurcz B, Birckwurcz PV / b; ferner marginal von anderer Hand: Tormentilla F, Sanguinaria W; in b nie eine Überschrift: 'I believe that it is a gun'; in F audoorn marginal von anderer Hand das Distichon: 'tormentilla is a herb similar to pentafilon / but the tarmentilla has hairs not other'. 2. FW – eytrecht B, eytherecht P, eytricht V, () Sb (= poisonous) – F – *burcwirz W, bircwurcz B, birckwurcz PV, said herb S, () b – F – blutwrz W, blutwurcz BPV, de ea b , () S 3. W – bracwrz ie cephaniah F, brachwurcz BPV,* brazwurtz b, cephaniah S 5. F – *bucwrz W

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I-168 3–5 = SpK 15; 7–8 = C+C 1. FWSPV: Astrenza id est astrologia longa F

2. FWPV

3. Indikation: Fever FS

– FWSPV: Nam homox S; generis] naturæ S; 1 sint 2 generis F; (accipiat et eam) S; tonsa FPV; (tunsa seu trita) S; dimideum V; picarium S

4. FWS: (tunc) S; (in ipsum picarium) S

5. FWSPV: (ita cum eodem vino) S; (tunc) SPV; (sic) S; tres h dies PV; 1 quinque 2 aut per tres FW

6. F 3 W 2 : quoniam] Nam F; astrologie (sic) FW; (cum) per W; tanto] tamen W; (also) W

7. Indication: Indigestion F, Ad digestionem S

– F 1 W 1 S (= C+C 221, 14–222, 7): 1 cibum 2 comestum F; astrology F; citocatie] cicacotie W; obuli W; admisceat S; infrigidato FS; congelatus] coagulatus F; 1 est 2 et compressus FW; comedit S; sorbiciunculum S; (et) deinde FW; dum] donec W

8. F 2 (= C+C 221, 7–14)

9. FW (z < c) – Astrencia PV / lat. S – long astrology F (see Apparat A), aristology W (marginal by another hand)
10. WPV – *astenciam F, same herb S
11. F – astrenciam WPV, herb S
12. F – bipenelle W, bibinellæ S, bibinelle C+C

– FW – zinziber SC+C

8. F – bibinelle C+C

– F – zinziberi C+C

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I-169 1–3 = SpK 79 1. FWSPV

2. FWPV
3. Indication: Fever FS

– FWSPV: (And) Homo ›autem« S; (then) S; steel S, warm PV; mane ›diei« S; dormitum vadit] se collocat (and) S; (dum) S, quod PV; feel] receive S, in se« feel P, feel in se« V 1. WPV – Erdpeffir F, Erdtpeffer S; dazu in W marginal von anderer

Hand: crassula maior

3. FWPV – febres S

– WPV(E-) – Ertpeffir F, de herba S

– WPV – ertpeffir F, eandem herbam S I-170 20, 22–29 = C+C; 1–4, 6–12, 15, 18–19 = SpK 203 1. FWSBPV: (plus) S; (est) B; 1 quam frigida 2 est PV

2. Indikation: vermes F; contra vermes qui carnem hominis aut animalis comedunt B

– FWS* 15 BPV: eandem] idem P, ›et« idem V; pulverizet B; istum] illum B; illum] istum W; put B

3. FWBPV: (flesh of man or beast) B
4. FWS 1 6 BPV: and ›uermes« S
5. FWBPV: (sic ille) B; illa V
6. Indikation: Contra pulmonis vitium W, ad pectus et ad pulmonem id est hustet B, Contra pulmonis defectum PV

– FWS 6 BPV: (Sed et) Si SB; quis ›autem« S; (in) PV; 1 in pectore (hustit) 2 et] seu 3 (in) pulmone (dolet) B

7. FWS* 7 BPV

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8. FS* 8 BPV: (sit) B; isopi B; (harum) F, illorum B
9. FWS* 9 BPV: isopi B, (ysopi) PV; (and these) B, 1 these 2 and PV
10. FWS 10 BPV: (and) 1 in good wine 2 strongly 3 cook S
11. FWBPV: (then) B
12. FWS 11 BPV: (sic illud) S; 1 after 2 illud PV; (a little) W

13. S 12 BPV: ea PV
14. FWS 13 BPV
15. FWS* 14 BPV: (lung) V
16. FWBPV: of] from W
17. FW 11 : sic] to himself (!) FW
18. FW 12 S 19 BPV: (scilicet br.) S, 1 bramber 2 scilicet PV; 1 qui in breme 2 scilicet] id est 3 brambere 4 nascitur] crescit B
19. FW 13 BPV: faciliter PV; invenitur] est B
20. Indication: tongue F, if one has pain in tongue or teeth B

– FW 1 S 1 B 3 (= C+C 161, 25–26 / 267, 5–6): (But) Et S; (But and) Si B; 1 has pain 2 in tongue or teeth B; (she) S; (she or) B; swells WB; (has) F, has] sunt B; (the same person) SB; tongue (or) SB

21. FW 2
22. FW 3 S 2 B 4 (= C+C 161, 26–162, 1 / 267, 6–7): (with) B; flebot(o)mo F, flebetino W, fleubotomo B; (vulnere uno) SB; incindi F, inscidi S; (ibidem) SB; erupts and heals B
23. Indication: Teeth FS

– FW 4 S 3 B *5 (= C+C 162, 2 / 215, 18)

24. FW 5 S *4 B* 6 (= C+C 162, 2–4 / 215, 18–20): flebot(o)mo F; incindat F
25. FW 6 S 5 (= C+C 162, 4 / 215, 20)
26. Indication: fluxus sang(uin)e F, Qui patitur fluxum sanguinis B

– FW 7 S 1 B 1 (= C+C 248, 1–2): (Si) Qui (autem) 1 patitur 2 fluxum sanguinis B; predictas] prefatam SB; (accipiat) SB; plus] tantum SB; (et in mortario eas) SB; 1 tundat 2 modici B

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27. FW 8 (= C+C 248, 2): until] until W
28. FW 9 S 18 B 2 (= C+C 248, 2–3): (sic) SB; food B; (and after food) SB; 1 drink 2 (but) not on an empty stomach B; (this is strained) SB
29. FW 10 (= C+C 248, 3–7): for] but W; having W; temperate F 2 S: But if also worms eat the flesh of man or beast: the aforesaid herb shall be powdered, and placed on the place of pain, 7–9 S: he shall take the same herb, and less hyssop, and less oregano than hyssop, and only pyrethrum, half of all these, and adding honey to these, 15 S: and he shall be healed. 23+24 B: do the same in the gums if the teeth hurt. 24 S: do the same in the gums,
30. FWBPV – Herb S – FWSB (und marginal *brambre) – bramber PV
31. FBPV – bremem W, the aforementioned herb S
32. F – hustid W, hustet B (nur in der Indikation) PV, tussitat S
33. FWBP(B-)V – ( ) S – FWBPV – eandem herbam S
34. FB – bertrams PV, pyrethrum S – FBPV – ( ) S
35. FWBPV – origani S
36. FWPV – slym B
37. FWB – bramber PV, ( ) S – FWPV – breme B, ea S
38. dt. only C+C (an zwei Stellen) – FWSBC+C (an zwei Stellen)
39. FWC+C (an zwei Stellen) – ( )SB

- dt. only C+C (an zwei Stellen)

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26. F – bramberecrut W, breme B, herb S, bramberecruth C+C

– B – blotenwrz FW, bluothurtz S / C+C 29. conj. – *blrambercruth F, bramberecruth W. Bramberecruth C+C

– W – blotenwrz F / C+C I-171 1, 3, 5b, 4 = SpK 80 1. FWSBPV: 1 are born] grow 2 by erpore B; they are born › and are also called etheren W (wie in Kap. 172!), (more) S; (is) B; 1 how cold 2 is V; (as cold) S 2. FWBPV: ›and she F, he PV 3. FWSBPV: not] a little S; (also) B; (of course) SBPV 4. FWS 2 BPV: as if] because S; (as if) 1 they make 2 slime in man B; (who eats him) SB; they eat it W; they make] prepare S 5. FWS 1 BPV: ›and not V; insane B; (man) S, man B; (to eat) B; 1 are able 2 to eat FW; be well S 6. FWBPV: 1 also 2 because B; in tepido aere] incipiendo are B; tepido] putrido PV; nascuntur] crescunt BPV; in B folgt 3½ Zeilen fremder Text 1. dt. only B

– F – erther F (als Zweitlemma), ertheren W, *erpoere B (dauber von gleicher Hand: id est eertbesien, ferner im fremden Text nach 6 richtig: erpere), erpere PV(E-) / lat. SF (marginal von anderer Hand) – Fragus B (marginal) 2. FWPV – slime B 3. F – ertheren W, grab PV(E-), his SB 4. FWPV – slym B, liuorem S I-172 1. FWSBPV

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2. FWB*PV: they are called] they are called PV; of course] and F; that] that V
3. FWSBPV: have(n)t V, have and are born F
4. FWPV: and they are born of course F
5. FW
6. FWPV
7. FWS*BPV: (And) To PV; (And) 1 not] nec valent 2 ad medicamenta B
8. FWSBPV: fructus eius S, fructus vero PV 2 B: cuiuscumque generis sint, 7 S: et medicamentis non multum saccurrit.
9. FB (auch marginal) PV – waltber F (als Zweitlemma), waltberen W, uualbere S; fernen in B der interlineare Zusatz; id est rahebeysen
10. PV / F – ertberen W, ( ) B
11. F – dowet W
12. FS – uich W, vick B / PV I-173
13. FWBPVb: supra P; sunt Bb; 1 sunt 2 terre b; comeden(tem) B; (quia slim) b; faciunt] parant. (sed) Tamen (fungi) B; 1 in sicca terra 2 et 3 (in) sicca aura B; and also W
14. FWBPV: 1 are 2 than hot F
15. FWBPVb: (and) b; (a little) B; healthier and better b; 1 they 2 are PVb
16. FWB*PV
17. FWBPVb: (much) b; And] But (fungi) B; fungi] those b; 1 are born 2 in 3 earth 4 humid 5 and 6 air 7 humid B; and] or b; without humid F
18. FWBPV: 1 are 2 to the full FB
19. FWBPVb: (and) b; (them) b; eats FW, eats B; (in it) b; it] it W; (easily) PVb; excites] make b; (much) Bb;

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(Fungi but who) In 1 trees 2 some (or) B; (are born) B, grow b; food] eating (of man) B; as if] but B; (herb) B; ortorum] horror b; (sometimes) b; vale(n)t B 8. FWBPV: (Fungus) Who B; nut B; 1 in itself has 2 but torpor FW 9. FWB: but] and F; 1 fatigues] has 2 (of) gout B 10. FWPV: he] but PV 11. FWBPV: (gout) PV; (in it) would be more excited] would be increased B 12. FW: (not) W 13. Indikation : worms F, Against worms that are born in humans B

– FWBPVb: (But) If Bb; (someone) B; worms] gith W, worms B; is born (begins) PV; begins B 14. BPVb:

worms Bb; live B 15. FW 2 BPVb: recipe B; (in) nut F; nut Bb; grows] is born B; (of course) and b; xum recently F, recent PV; (and) he b; she F; so] so b; (him) b; 1 often 2 place PV; (often) b; (he) W; 1 now 2 worms PV, 1 now 2 worms b; 1 begins 2 grow B; begin PV; vanish WBb, evanescent P, vanish V 16. FW 1 : 1 warm 2 water W; when] if (preface) swelling] him W; illo W 17. FWBPVb: (him) B; 1 worm 2 he F, (he worm) b; (grows so that) B; the same V; brown PV; make dry and dry B; (him) W; (so) B; (over place) PV; ulcers V; over place PV; worms PV; (he) Wb; die PV 18. F 19. Indikation : Against stomach slime W, against stomach liuosum B, fungus bee b

– FWBPVb: (in) Wb; hot P; (hot is) b

20. FWB*PVb*: man in food P; who] or PV; coldness PV; and] or PV; muddy stomach W: (that is sl.) PV
21. FWBPV: with] yet fresh (is) B; herb(ul)is b; little] little B; (then) B; 1 little 2 dinner b; 1 from it 2 little F; heat P; (from) him b

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22. FW: 1 warm 2 water (and) W
23. FWPVb: (But) b; 1 woman 2 pregnant PV; (much) PV; ›then of juice PV; (or) twice W; 1 from it 2 in the day W; birth V
24. F
25. Indication: Fungus Sambuci b – FWBPVb: 1 grows 2 from] around sambucum b; (man) Wb; for men (is good) B
26. FWb
27. FWB*PVb: (also) aliquis ›vermis b; cômeditur P, comederet b; debilitetur W, debiliter P, ›eum debilitat V
28. FWBPV: Nec ›etiam PV; 1 (multum) valet 2 ad medicinam B; medicamenta FW
29. Indication: Against lung disease WPVb (textintern), widenswam valet bene comesta qui dampich est B, Fungus salicis b (marginal) – FWBPVb: nascitur] crescit Fb; bonus ›est W, bonus] sanus B; (autem) 1 dolet 2 in lung B; (inde) B, etiam b; (in) pectore PV; (fungus) B; istum] ipsum B, (istum) PV, illum b; cymini W, cimine B; (modicum) sagiminis b; 1 addat 2 et modicum sagi(mi)nis b; (ita suffen) B; ›in suffen W; (ipsum) ›de fungo (ita) B; ›coctum comedat b
30. FWPVb
31. in B steht dieser Satz marginal im Anschluß an die Indikation 29 – FWBPVb: 1 mitigat 2 dolorem cordis et (dolorem) splenis B; (dolorem) splenis b
32. FWPVb*
33. FW 3 : temperatur F
34. Indikation: ad bonam purgationem B – FW 1 BPVb: (Sed) Si ›quis B; si ›etiam FW; purgatorum B, prerignatorium P, pregnatorium V; vis, accipe] w(l)t, Recipiat B; cum] dum b; (or) in the sun or (in heat) B; dries B; pulverizes B; then] then B; 1 with the potion 2 then b; wills B; sanctamonia F, scammonea W, schammonia B, scamonee b; takes B; him] the same b; this] his (fungi) 1 adds 2 to the weight ›unius nummi B; (to the weight) ›unius ebuli (thus!) B, ›add to the weight

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obuli b; oboli F; hec] she B, (this) PVb; mixes B; 'illam 2 potionem B; illam] istam FW; velut] sicud B; (potionem) B; takes B; 1 you 2 purgabit F; »sic« purgabit te] eum »sicud alia potio solita ad medicum.« B 35. FW 2 PVb: iste] he b; (his) FW; sanctimonium F, scampina PV; humores] liuores b; perscrutantur PV 35a. FW: Sanctimonium F; sol(v)unt W 36. Indikation: oculos F, Contra oculorum telam (tela W) WPVb, Contra albedinem oculorum B — FWBPVb: Et] Vel F, Item B; quis] quid B; oculo »suo« F; fungam B; (ad sunem) B 37. FWb 38. FWBPVb: exsicca »ut prius« B, exsicit P 39. FW: quatenus] quoniam F; arescit

F 40. FWPVb: 1 quotiens 2 postea b; (in) PV; oculo b 41. FWBPVb: »et« eum] pulverem B; aquam 1 pone 2 per brevem horam B; excutiet BPV; quam P; striche »cum penna« B; 1 etiam 2 quod PV; (etiam) B; 1 modicum 2 tangat PV, 1 modice 2 tangat b; (aut per tres) B; (per) .iii. b; (et curabitur) b 42. FW 43. Indication: *birkenbaum B (incorrectly statt birnen-?), Fungus piri b — FWBPVb: (frigidus et) b; 1 est 2 et humidus F; (et) 1 nec prodest nec obest 2 comeden(ti) B; »homini ad« comedendum 1 nec obest] non obstat 2 nec prodest PV 44. Indication: Contra capitis squamas W, schupen vlcera et grint capitis B, Contra capitis scamas id est dicte schuppe b (und dazu marginal: Tynea) — FWBPVb: (Sed) Homo B; (Sed homo) cui] et b 45. FWBb: (schuppecht et) b; 1 est 2 et ulcerosum et grinte F; and] or B, or b 46. FWBPVb: is] ist (dt.!) B, (is) b; 1 recipe 2 fungus (of pear) B; in] and B; 1 exprime 2 in oleo oliue b; »et« with B; 1 oxen oil 2 illo] isto WPV; (his) Bb; 1 (per)unge 2 sepe b; curabitur] sanabitur B 47. FW

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48. Indikation: Scabies F, Contra ungues scabiosas WPV, Contra scabiem wngwium B, vngwes b

– FWBPVb: And who…has] Contra vngwes scabiosos b; who in manibus vel pedibus F; scabiosas PV; 1 habet 2 ungues F; 1 recipe 2 (of) fungam (sic!) pear B, 1 accipe 2 de fungo pear b; 1 sui 2 vnguis F; sue W; (his who is grinning) b; who] where PV; (who) grinning (is) B; (and) not B; cow] face PV; dip W; (in) gall FW; gall] fungus this b; this] that B; ital W, ital grinning B, (it) P, ittum b

49. FWBVb: nine] .ix. W; put But] and B; (that of the fungus that) on (the nail) B; 1 it 2 fungus guem W
50. PWBPVb: his W; (his) put] positum B; (in the meantime) b; (ex)siccatur B; iterum et iterum b; dip W, intinctum b; et et unc B; idem < eadem F, eadem WPV; 1 vngwes 2 idem] ille B
51. FWBb: (se) B; (and falls) F; falls B
52. FWBPVb: beautifully (there) B; 1 grows 2 there V; grows BP
53. FW 2 : because] because W; fel (ox) F; lighter W; temperate W; (ill) W; unguem illam W
54. Indication: Fungus Tremuli b

– FW 1 BPVb: (Fungus) Who B; born] grows PV; 1 and liuosus 2 is b; eaten by men B; men P; nec] and PV; (valens) Bb, nulla PV; 1 in it 2 medicine b

55. This section is the expanded version (34a) of Chapter 34

– FW: he who W; 1 is 2 and hard F; harmful is (as) W; how much] and W; eat(den)dum F; healthy cattle F; infirmities W; (that is paralysis) W; liuorem et congestum liuorem et congestum uenenum W; co(n)gestum venomum F; pregnant that F, pregnant that W

56. FW: (born) W; (on the ground) W; and cold F; (someone) W; 1 (in) the body 2 is W; his] quickly complex W; (well) disposed F; disposed] composed 1 in health 2 is W
57. Indication: dysentery F

– FW: (that) dissipated F; (in) worse W; scrophulas W; and gathered W; diminish F; scrophule W

4 B: which grow in the earth and air humid,

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20 B: and is good for both healthy and sick people. A person with a slimy stomach should take beech fungus 20 b: and is good for both sick and healthy people. Against a slimy stomach, take beech fungus 27 B: because a person would be weakened by this. 32 b: attached is found as an inauthentic marginal entry: Contra ficum conbure fungum sambuci cum corio hirci et hunc puluerem superpone 1. FWPV – slym B, ( ) b – WBPV – schüm F, sici b (from siccus?) 9. B – gith FW 11. B – gith FW, ( ) PV 15. BP – suam FW, fungum Vb 17. WB – suam F, swamp P, fungum Vb 19. only B marginal 20. F – slimechte W, ( ) BPVb

21. FWPV – slym B, limositatem b 23. WPV – süffen F, sufen b 25. F – holdere W, holender B, holder P, holdern V, sambucum b 29. only B marginal in the indication – FW – dumphet V / Pb / B (also in the indication) – PVb – süffen F, sufen W, ( ) B - only B 34. FW – springwurcz BPV, cataputie b 35. FW – springwurcz PV, cataputia b 36. W – white is wiza F, wysen B, wißa PV, white b 40. FW – wißa PV, white that is wißa b 41. FBPV – strige W, line that is strige b 45. B – schuphechte F, scupethe W, ( ) b; vgl. in der Indication 43 schupen und schuppe als Substantive in B und b

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46. FW / PV – gryndich B, scabiosum b; vgl. in der Indikation 43 grint als Substantiv in B

– W (mit Wortrennung) – boym oleum F, baum oleum B, baumoleum PV, oleo oliue b – W (mit Wortrennung) – boym oil F, baumoleo PV, oil Bb

48. dt. only WB

– FWP – grit BV, ( ) b; in B (sieh Apparat A) ein weiteres grint als Substantiv

54. FWBPV – trembling b

– only B is marginal

55. F – hirzeswam W

– F – hyrzswam W

57. FW

– FW I-174 Eine zweite, rein lat. Version des Kapitels (= 174a) findet sich in den Handschriften PV nach 197, auch S folgt dieser Version. In FW steht an dieser späteren Stelle nur der Vermerk: Ficaria dicitur (videm est F) vichwrz (wichwrz W) about which you will find above (vapitulo W) clxxxviii p (diese Zahl beruht auf verwirrter Zählung) 1. FWPV: cold wet wet PV; 1 how hot 2 is F 2. Indication: Against burning fevers FW

– FWPV: this is what PV is drinking

1. F(U-, aber vichwrz im späteren Vermerk, sieh oben) – *Sichwrz W (aber wichwrz im späteren Vermerk, sieh oben), Wichwurcz PV
2. F – burning fiber W, burning fiber P, burning fiber V

– FW – wichwurcz PV – FWP – bacillus V

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I-175 2, 4-7 = C+C; 5+19 = PaA 188 1. FWBPV: 1 his] his 2 herbs W; (his) FB; hot FPV; great virtues W; has in itself B 2. FW (= C+C 208, 6-11): only] but xum F; (this) W; then] said F; pillio] pallio W 3. W 4. F (= C+C 208, 11-13): temperate F 5. FW (= C+C 216, 6-11): (in the neck) W; permits F 6. F (= C+C 216, 11) 7. FW (= C+C 216, 11-15): myrrh W; uvulam] uiuulam F 8. Indication: Against daily fevers (daily fevers W) FW; Against daily fevers B - FWBPV: (And) If B; (strong) B; cotidianas W; (id est f.) PV; (has) he B; ex canapo] in campo PV; canopo F, canabo W; febres cessabunt B 9. F 11 W 11 : fugat] fagat F 10. Indikation: Contra tussim FWBPV - F 3 W 3 B 3 P 3 V 3 : (ponat) PV; sentiat et capiat B 11. F 1 W 1 B 1 P 1 V 1 : caput] aliqualiter B; (fatigat) PV 12. F 2 W 2 B 2 P 2 V 2 13. Indikation: Contra febres F, Contra ryden B, Contra febres tripolitas PV - F 4 W 4 BPV: (et) qui B; habeat B; (h)yeme W 14. F 5 W 5 B: utrum] iterum W, etiam B 15. F 6 W 6 BPV: (sed) WB; laquiricii W, laquiricie B; (of) lorbere PV; (sic) B; (to) PV 16. F 7 W 7 B: in] ad lectum xuum B; ut] et sudat B; sic] se F 17. F 8 W 8 BPV

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18. F 9 W 9 : bacarium W; liquiricii W; (et) mellito W; temperatos F; frigus] frigorem F; opescit F; quoniam] quam W
19. Indikation: Contra ictericiam FB, Contra ictericiam W

– F 10 W 10 BPV: (ieunus) PV; 1 (illam) bibat 2 et cum dormitum vadit FW; etiam cum B

12 B: sed tamen eandem fatigationem in capiti hominis etiam purgat. 12 PV: sed eandem fatigationem que in capiti hominis est purgat. 7. dt. only C+C

8. FWB – ( ) PV

– FWPV – binduch B - dt. only W

10. only P

– FPV – baneduch W, bendich B

13. FWPV – ryden B (auch in der Indikation)

– FWPV – ayndorn B

14. FB – lorberen W
15. FWBPV

– F – honicwirz W, hoyngwurcz B, honigwurcz PV – FWPV – rieden B

17. FPV – ridden W, ridden B
18. W – gelewesocht F, gelsucht BP, geylsucht V I-176 18+19 = C+C In S steht das Kapitel im Buch der Bäume (III, 0.2), aber nur der erste Teilsatz gehört dortbin; in B steht er hier marginal
19. FWSBPV: 1 more than 2 hot 3 than cold 4 is S; (it is useful) PV; (is) S

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2. FWB
3. FWSBPV: (ascendat) S; (eyes) B
4. FW: frigidatum F
5. Indikation: Contra oculorum caliginem FWPV, ad claritatem oculorum et confortum cerebrum B

– FWS*BPV 6. FWSBPV: 1 pulueri 2 huic S; (pulveri) PV; simile B, semile PV; addat S 7. FWBPV: albuginem BPV 8. FWSBPV: (sic) S; tortellas PV; faciat S; eas PV 9. FWBPV: (su)per PV; calidam WPV 10. FWSBPV: sicca] exsicca S; (postea eos) S; eas WV, (eos) B; suis S; apponat (et odor eorum) te] ipsum S; confortet W; (et) oculos suos S; (ac) S; tuum] eius S; fill] make it robust B, fill PV 11. FW: linitate F 12. Indication: Against migraine FWPV, Head S, against headache B

– FWSBPV: (and) who BPV; thinks] can W; (as predicted) S; timpum F, tympum W, tympus S; (moderately) S

13. FWS*BPV
14. FWSBPV
15. Indication: Against fevers B

– FWSBPV: (and) Who but daily S; daily W; 1 has 2 daily fevers B; (that is f.) SPV; (take) S; (and simultaneously) S; contend F; (sic) S; above P; (often) WB; his navel from this heats up S

16. FW: with temperance F; superposed W
17. FWS: (often) S
18. FW (= C+C 215, 1–4): cui] qui W; elsewhere F

19. F(= C+C 215, 4–6): F is heard 5 S: But the man will pulverize the incense,

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13 S: when he places himself in bed, 15. FWB – ( ) SPV

– W (ohne s) – re remesse minze F, roemsche myncz B, romischmynczam P, Romischmīnczam V / S

16. W – *fosseminze F I-177 19 = C+C In S steht das Kapitel zwar im Buch der Bäume (III), also parallel zu dem der Handschrift F, der Text ist jedoch im Gegensatz zu F ganz mit dem hiesigen identisch und deshalb auch hier integriter
17. FWS 3 BPV: Myrrha W, Myrrha S (so im ganzen Kapitel); xetiam calida 1 et arida 2 est S
18. Indikation: Contra maleficia F, Contra phantasmata et magicas artes B

– FW 3 S 9 BPV: Si autem] Vnde qui S; te] se S; (portare) B; uoluerit S; primum] prius W, (primum) B; calefaciat S

3. FW 4 BPV: (ut) PV; defluat BPV
4. FW 5 S 10 BPV: (tunc eam) S; te] se S; habeat S, habe] porta B; xitat ut S; (de) suodore S; calefiat] inalescat PV; (et magic verba) PV; per] super PV; a te] ab eo fugantur S
5. FW 6 BPV: 1 nec bibisti 2 nec comedisti WB
6. FW 7 : quid] quis W; a terra] actu F; ea] eo F; tollerat] celerat F; fugas F; eam] cum F
7. in B this sentence is marginal

– FW 1 9 S 1 B: ex] de B, (mirra) B

8. Indication: Ictericiam et paralisim S

– FW 2 10 S 2 : gutta(m) S; patitur] fatigatur S; cortidem F; (et bibat) S

9. Indication: Contra luxuriam FW, Contra libidinem B

– FW 8 BPV: (et) WB; qui] quis B; cum ea PV; illo] eo BPV; fugabit B

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10. FW 10 S 7 BPV: ab] in homine V; fugat] depelit S
11. FW 9 S 8 BPV: (sed) mentem »autem« S; (non letificat sed) S; »plus eam« opprimit B; (et gravat) S; gravat] gravem B
12. FW 11 BPV: 1 assum 2 aurum FW; portas PV
13. F 3 W 12 : aqua F; eisdem elementis] eadem alimentis F
14. F 1 W 1 S 4 : in] de stomacho W; malis] milis F; 1 noxiis 2 et 3 malis S; myrrh W; (herbe que) quinquefolii (dicitur) S; tantum] cum aloe F; (cruda et) S; canapo F; (sic) S; liget] v'get F
15. W 2
16. F 2 : canabinti F; pain F
17. Indication: Against fevers FW, To fever S, Against acute fevers at the beginning B

– FW 13 S 5 BPV: (And) With »autem« S; great fevers (or acute in the beginning) PV; 1 or acute 2 fever 3 man 4 in the beginning S; (or acute) 1 man 2 in the beginning B; invade PV; 1 cease 2 from him B

18. FW 14 : unjust] and just heat W
19. FW 15 (= C+C 265, 5–8): 1 rheumatism 2 fluor] fervor W; put] ponant F; (this) W
20. FW 16 : pestem] postata F; frigiditate] frigid nature W
21. Indication: Frenandam libidinem S

– FW 17 S 6 BPV: Ita] Sic B; Ita etiam] Sed et S; which] or which B; myrrh W

22. FW 18 BPV: dry F; useful PV; (unless) V
23. F
24. FW – zufliezze B, zufließe PV (= flow down / flow down)
25. W – *geloscht F, gelsuocht S
26. PV – bestrige FW, bestrijche B
27. FWBPV

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I-178 In S und B (dort als Marginalie) beginnt das Kapitel mit dem ersten Teilsatz des apprehensive Baumkapitels (III, 0.4). Es wird deshalb dort integriert. In W ist dieser Teilsatz dem hiesigen Abschnitt 13 angefügt, obwohl er auch in III,0.4 vorbanden ist 1. FWSBPV: »Liquor autem scilicet« balsamum S, Balsamon PV; (is) S; (in) B; (with) S; to have PV 2. FWBPV 3. FWSBPV: to fear B 4. Indication: Against intermittent fevers due to cold F, Against fevers W, Fevers S, Against great gout B, Against fevers in the stomach due to cold PV – FWS 5 BPV: 1 in the stomach 2 has BPV 5. FWS 2 BPV: »it« is enough S; (it) S; (and) from B; ointment F 6. FWS 6 BPV: (and) 1 with the same »unguent« 2 around the stomach »his.« S; anoints S; (from him) B; by him] him S; takes away PV 7. FW 6 : olive W; temperature F; warm W; drive away F 8. Indication: Against frenemis FWB, Frenemis S – FW 1 S 1 BPV: (But also) If B; But if any] A man but who S 9. FW 2 BPV: accepts B 10. FW 3 S 3 BPV: tympora WBP; illius] suum »cum eo« vngat B; 1 nec cerebrum 2 nec vertex 3 eius] suum B 11. FW 4 BPV: ne] nec PV; eius] illius W; leda(n)tur V 12. FW 5 S 4 BPV: mentem »suam« et »etiam« B; (ad) sanitatem F; redit] proueniet B 13. FW 10 : tympora W; vertex] vertat F; pa(ra)ret F; tympora W; inunguntur W; faciat. »But the tree…. is dry.« W (= III, 0.4, 1) 14. Indication: Against arteticam FPV, Paralisim S, Against paralisim S – FW 7 S 4 BPV: (very) PV 15. FW 8 SBPV: balsami (vel) S; paul(in)um PV; et] hoc comedat B

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16. FW 9 S*BPV: (in it) B
17. Indication: ad mortua corpora B

– FWBPV: ut] in PV; balsam PV; 1 aliquando 2 mortua corpora 3 diu B; aliquantulum diu tenentur PV; putrescunt V; balsam PV; (et) timendum liquariem B; (est) PV; cum] ab W; tempere(n)tur PV; faciliter B; dissipa(bu)ntur PV; in B follows 8 1/2 lines of foreign text

10 S: and with him let him anoint his forehead and occiput with oil: being careful not to touch his forehead or brain, 12 S: and he will return to the health of his senses. 14 S: And he who is very tired of the drop of paralysis: 16 S: and he will be healed. 5. FW (in both with word separation) – baum oleo B, baum oleo PV, oleo olinæ S 10. FW – nak B, nack PV, occiput S 14. dt. PV – vergicht ist B, de gutta paralisis fatigatur S 16. FBPV – gith W, () S I-179 In S findet sich das Kapitel als letzter Teil des Kapitels VI, 62 'Apis' 1. FWSBPV 2. FWS 3. FWSB 2 PV: Et] Sed S, (Et) B; 1 is 2 fat S 4. FWB 1 PV: (and) B; 1 has 2 meat B; have W 5. FWSBPV: 1 often 2 honey S; (slim ac) PV; (ac tabem) B; rabeb F; Who] But (but) 1 aridus (est) 2 and 3 lean S 6. FWSB: (honey) will eat (not much) B 7. FWSBPV: hurt S 8. S 9. FWSBPV: Quod] But S; (Quod) Si B; 1 with wax 2 honeycomb B

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10. FWBPV: 1 him 2 so BPV; prepares] feeds F; herself B; in B folgt 4 ½ Zeilen fremder Text
11. W – *sū F, slim B, liuorem S , ( ) PV I-180
12. FWBPV
13. FWB 2 PV: (et) PV
14. FWB 1 PV: nundum W: 1 hominum 2 usum B; hominis PV

15. FWBPV: tunc autem W, tunc (aut) PV; (h)yeme W; (qui) PV; si] et FW; (comedit) FW; comederit aut biberit B; reuocillat PV
16. Indikation: Contra pectoris opilationem (epilationem PV) FPV, ad cerebrum B – FWBPV: aut] et itac B; pectore dolet etc PV; (est) V; purgat F, purgare non potest PV; (quod) excreare BPV; eumc comederit aut biberit B
17. FW – Zucker BPV I-181 In S the text of this chapter inserted here is found in Chapter VII, 14 'Bos' after Section 25, followed by 182
18. FWSBPV: Lac autemc S; faccarum B, vacarum P, facarum V
19. FWS*BPV: ovium animaliumc F
20. FWSBPV: (lac) PV; (h)yeme W, hieme B; sanabilius] sana et vilius B
21. FWBPV: tot] tunc varietas PV; (succorum) B; (h)yeme W, hieme B; extrahit PV; sicut] sed B; (facit) FW
22. FW
23. Indication: quali sanus lac debet comedere B – FWSB*PV: esec qui (autem) S; if] nec S

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7. Indication: If the sick person eats milk B – FWSBPV: »Sedk si S; (autem) SB; sick 1 is 2 and weak B; milk] eo S; eata(n)t B
8. FWB*PV: But] Si P; (h)yeme W
9. FWBPV: accept] recipient B; (sic) PV; 1 by urticam 2 mali humores (qui in milk sunt) B; (autem) sick (et debiles in hieme) »wlt B; (h)yeme W; (eat) PV; »aut desiderat »tunc B; (et comedant) PV; »sic comedant B
10. FW: (h)yeme W; attract F
11. FWBPV: (autem) B; valet licet B; ponentur P; (lac) F, »tunc lac B; novo »et viridik B; ledentur P, lederetur »et comedere ideo conpeteret. B; then in B another 9 lines of foreign text 2 S: et aliorum animalium, scilicet ovium, et caprarum 6 B: Qui wlt lac comedere in estate si sanus est eum ledit. 8 B: Sani homines volen(tes) comedere lac in hyeme,
12. B – heyzer neßelen F, heider nezzelin W, eyter neßeln PV I-182 In S the text of this chapter inserted here is part of VII, 14 'Bos'. It is found there after the previous chapter 181 after section 25 with the following introductory sentence: Butyrum autem quod de lacte exprimitur, suauem calorem habet.
13. FWSPV: »sedk butyrum S; quam (butirum) S; capræ S
14. Indication: Contra pectoris ariditatem FW – FWSPV: (aut qui h.) aut] et (qui) S; »suok aridus (est) »quodlibet S; revocillat PV
15. FWPV
16. FWSPV: »Sedk et S; qui] aut PV; (corporis) S, »ink corpore PV; 1 habet 2 corporis W; butirum illis PV; (et) sanum W; (corporis) S; infirmi F; (infirme carnes eius) S; ingrossesca(n)t S, ingrossentur PV
17. FW / PV – ptisicus est S

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– F – hustid W, hustet PV, ( ) S 3. W – lauet F, labet PV (= refocillat) I-183 Vom zweite Teil dieses Kapitels gibt es in BPV eine erweiterte zweite Version (= 183a) als fortlaufenden Text im Anschluß an das Kapitel 'Aqua' (Liber II, 2). S habet nur an dieser Stelle, d.h. after the chapter 'Aqua', a separate chapter 'Sal', in which the two textual elements are combined: sections 2–5 as 183, 5a–10 as 183a. Section 1, on the other hand, is identical to the sentence that concludes the chapter 'Aqua' (Liber II, 2) in FW with a reference to the chapter 'Sal' here (I, 183) 1. FWBPV: calidum BPV; humidum BV; homini B; utile BPV; (est) B 2. FWSBPV: (Sed) Si SB; (homo) B; cibum SB; comederit B; eum] ipsum S; 1 interius 2 tepidum SB; eum] ipsum S; (autem) B; (nimis) S; salsum] lassum F; (tunc) B; (sal) PV 3. FWS 4. FWSBPV: quia]

et PV; quia….quærit in S bracketed ; ledit et] id est B; si] sic (tunc) B; 1 also 2 then S; (hurt) PV; (salt) FW; excperet W, exuperet S, exsuperat PV; 1 plus 2 savorem suum W; 1 plus 2 savorem B; (suum) BPV; sentiteur PV 5. Indikation: Of roasted salt B – FWSBPV: assum sanabilius B; (salt) W; 1 raw 2 salt B; raw B; 1 fuit 2 in eo B; (si) B; eum] in bread PV; (eum aliquo) alio] oleo B; aliquo alio] quolibet SPV; (moderately) FW; bonum est eic W; (ei) B; 1 est 2 ei] sibi FW 6. Indikation: Of lucid salt B – FWBPV: Lucidum B; aliud BPV; quendam PV; et] qui (utilis) B; (utilis est) PV; (ut) B; (si) FW; pretioisius (etiam) B; 1 est 2 etiam W; pigmenta] plementa F; precellit B; (of salt) F; isto] illo B; (aut) B; eatat S; et non] etiam S; (ac) lungem (eius) B 7. FWB*PV 8. FWBPV: multum B; plurimum sal] multum de salt B; (in eo) requirunt PV; requirunt B; (Quod) Si B; (ille) WB; bibat W; se] eo W; insanitatem B, (in)saniam PV; ducit et insanitiam B

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9. FWB
10. FWBPV: cum] quando B; 1 est 2 et sanabilius homini B; 1 est 2 homini WS; bibit B; (in se) V; 1 extinguish 2 in se B 7 B: Si autem eum intemperate man ocedit lungem eius ledit id est erwellit .
11. FWB – demphet PV, oppress S
12. FW – welhet P / V – erwellit B I-184
13. FWBPV: frigidum] melius (et siccum) B; (frigidum et siccum) PV; 1 valet 2 ad omnes cibos PV; (non) PV; ut] quod B, ad PV; magis modicum B; intelligitur PV; 1 modice sumptum 2 cum cibo B; 1 modico 2 cibo PV
14. In B als marginaler Nachtrag – FWBPV: (in eo) minuit superfluos B; cibus PV; (in eo) B
15. FWBPV: cibum saporem cibi B; cibum saporat] cibi saporem PV, cibi saporem habet B; 1 eum 2 so FW
16. FWPV
17. Indikation: Contra scrophulas W, Contra scrophulas B – FWBPV: (Quod) Si B; (suo) B; (in) aceto B; expresit] premat PV; casius B; so dry B; allows B; reduces F; then of the powder B; 1 puts 2 of the powder this FW; this] that B; (ex)dried BPV; and then healed B
18. Indication: Against unbroken scrofulas B – FWBPV: (the same) W; 1 from above striche 2 with its juice V; (also) B; 1 it 2 also PV; them B; cloth PV; tied and so B; (but) B; beer B
19. FWPV
20. FWB*PV
21. FWPV 8 B: weak and easily weakens the man and generates fevers.

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5. FBPV (recte orsime) – *orphune W

– FW (in both with word separation) – essich kalp B, Eßigkalb PV

– BPV (recte orsime) – *urfune F,* urfune W

– F – kalp WBPV

– WBPV – strige F

– W – uersuindent F, verswindet B, virswindet P, wirswindet V 8. FWPV – febres B I-185 1. Indikation: De offa id est meroit facienda B

– FWBPV: panes tenuas in partes etc B; tenuem PV; cissura F, cisura W, scissuras B; (in) cervisiam PV; incidit F, inscindat B; ut] et PV; (ille) W; (panem) FW; panis] prius B; sweeter and easier PV 2. FBP: (only) B; their liquors P; easy B, easy P 3. FWBPV: and(now) if W; (not) B; (but) »with« beer »made« B; (is) PV; related to B; and(now) B; if] himself PV; (they) benefit PV; (But) Merata B; (than) B 4. FWB*PV:

because] because PV; (man) PV 5. FWBPV: easy] slightly B, easy PV; can F; easy BPV; danger] injury PV; 1 through 2 man 3 passes BPV 6. Indication: strong stomach does not work B

– FWBPV: (And) Man B; not »much« V; But »and« PV; (But) Man B; 1 has 2 a cold stomach B; (his) W; (from her) FW; He also] but B; 1 has a stomach 2 and a thin W; have PV; 1 will benefit 2 much W; benefits PV; (and tror) PV; (somewhat) WPV; auffer V 4 B: because it is in the stomach because it is in a man healthier and gentler,

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1. F – meratem W, meranden PV, meratum id est meroit B (also in the Indikation)
2. FWB – merada PV – FB – Mereta W, Merada PV – FWB(M-) – merada PV
3. FWB – merada P, mereda V – FWB – merada P, mereda V – WB – merate F, merada P, mereda V – FWPV – slym B – FW – torporem B ( ) PV I-186
4. FWBPV: frigid as warm (nature) PV
5. Indikation: Of ouis non valent comesta B – FWB: (some) ova (of them) B; (always) B; in volatu] involata F; 1 sunt 2 in valatu B
6. FWBPV: ad] et F; it PV; eats V
7. FWB*PV: it PV; eats PV; evil worms V; (who eats a man) W; eats 1 easily 2 in him V; easily P
8. Indication: Of hens' eggs are eaten B – FWBPV: (but yet) B; because] because B; weak PV; man's] body W, (man's) B; (his) B; (who) 1 having 2 healthy viscera B; indeed] that B; would eat B; easily BV; will weaken F, will become weak B; (And also) Healthy man B; (eggs) FW; 1 how hard 2 eggs B
9. FW
10. FWBPV: 1 in stomach 2 him B; weak B; 1 neither hard 2 nor soft W; (much) BPV; (is) if] and B; (of) wine B; (then) B; the same water PV; will tighten B; witnesses B; 1 cook 2 it B; (cooked) B; him] but F; 1 not hurt 2 him B; hurt PV; (which in them is) B

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8. Indication: roasted eggs B – FWBPV: Egg] Who B; healthier] healthier W; (egg) in water (with shell) B; in it B, in them PV; but] but B; from them PV; (And) Yolk B; (is) F; 1 than white (of it) 2 to eat V; (and) also] Item B; healthier] healthier B; to eat B
9. FW: (de)cooking F
10. Indication: Raw eggs B – FWBPV: (But) If B; (man) B; because] and B; that] man B
11. Indication: Of goose eggs B – FWBPV: Note the egg (but) B; with] from PV; ali(qu)o FB; (quolibet) WB
12. Indication: Of the eggs of annet B – FWBPV: annet B; 1 hurt 2 man B; 1 healthier 2 and 3 better (are) PV; his] earum B; fetidas PV; aneta] them B; ipsius] earum B; 1 to 2 eggs 3 in B; (to) full PV 4 B: alias *orfune et malus vermis hominem corrodens in eo faciliter crescant.
13. FP – slimethe W, slymechtich B, slimechtiget V
14. FWBPV (recte orsime) – FWB – deick PV – FWPV – slym B I-187
15. FWBPV: warm and dry B; (in) which B; potus] placed W (interlinearer Nachtrag); healthy(bilis) F
16. Indication: Against worms and wounds FW, If maggots or worms eat a man B – FWBPV: (And) If BPV; 1 eat 2 men B; 1 put 2 pitch B; they PV; attract W; can BPV
17. FWB: iterum] then B; attract W; item] iterum B

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4. FWBPV: (she) B; 1 of worms 2 is] was PV; >with < tree oil B; after the section follows in B two lines of foreign text
5. dt. only B

6. FWB (also in the indication)
7. FW (in both with word separation) – tree oil B, tree oil PV I-188
8. FWBPV: Harz est sed F; (tepidum est) WB, 1 est 2 tepidum PV; (et) B; (et in) W; vas(is) PV; potus > positus W, potus] positum PV; super harz nur B ; non >valet nec 1 sanus 2 est ille potus B
9. FW – Harcz B (auch marginal) PV – nur B – FW – dum PV / B I-189
10. FWBPV: Sulphur B
11. Indikation: nota bene contra venenum aut zauber B – FWBPV: (nisi) Si B; aut] et si B; alicubi F; sulphur W; (est) BPV; quod] quia B; illi PV; 1 omnia 2 illa B; debilitant PV; inferant B; superare intendit B, suparat V
12. W(u-)PV – uergipnisse F, venoma B – FW – zauber B (in der Indikation) P, czauber BV I-190 2-4 = SpK 122
13. FWSPV
14. Indikation: Ad dolorem uiscerum S

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– FWSPV: (Et) Qui S; (interius) PV; seu] et FW; (modicum) S; 1 cibum 2 velud P 3. FSPV 4. FWSPV: hæc S 1. S – Uichbone FW, Vigbona PV 2. F – uichbone W, uichbonam S, vigbonam PV I-191 1–2 = SpK 62 1. FWSPV: Cycer W; (et suavis) S; (est) PV; increases F 2. Indication: Against fever S – FWSPV: fever FW 1. dt. PV 2. dt. PV I-192 1. FWSPV: (est) PV; 1 et etiam sicca 2 est S; comedendo PV; (multum) S; convenit] valet W 1. FS – Wisela WPV I-193 1–2 = SpK 81 1. FWSPV: multum valet PV 2. Indication: Against Verrucas S – FWSPV: (ibi) W; inpetigo] uerruca S; nascitur PV; eandem PV; inpetigo] uerruca S; (ibi) W; coagulate F 1. F – Wikken W, Vvichim S, Wichun PV

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2. F-wikken W, Vvichim S, wichun PV I-9a
3. SPV
4. SPV
5. SPV: 1 in man 2 increases P; (cius) St
6. SPV
7. SPV: (and slow) PV
8. SPV
9. SPV: 1 is about 2 PV
10. SPV
11. Indication: To Lung St

- PV: But etc. PV

10. SPV: solopendrie PV; (with) S; sanabitur] curabitur V I-151a 1–3, 7–9, 5+6 = SpK 126 The numbering of the sections is based on the text of 151 ( ) FW: Cli] lii W: (ibi) inuenies W (twice)

1-2. SBPV: (et) B; (homini) BPV

3. Indication: Ad dolorem laterum S, Contra dolorem lateris B

– SBPV: latore P; (calida in)tingat B; (illo) eundem] illum B; (ita calidum) PV; (calidum) B; 1 ponat 2 sepe B; (quamvis modice attenuatur et) B

7. FWSPV
8. FWSBPV: recipiat B; etc gummi W, gum(m)i S, gummen B; inc quarta] 4 S, q(ua)rta P; quartam partem W; gum(m)i S; 1 excedat 2 gummi PV; excedit B; (in) pan F, (in) pan W; glu-

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ten] glucem B; et] in medullam F; in mortar zpveimal V; mortar] adiutorio B; »de predicto B; [1]gummi »isto [2]predicto PV; gum(m)i S; et] in medullam F; prefati FW, (prefatum) B; gum(m)i S; pan B; ad] ut semen BPV; gum(m)i S; »simul fervere S 9. FWSBPV: Quod] et B; thauri BPV 10. FWSBPV: hec] hic B; sibula PV; [1]perforatum [2]ubique B; [1]fictilum [2]nouum B; (et) in] si S; ubi] vero S; se] sepe PV; perungat »et bene habebit, B

( ) FW: cap(itula) supra notata W

5. Indication : Ad conbusturam S, Contra vstionem corporis ab igne B

– SB*P: alicu(b)i PV

6. SBPV: item] ille B, (item) PV; aqua »illi S

5 B: Qui dolet in corpore ab igne ustus, 8 dt. P (statt ut gluten) – geyn eyner glut V I-194 2–9 = C+C; 1–4, 6, 8, 9 = SpK 30 AE 1. SBPV: Balsa(mita) B (aber marginal das ganze Wort); (plus) S; (quam frigida) est] existit S; (is) B 2. Indication : Against the madness of the senses and thoughts B

– FWSBPV (= C+C 210, 9–12, 16–17, 18): (autem) FW, (autem) alicui homine B; (cuiuspiam) B; (hominis) BPV; evacua(n)tur B; ille] quis S; eandem] eam (aquam) B; »autem idem] ille B; [1]devitet [2]cibos V; delicatos »cibos W

3. FWSPV (= C+C 210, 19): quia S; eis PV; (bonum) PV; (juicy in) S
4. FWSBPV (= C+C 210, 19, 21–22): submisceat F, subministran S; Sed et] Item B; semile V; (aut) butiro (aut) B; botiro V; (autem) B; factus PV; empty W, (inanitum) PV; to fill S
5. FW (= C+C 210, 22): infrigidant F

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6. FWSBPV (= C+C 210, 23–24): dissipate(re)t W
7. FW (= C+C 210, 24–25)
8. FWSBPV (= C+C 210, 26–28, 29–211, 2): ipsius] eius B; (in) P; (with which BPV; cap SB; (or filter) B; vitro FPV; 1 wool made 2 pure B; cooperates PV; warms] so warms W 9-12 corresponding to the following Kapitel 37a
9. Indication: For Tertian S, against tertian fever B – FWSBPV (= C+C 263, 15–21): (but) 1 fever 2 tertian B; (of) raphanus PV; rhaphano S; of these] of those B; this in the wine PV; (and) carnation PV; (and) twice S; (galange) SBPV; and] of zinzebr B, (and) zinzebr PV; zinziberi S; the following (b)us novem] ix B; (to) be helped by PV Im Vorspann von FW: sesimera, sisimera F, sysimera W
10. dt. only C+C
11. dt. only C+C – W – huflatica F, huflatetham S, huplachtigen B, hufflatichen PV, huflathdecha C+C – dt. only C+C – FWPVC+C – gariofyl. S, gariofiles B – only F (without ‘id est’) I-37a 9–10, 12 = SpK 30 BCD The section count continues to Kap. 194
12. Indication: Against lice SB – SBPV: (Et) Homo B; aut] et V; rutam SB; 1 accipiat 2 equali pondere B; eorum B; 1 de succo 2 etiam PV; ut unius] nec minus S; huncc predicto B; huncc cum illud biberit B; (ne infrigescat) B; quia (si) P; 1 erit] esset 2 ei B; (illud) B; aut] illud venenum B; evomat B; transi(bi)t PV; (sic) PV
13. Indication: Ad pediculos S, Against lice BPV

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– SBPV: (but) B; illo SB; »under« ascellis B, assellis PV; (his) se] sic B 11. SBPV: (sic)ut (balsamita) B; sic] ita B 12. Indikation: Contra lepram BPV – SBPV: (Sed et) Man B; leprosy »crescit et« B; videtur] incipit PV; prepares B; 1 sepe 2 eum B I-86a 1. FWSPV: 1 sunt 2 in natura sua et debilia FW 1. FWSPV I-195 1b = SpK 31 1. FWSPV: (magis) S; (quam calida) S; 1 est 2 quam calida FW; eum PV; »fere« vires S; addata V; inutiles] mutales PV 1. WPV – Stur F, Stvr S I-91a 5. FWSPV: fere] vero PV; domestica habet« PV; eat V; effect] fieret W; (et nullum fructum affert) PV; aufert F; ista] est PV 6. FWSPV: Sed »et« W; in(s)cidendo W 8. Indikation: Ad scrofulas S – FWSPV: scrophulas W, scroffulas V; que] qui PV; caudam] eandem PV; scrophularum W; retineat F; et] aut noctes V; scrophulas W; exsiccatum »est« PV; (novum) S; sup(er)ponat PV; incipie(n)t W

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I-196 1a = SpK 94 1. FWSPV: (plus) SPV; (est quam frigida) SPV; sicca est] existit PV; multum ledit W; eaterit W; dehiscit] de hiis scit PV; (in) mortario FW; ad noctem] in nocte W; bed WPV 2. FW 1. FWSPV – FWSPV I-149a 1. FWSPV: (plus) SPV; is] exists S; (as warm) SPV I-58a 2. FWSBPV: 1 is 2 and humid W; (is) B 3. Indication: For the eyes of darkness S, Against the darkness of the eyes B – FWSBPV: and man W; breaks and FW; (il)liniat FW; 1 over his eyes 2 at night B; (it) BV; 1 limitless 2 ita P; 1 flees 2 the darkness of the eyes B 4. SBPV: What if from] And if in B; anointing S; anything S, (whatever) B, whatever V; them SP 4a. SPV 4b. S 5. Indication: Tinnitus aurium S, Against the ear of the deaf B – SB: (But and) Whom B; so] and B; from there B; sufficiently] enough B; 1 take 2 of borith B 5a. SBPV: filtrum S; (over) totum PV; also over the occiput B 6–9. SBPV: bind BPV

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9a. Indication: Against dampheid pectoris B – SBPV: Et] Item B 10. SBPV: fumo] vino PV 10a. SB: aridos B; 1 compescat 2 dampheid (aliquantum) B 10b. SBPV: (quamvis modice) B 10c. SPV: quoniam] quem PV; (qui) PV; (etiam fugant) PV 11. SB: (But and) Who B 11a. SBPV: califaciat V; omni] toti B; (suo) B 1. dt. nur B marginal 5. dt. nur B (also in the Indication) – dt. nur B 9. dt. nur B (also in der Indikation 5) 9a. PV – dumpfet S / B 10a. S(recte dumpfedun / B (also in der Indikation 9a) Anmerkung: Die in beiden Kapiteln begemmendene Gleichsetzung von dt. boberella Judenkirscher (Marzell 3, 713) says lat. / (arab.?) borith, das in den Textzeugen (außer S) auch als borich lesbar ist, hat sonst nirgends eine Parallele. Marzells Dentung von borith als Seifenkraute (4, 105) ist auch bei ihm köstert ungewiss. I-25a 1. FWSPV: 1 is healthy 2 its heat FW; with] in PV; PV cooks; her] for F; (and) the pain of St 1. FW – *dumpfedim S,* dumphedem P, *dumhedem V I-42a 1. SBPV: 1 not est 2 utilis PV 6. Indication: For hearing S, Against deafness B

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– SBPV: (Nam) Si B; tollat] sumat B; cum iam] circa x or xii B; (sunt….genuit) B; (suum) S; lac(ti) P; xtunc in aurem B; (in)mitti PV; fieri] feiri V; sepe] semper PV 1. dt. nur B marginal I-43a 1–3. FWSBPV: (est) inutilis B, 1 inutilis 2 est PV; usus W; 1 ubi 2 in loco S; (ibi) B; accenditur B; illius] eius WB; etiam] in F, (etiam) B; vires] aures F; cifo F, cyfo W, cipho BV; dimittiur] dicitur F 4. Indication: Against venomum serpen(tum) et rubetum B – FWSBPV: (if) PV; and] as FW; as if W; (from there) B; from] from the fire B; in vain BPV; inscidatur S, (in)scinditur B; dimittit PV; (quod) rubeta 1 ita 2 inde B; 1 dolet 2 ita V; suo] illo V 4a. Indication: odor eius homini non valet B – FWSBPV: (Sed et) Si B; (et) V; rutham PV 5. FWSBPV: tam] tamen P; molestus P; 1 habet 2 in se PV; quod] quia PV; hominem S; pravas PV 6–7. Indication: Ad ulcera pedum S, Contra ulcera pedum B – FWSBPV: (Quod) Si B; in] etiam aqua F 1–3 dt. nur B marginal I-197 1. FWSBPV: Polypodium S; 1 est 2 et siccum FW 2. Indication: Ad viscera S, Against the pain of the viscera who is thin B

– FWSBPV: (but) S; (pain) BPV; polypodium S; his] them B; 1 addat 2 ei V; istum] illum B; (sepe) PV

3. FW
4. FWSBPV: Quod] et B; (si) FW; (idem) B; multum] aliqualiter B; xtunc vinum B; (addito) FW; (permittat) PV; bibit PV

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5. FW
6. FWB: xet 1 confortat] iuuabit 2 eum B
7. Indikation: sanis in visceribus non valet et iam in corporibus B

– FWSBPV: 1 carnes corporis habet 2 pinguis B; istum] illum B; ne] nec PV; sani] boni FW

1. nur B; dazu in F marginal von anderer Hand: steynvarn, capillus veneris , nezsewurcz I-99a
2. FWSBPV: frigid(it)atem F; that] who PV; a] and W; (in some) B; 1 to another 2 to some FS; his member(s) B; it hurts and gets tired B; receive B; less (of) WPV; this] this P, this x two B; a little water B; in] if the hour itself (with) PV; when x himself is the man B; (so) B
3. FW(U-) – Vehdystel S, Vehedistel B, Vehedistel PV

– S – stechede FW, stechede B / PV – FW(u-) – uehdystel S, vedistel B, vehedistel PV – FW – orethder *selbim S, oer echter salben B, orechter salben PV – S – stechede FW, stechede B / PV I-174a 1. SPV 2. SPV: (to bed) S I-198 1. FWSBPV 2. Indication: Paralysis S

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– FWSBPV: 1 fortiter 2 in aqua W; cervo] raven B 3. FWS*: (h)yrcinum W 4. FWSBPV 5. F 6. FWSBPV: (in)ungat FW; paralysis »cuiscumque sunt conditionis B 7. FW: Frigiditas] Feditas W; vultur] vltra F; pascit(ur) F; sedat] ledat F; (h)yrcus W; querit W; ad(d)itum W; paralisi(m) F; deus] ōs F; illum] eum W; in F folgt hier bereits eine erste Version des Kapitels 207 3 S: uel de hirco 1. W(Vw-) – Weiht F,* Vveich S, Weid B, Weyt PV 2. FW – *uueich S, weid B, weyt PV I-199 1. FWSBPV: greenness] heat B; (and virtue) PV; (but) B; but] but B; (of) the moon FWB; (simultaneously) FWS; (herb) PV; (this) FW; takes] has FW, has received PV; (in man) B 2. Indication: For melancholy S, Against melancholy B

– FWSBPV: turbulent PV; 1 makes 2 and utters words…. PV; god] lord S; 1 seeing 2 airy Spirits W; occur BV; 1 with their 2 persuasions PV; 1 this 2 herb PV; flesh »his« to] and breast »his« B; (and to the heart) FW; »also« to the heart B; inualescat W; received S; despised W

3. FSBPV: cease F
4. F
5. Indication: fevers F

– FSBPV: But (and) B; (from fever and) S; (from fever and a) BPV; (by paralysis) SBPV; (e)vacuatur PV; eandem] Eidem F; ponet PV; simile PV

6. F: molorum humorem F

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7. FSBPV: (sic homo ille) SPV; (sic) 1 ad sensus suos 2 homo ille B
8. F
9. Indication: Paralisim S, Contra paralisim B

– FSBPV

10. F
11. F – Hymelsluzele W, Himelschluzela S, Hemelslussel B, Hymmelsloßel PV; also in B marginal: primula veris I-200 4–7 = 91, 8+9
12. FSBPV: (est) PV
13. F
14. FSBPV: (ipso) B (with corresponding gap); bad P
15. Indication: Scrofulas S, Contra scrofulas in the body of man B

– FSBPV: (also) B; (his) B; then before B

5. F
6. FSBPV: tail F; scrofularum] as scrofula B; then on B; fresh herb B; take and superpose B
7. FSBPV: 1 day 2 autem F; tritic(e)am PV; temperet (and) B; first PV; (predictam) BPV; mellitam] metallicam PV; daily S; novem] ix B; vanishes B
8. F
9. F – *huoflathdetha S, hufflatighe B, hufflatta PV
10. B – ackeleiam PV, acoleiam FS I-201 2, 3, 5 = C+C
11. FSBPV: (more) SBPV; (than cold) SBPV

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2. Indikation: Ad Iecur S, Contra dolorem iecuris ex diversis cibis inordinately taken B

– FSBPV (= C+C 219, 3–7): diverse foods PV; and] so »quod inde B; (inde) PV; (illius) F; radice BPV; (tantum) PV; »est et« in modicas B; incisions SPV; inscindat B

3. In BPV this and the next section are incorrectly in Chapter 217, 4 instead of the correct text there

– FSBPV (= C+C 219, 7–12): (Et) incisions PV; (in)cisiones B; sand B, sibula PV; aut] et PV; »instrumento« minuto instrumento V; perforate »et etiam de aliis herbis mus faciat« et »tunc« in »predicta« foramina (ista) B; Sed] et »sic« B, Sed »et« PV; »unius« nummi B; (illum) S; ramusculo] ramis oculo BPV; nut S; 1 intumuit 2 like beans…peas F; P swelled; this] this St

4. In B gibt es den Text an beiden Stellen in Variation (B und Bx)

– FSB*PV

5. F (= C+C 219, 12–18) 4 B: and put it on the liver and it will be better. 4 Bx: and thus the man who has pain in the liver will be cured.
6. F – *huoflatetha S, hufflatich B, hufflatta PV
7. dt. only C+C

– PV – mös F, müeß S, mös B, müs C+C – F – *huoflathethæ S, hufflatich B, hufflatta PV, minner huflathdecha C+C

3. PV – mos F, müeß S, müs B (queimal, vgl. App. A) C+C
4. conj. – huflathice F, minner huflathdecha C+C

– FC+C I-105a 1+2. PV: juice so! 3. PV: (whose) flesh V; califacta V 4–9. PV

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10. PV: apperit V
11. PV: habe(a)t P I-202
12. FSPV: (plus) SPV; (as hot) SPV
13. F: siccum > sucum korrigiert
14. Indikation : paralisis F, Paralisim S — FSPV: (fatigatur seu) FS; (con)tundat PV
15. F: sodore expellit F I-203
16. FSBPV: in sex habet B
17. F: vrtico F
18. Indikation : Vermes S, Contra carnem hominis vel pecoris quod vermes comedunt B — FSBPV: (aut) B; succo] zuco B; sal] sat P; carnes PV; (carnem) ledunt aut rodunt B; imponant PV
19. F
20. FSBPV: etc eas SBPV; mortificant PV
21. F
22. FS – *lazela B, Rasela PV
23. FP – razelæ S, *lazel B, rasele V
24. F — conj. – *sefan F

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I-204 1. FSBPV: (plus) SBPV; 1 is 2 hot B; (as cold) SBPV

2. Indikation: Scabiem S, Against deep scabies of the head B

– FSBPV: et] aut pravam B; et »cum hoc« scabiem B; (in)ungat PV; illius] scabei B; minuit »et depelit.« B 1. FSBPV

2. FSBPV I-205

3. FSBPV: Cardus S; (et sicca) BPV

4. Indikation: Ad uenenum S, Against venom B

– FSBPV: Sed homo qui] Si quis B; comederit aut biberit BPV; cardi] cardonis B, cardinis V; (et) radicem B; »simul« pulverizet B; (pulverem) istum] hoc (aut) B; (in) potu B; potu »suo« S; (sepe) PV; 1 expellit 2 ab eo 3 venenum F; (ab eo) B

3. Indikation: Contra orslechten B

– FSBPV: (Et) Si B; (suo) B; recentis B; »tunc« cum illo B; inungat S; sanabitur] curabitur B 3. PV – ursleth F, urschlechte S, vrslechten B (or- in der Indikation) I-206 1. FSBPV: Scamponia S, Champonia B, Scampina PV; (ac inutile) S; (quamlibet) S; 1 laborat 2 destructionem B

2. FBPV

3. FSBPV: cum medici »cum« B; volunt] solent FPV; scamphoniam S, scampinam PV; (frigore et) S; ab] in homine »et ab eo« B; (eam) PV; simpliciter B; (et non temperatam) S; (seu) ad comedendum SB; (ad) bibendum B; (in visceribus) S

4. FBPV

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I-207 In F there is a duplicate of this chapter after Chapter 198, the variants of which appear here with the abbreviation Fx 1. FBPV: (frigus) PV; etiam] tunc Fx

2. Indication: Contra paralisim B

– FBPV: malos] pravos Fx; (humores) qui etc PV; (in)iusto B; (a) frigore F; (ab) humiditate B; (in) paralisis F; paralisis B; insurgunt B 1. FFx – Hirczwurcz B, Hirceswurcz PV I-208 1. FPV: Nimphya P, Nimphia V

2. F

3. FPV: will benefit PV; will be beneficial PV I-209

4. FBPV: 1 cold 2 perfect B; has (and) PV; is born] grows BV; 1 to a man 2 to eat it F; to a man it is to a man B; it is this] itself that B; from it PV; (from) it] itself to taste it B

5. F – Kaczenzagel B, Caczenzagel PV I-210

6. FPV: paralyzes V

7. F

8. FPV: 1 brings 2 to a man F

9. F – Zugelinth PV

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I-211 1. FPV: is useful PV; its grows in the sun V; (sun….heat) P; (or….its) F; and] or PV; them PV 2. F 1. FV – Pfaffo P I-212 1. FPV: is a strong cold P; (but) F; (in) body (medicine) P, (in) body (medicine) V; (good or) P; (suitable) F; (eius) V 1. FPV(R-) I-213 1. FPV: (plus calida quam) PV; alius virtuosus F; (herbis) PV 1. FPV I-214 1. FPV: midicine F; hominis] herbis F; limosus] liuidus F 1. PV – dudelkolue F I-215 1. FPV: (plus) frigidus (quam calidum) PV; herba] herbula (est) P 2. F 1. F – Hartenauwe PV 2. F

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I-216 12 = C+C 1. FSPV: in PV folgt nach diesem Abschnitt der Abschnitt 217,4 2. FSPV: (sit) F; (habet) PV; radicis F; (accipiat et) S; hoc] hec P; chaldario S; (etiam) PV; this way 1 to himself 2 bath SP; faciat] paret S 3. FPV: dry] with earth juice F 4. FSPV: (lepre) PV; deo] Domino S 5. Indikation: To paralyze S – FSPV: But (and) PV 6. FPV: co(r)rodantur F; etc accipiat F 7. FSPV: salviam] saliva V; timi F; (et) in water S; (then) 1 hircinum 2 them S; hirczinum P; 1 hircinum sepum 2 them F; 1 sepum 2 hircinum] cervi V; 1 et bis….aruinæ 2 addat S; vetere P, vetre V 8. FPV 9. FSPV: (with him) S; inungat S 10. FPV: salvie] saliva V; (virtute) PV; cum (a) F; calorem hircini PV; humorum PV 11. FSPV: minuunt] curabitur S; (si) F, if] who S 12. Dieser Abschnitt ist inhaltlich ohne Bezug zu Kapitel 216, sein erster Teil ist wortidentisch mit dem ersten Teil von II-2,4 – FPV (= C+C 211, 10–14): PV of men; wet F; in the eye V 5. S – stechede F, stechede PV 7. in F steht über esule von späterer Hand: waledistel I-217 In BPV Textvertauschungen from Abschnitt 4! 1. FWBPV

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2. FWPV: 1 has 2 that is itch in the head of FW; scabies P 3. FWBPV: ei alias] he will cut it into pieces B (bereits Überleitung zu Kapitel 201, 3!); others PV 4. ab hier folgt in BPV fälschlich der Text von Kapitel 201, 3 f.; der hierher gehörige Text steht in PV im prigeräten Kapitel nach Abschnitt 1 – FWPV: (his) rot FW; his and] the same FPV; PV of pain; nor her F; (herbs) PV; (smear) FW; heat] blood W

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(Book two) Anmerkungen zu den Überschriften von Buch II 1. Von anderer Hand auf corresponding Freiraum. In addition to the secondary Seitenüberschrift ‘On the four elements and waters’. 2. Bei der Umgruppierung und Reduzierung der Bücher in S wurden die regulären Bücher II und IX zusammengefaßt als Buch I an

den Anfang gestellt (vgl. den Eintrag in S nach der Prefatio von Liber I). 3. In B sind die Flüsse (= Kap. 5-10) erst am Ende des Werkes nach Liber IX zu finden (vgl. die Vorbemerkung zu Kap. 5). II-1 1 = C+C 1. FWSBPV (= C+C 44,2-12): P fluids; infuses BPV; disposition [dispensation B; stars WP; (ir)rational PV; nor] and therefore PV; are diminished FWPV; (his) FW; nor therefore nor PV; are increased PV; but] but W; (grow with) BPV; of these] many B; (in themselves) FW; inc ipsis PV; ab(s)cisis B; (from) them egreditur] inciditur autc in se deficit S; (was) S; semperc permanet B, permaneat PV; in S ist hier III,59 anschlußen II-2 1,2,4,5,9-13 = C+C 1. FWSBPV (= C+C 44,22-23): saliente(s) B; (que) Omnes S; abluit S

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2. FW (= C+C 44,23-45,6): omni C+C, omnium F, tantum W; ac (etiam) W; immobilium C+C, mobilium FW; hunc] hic F; (air) W; (tribes) W; nothing] nor F; where] as F; (super)excellit W
3. FW
4. Indication: For bloodshot or watery eyes S, For eyes B – FWSBPV (= C+C 211,10-11, 14-24): eye PV; (eyes) of men B; some(qu)a PV; goes PV; (se) BPV; (de)super B; eyes »his« B; (now) PV; (in) ipsis B; »et« excites PV; (excites and) S; returns S; Linium V; »But also« linen (also) B; »in« frigida B; dips W; so] in B; cavet B; (interiorly) PV; cloth »circumliget« B; because] because B; sweet P; »and« eyes S, »and so« eyes B; makes B, makes V; (frigida aqua) »around« B; 1 istam 2 aquam FW; resuscitetur] restituetur PV; »And« because (for) B; ign(e)i PV; exspissatur] expessatur FPV; eandem pelliculam PV
5. Indication: Teeth F, Firmatura Dentium S – FWSBPV (= C+C 216,1-5): Who (autem) 1 vult 2 habere 3 sanos 4 dentes 5 et firmos B (der ganze Satz marginal); surgat P; sumat] putat W; modicam] mediam S, modicum P; (hour) PV; »suo« teneat BV; (qui) F; dentes suas PV; 1 est 2 suos S; (e)mollescat PV; 1 aqua 2 ipsa S; (aqua) PV; »suos« lavet W; crescit BPV; sed] et B
6. Indication: cum surgis de sompno dentes cum frigida aqua purga B – FWSBPV: Qui(a) PV; (by sleep) FW; sleep S; »ergo« with B; sumpno F, sleep S; »with« frigid B; (teeth) SPV, teeth »his« B; because] because S; (the teeth themselves) B; than] with B
7. FWS
8. FWSBPV: them] themselves fragility (makes) B
9. Indication: woman who suffers from menstruation at an unjust time B – FWSBPV (= C+C 232,22-25, 233,3-8); (But also) Woman B; time F, time »sometimes« B; 1 suffers 2 inordinately PV; (frigid) PV; 1 water 2 frigid S; dip W, dip P; 1 blood 2 flow W; »menstrual« blood B; »and then« then B; (all) PV; (their) FW; (of course) PV; legs] hair B; a(c in) chest S; »in« brachiis BPV; (iter) W; »etiam« ne multum B; fatigatur PV; (inde) PV; (idem) S; mouentur F; (Et) B; »in« bitter B; (ei) B; parant B

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10. FWSPV (= C+C 233,8-9): eum P
11. FWSBPV (= C+C 233,9-11): quatinus] ut B; »et« ut sanguinem B
12. FW (= C+C 46,8-14): »in« aliquam F; hoc] eodem W
13. In S ist dies der erste Satz des Kapitels I,183a – FWS (= C+C 46,14-15): (autem) S I-183a The numbering of the sections is based on the number in I,183
14. FWS: humidus »est« F; homini(s) 1 utilis 2 est S; in the following note of the Hss. FW, their Roman chapter numbers are based on a confused numbering. 1a. SBPV: Sal est] Quoniam vis et BPV; (quasi) sanguis B; »sed« inmoderate (vero) B; procella »aque« B
15. SPV: »et« maiorem PV 6a. SV 6b. SPV: precellit PV; comedat etiam (non) S
16. SPV: (in)moderate PV; (condimento sive) S 7a. Indication: Salis origo S – SBPV: (vi) humiditate PV; ideo(que) B; viribus] visceribus PV; inmoderato B, (in)moderate P
17. SPV: quia] quod P; requiruntur P; (tunc) PV; et] ut sitim S; extinguish S

18. SPV: Loch S
19. SPV: extinguish P II-3
20. Indication: de Mari F

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– FWSBPV: flumina] fluuia PV; Quedam »autem« SB; (in) impetu PV; que(dam in) procellis BPV; eramentorum] elementorum W; irrugosa W, rigosa SV; temperata est] sunt B II-4 1. Indication: de See F – FWSBPV: Se] Sed B (obne Absatz ans vorherheit Kapitel anschluss); (Se) De PV (D- als Initiale); (de) S; (oritur) BPV; (et) fundus B; sordi(d)antur PV; surgit et »etiam« B; Aqua »vero« B; cruda] cenda P; Sed] Et B; (facit) et] vel B; lavet P; sed »tamen« B; id(em) S; »scilicet« piscium B; mare B; exeunt] extunc V; salsigene P; fundius F; pingwa B, pigwes PV 1. W – See F (also in the indication), See S, *Sed B, () PV – WPV – see F, See S, see scilicet maris B II-5 In the text part of B, the following six chapters on the rivers are located right at the end of the work on metals (Liber IX) under the heading 'Nota de aquis et eorum piscibus', followed by 17 pages with foreign text. 1. Indication: De reno F – FWSBPV: Benus V (B-wrong initial); Rhenvs (from the sea) S; sea V; (in) impetu SPV; ideoque] and S, and therefore B, ideo(que) PV; lucidus (is) PV; (per) S; (etiam) WB; eo W; eramentsa reperiuntur B; quoniam] quando B; sea V; (in) impetu PV; igitur aliquantum B; aspera W; lyxiua S, laxiuia B, lyxiuia PV; sumptus B; lividos] lucidos PV 2. FWSB: But] Quod B 3. FWSBPV: »then« raw B; »eius aqua« sumpta S, sumptu B; homines (sanum) FW; exulcerat] exuberat »et gruat« B; (non) PV; invenitur W; purgat PV; Quapropter] denique S; cum cibus (with) S; sic »ipsum« cibum SPV; (But) tamen] Item B; (eadem) aqua] kidney B; (in) potibus FW; (si) caro B; bathe B; washing] lotion (face) B; »then« with B, with V; swollen »makes« PV; de-

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stortam (reddit) et] aut PV; parat] facit PV; (Ac etiam) Carnes B; (quito) W; eius(dem) B; (fluminis) BPV; (ad comedendum) B; come(den)dum F; sani (sunt) PV; 1 quia … purgati sunt 2 sani sunt F (teilweise Abschnitt 4) 4. FW 5. FWSBPV II-6 1. Indication: de mogo F

– FWSBPV: Mogonus B, Moginus V; tardus (est) B; faciliter PV; (etiam) B; eius(dem fluvii) B; fluvii] fluminis PV; Aqua veror B; (cutem et) W; carnem veius B; levem] lenem F (leuem und lenem in den Hss. sonst kaum unterscheidbar); red(d)it P; (also) B; eo BPV; reddat P; (And) Pisces B; captured S; his(them) B; (not) BPV; in] inde WPV; (she) PV; therefore BPV; (and his flesh) can last. B; dura(t) P, dura vest. V

1. nur B II-7
2. Indikation; de donouwa F

– FWSBPV: aspera (est) B; (ad) potum B; non est bona seu sana V; vet cutem B; (propter asperitatem suam) B; nimis nigram BPV; but cute] not yet B 2. FWSBPV: prepare] make W 3. FWSBPV: (the same) B

1. WS – Dûnoûwa F (donouwa in der Indikation), Dannauwia B, Donauwia PV II-8
2. Indikation: De Mosella F

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– FWSBPV: Mossela PV; flow] come out B, (flow) PV; clear (is) FSPV; (and) turbulent PV; limosa] liuosa FS; (also) B II-9 1. Indikation: De Na F – FWSBPV: sordidis < sordibus W, sordibus BP, surdibus V; (ef)fluunt W; riuili W, riuoli B; (in its course) B; impetu »et« B; corpore BPV; currit] fluit FW, currit »et fluit« B; 1 cessat 2 cito B 2. FSBPV: littus BV; edit] will be F; (And) Skin SB; viscera »hominis sumpta« B; torpor »iusdem aqua et« B, turpor P 3. FWSBPV: (eius) B; (sint) B; 1 sunt 2 et sani W 4. FSBPV: quia] Et PV; (eadem) B; cur(rit) B 5. FWSBPV: etiam] ipsi W; (etiam pisces) B; 1 pisces 2 etiam PV; (in ea) stables W; quia] et B; inveniuntur PV 1. F (also in the indication) WSPV – Nahe B; in F beruht ein

nachträgliches c (Na c) auf irrtimlicher Korrektur von folgendem orit ur > contra – FWS(N-) – na a B, *omnia P,* na a V II-10 1. Indication: De glano F – FWSBPV: (et) aqua (eius aliquantum) B; 1 est 2 et sana B; (et) ad potus B; (et) ad balnea S; (et) ad 1 lavandum 2 faciem B; »unde« pisces B; (quoque) WB; (diu) B; eiusdem] ipsius W; arena(que) WB, arena quoque PV; eius] eiusdem F; 1 est] et sana P 2. FWBPV: ut] et P; fluvius »autem« B 1. FW – Glan SBPV 2. FWBPV – FWP(N-)V – nahe B

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– F – *husendorp W, bussendorff B, Busendorff P,* Rossendorff V II-11 1 = C+C In B bilden die Kapitel 11, 13, 14, 12 einen fortlaufenden Komplex. 1. FWSBPV (= C+C 54, 15, 20-25): est] et B; 1 frigida 2 est S; (namque) B; (his) B; lower and inner B; (it is warm) PV; of coldness and dryness B; split(re)tur F; and] as above PV; 1 strength his 2 then W; and in coldness B; 1 above the earth 2 sun B; sterile P; under] above the earth PV; earth(m) W; his] his B, his P; could V; it PV; with B; grass] sprouts F 2. Indication: Earth's color is different S – FWSBPV: that is] and the same B, the same PV; (And) Earth S; that pale SPV; 1 and sandy 2 is W; 1 thick 2 drops B; (h)ac PV; (this thick) B; from] and itself B; this not] itself but V; fruit bears P; that(m) breeds FW; brings] takes away PV; But] and SBPV; (But) Earth does not B; brings] brings W; who] that P; perfect] defect B, progress PV; (per)venire F II-12 6 = III-58,14 In PV is the order of Chapter 13, 14, 12 1. FWBPV: (true) PV; 1 neither black 2 nor white B; undergreen (is) PV; someone B; go]: fall B 2. Indication: If someone in the body is weak like a halczer B – FWBPV: in the body WB; then another B; and left BPV; his] his W; earth(m) PV; him PV; this] that B; (his) is taken away B; as] and B, as far as PV 3. FWB: of] that B

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4. FWBPV: as] and PV; receive BPV; (with) B; of] his PV; is placed >then B; this] that (N.) B; receive (and) PV; 1 est 2 deus W; est in secula seculorum Amen B; (sic) B; triduum >faciat.B
5. FW: permittitur W
6. FW (= III-53,14): scrophulas W (in both places); yrcino sepo W; scrophule W
7. FW: yrcinum sepum W
8. FW / B (also in the indication) PV II-13 2 = C+C In F, section 2 is written twice behind each other; the first version has four variants, which are noted here with Fx
9. FWSBPV: perfectum] profectum V; (profert) PV; perfectum] profectum V; picmentis F; quorundam S; putredinem] post triduum S; evacuat minuit. W
10. FW (= C+C 212,15-213,5): yris W; precave(n)s Fx; calorem] torporem Fx; in] not (self) W; C+C would be inflamed, Fx would be inflamed, FW would be inflamed; to them] Fx II-14
11. FWSBPV: PV is cold and dry; 1 and dry 2 is B; velliribus S, vell(er)ibus PV
12. FWPV – Crete S; *crude B Anmerkung: Im Explicit von W ist das letzte Wort im Mittelteil geschwärzt. Mit der Emendatio 'fluminibus' entspräche es aber dem Incipit von W am Beginn von Book II Vorausgehen hier in W allerdings die eingeschobenen Kapitel 0.1, 0.2 und 0.4 von Liber III, duend derer die Schwärzung bedingt sein könnte.

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(The third book) (Preface) Eine Buchzählung fehlt in den Handschriften. Die folgende, nicht so genannte Prefatio schließt mit Initiale in FWPV unmittelbar an den prigeräten Text an. In W, the chapter number XIIII is incorrectly placed before it. In B, the text of the Preface is placed only after the register and 21 lines with foreign text. Only the early printing S has the following preface: Physicae S. Hildegardis Lib. III. De naturis et effectibus Arborum, Arbustorum, et Fruticum, fructumque eorundem. Arborum discretio in genere. Cap. I 1. FWSBPV: 1 Arbores 2 omnes S; etc herbe S; 1 sunt 2 aliis S; sunt] scilicet V 2. FWBPV: (in se tenent) B; tenent] habent V 3. FWSBPV: (Nam domestice) Arbores B; (domestice) PPV; (and fertile

PV; turning 4. FWS*B: (they are) B 5. FWS*BV 6. FWSBPV: (as others do) S; they do BV; (with trees) B 7. BSPV 8. FWSB: (but also wood) B; (and they grow) WB; so (as) FW; (it grows) B; (the same) S; the same] then B; loss sujj B; in F folgt obne Absatz detrementum sujj B; und Zählung der Text von 0.1, 0.2 und 0.4, erst dann folgt in beiden das Register.

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Erläuterungen zum Register In WF sind die als 0.1-0.6 gezählten Kapitel kein Engelstät des Registers, sondern gehören zum secundaryen Zusatztext. Irre Verortung in den beiden Handschriften ist vermerkt im Vorspann der Kapitel. Im Nachbinein angeregt wurden sie (außer 0.1 und 0.6) sicherlich durch das apprehensive Kapitel 'De arboribus aromaticis' im Summarium Heinrici beider Fassungen. S hat die Reihe noch übernahme durch die Herübernahme dreier Kapitel aus Liber I. Die weiteren Kapitel in S (rechte Spalte der Tabelle) wurden austrenheit umgruppiert, was in eckigen Klammern angegenheit ist. Umgekehrt ist dies aber auch in der ersten Spalte der vier authenticen Handschriften rechts zusammen mit der ebenfalls umgestellten Seihnungen der Kapitel in der Hs. B (mittlere Spalte) vermerkt. In den Textzeugen BS gibt es keine fortlaufende Kapitelzählung, deshalb stehen diese Zahlen in runden Klammern. In S wurden auf der Kapitel (10) die ablativischen Titel mit 'De …' nicht fortgeführt, sondern die corresponding Nominative angesetzt. Am Ende des Registers sind die drei letzten Kapitel 56-58 der ersten Spalte, including des Dublettenkapitels 5a, keine Enstalstite des Handschriftenregisters mehr. On Hs. B hat dagegen das Kapitel 57 als letztes noch im Register, 5a und 58 jedoch ebenfalls nicht. III-0.1 In F und W ist dieser Text Erstält der Prefatio nach deren Abschnitt 8, in S ist dies nach Kap. 1 (Preface) you give Kap. 2; allerdings nur mit dem ersten Abschnitt 1. FWS: de] from W, in S; his (that tree) S; coaptantur] agree S; in S folgt weiterer Text aus Buch I, 21 2. FW 1. lat. F/ dt. W III-0.2 In F folgt dieser Text nach dem Register in der Reihung 02-05, in W ist er noch der Prefatio integrated, in S gehört er zu Kap. 8. 1. in B ist dies ein marginaler Eintag zu I, 176

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– FWSB: is > and …(?)… means F (das mittlere Wort ausradiert), est >et W (es folgt Abschnitt 2), in S folgt weiterer Text aus Buch I, 176. 2. FW: scrofula W; corrodes < corrodes F; the leaves of it (them) W; scrofula W; scrophule W III-0.3 In F folgt dieser Text dem voorgehen, in W fehlt er; in S steht das Kap. I, 177 zwar an hiesiger Stelle, der Wortlaut ist aber der von I, 177 (sieh dort) 1. F 1. F - F III-0.4 In W steht dieser Text an letzter Stelle hinter der Prefatio nach 0.1 und 0.2; in S gehört der erste Abschnitt zu dortigem Kap. 5, das übrige gehört zu I, 178. 1. in B steht dieser Satz bei I, 178 als Marginalie, in W nach I, 178,13 als Dublette des hiesigen. – FWSB: (Balsamus scilicet) Arbor SB; riuulus F, rimulas S; (balsamen) B; in S further text from Book I, 178. 2. FW: Si] sed homo F; vires] uiros F; malos (humores) F; sensum suum W 3. F 4. FW: aque F 5. F 6. FW: (etiam) vermis W 7. F 8. FW: vermes W 9. F 10. FW: morientur W; (sic idem) homo xille W

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1. FW – balsamum S, ( ) B III-0.5 The whole chapter in W as a marginal entry with smaller writing links next to the end of Chap. 1 (Affoldra); in S is this Chap. 6.
2. FWS: aloe S
3. FW: homini F
4. FWS: »Homo« qui S; [1]in stomacho suo [2]habet S; »et« in Stomach W
5. FW: »takes or« puts W
6. FWS: (if any) who S; (someone) who W; daily or tertian or quarterly S; (prefaced) with wood "this" St
7. FW

8. FWS: he will be healed] S. will be improved
9. FW III-0.6 In F ist dieses Kapitel im Kap. 1 (Affoldra) nach dem Abschnitt 20 eingeschoben mit der Überschrift von anderer Hand ‘de breishit’, in W steht es am unteren Seitenrand in kleinerer Schrift (wie 0.5) enführung des Anfangs von Kap. 2 (Pyrus).
10. FW: brechit W, breishit F (b- könnte auch h- sein; motlicher handelt es sich um hebräisch bresith ‘Genesis’ – vgl. Summarium Heinrici XI, B 1, beide Fassungen; W; wine added W; (work) W; [1]drank [2]sepe W III-1
11. FWSBPV
12. FWBPV: (of course) B; flowed away PV

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3. Indication: against the darkness of the eyes WPV, To the darkness of the eyes SFWSBPV: (be) B; who] if PV; whatever B; (whatever way) S; (receive) S; 1 illex in the spring time 2 receive] receive B; etx in the spring PV; (leaves) FW; (leaves of this tree) S; 1 this 2 tree B; this] his PV
4. FWBPV: eruption PV; spring time B; 1 corrupt and give birth to 2 offspring B
5. FWS*BPV: their B; (add) B; (re)put B; (when he goes to sleep) B
6. FWBPV: crush W; effluents) B; moderately sprinkles BPV
7. FBPV: (his) B; constricts B
8. FWBPV: sicx dormiat PV
9. FWSBPV: (and drives away the darkness of the eyes) S
10. FWS*PV: eruptions PV; ramusculum] renasculum PV; iron abcisionis erumpe PV; (new) PV; (ab)ruptione F, eruptione PV
11. FW 2 PV: iam] ibi PV; humiditatis] dampitatis PV; ibi] in ea W, (ibi) PV; senserit W; cu(l)tello F; eruptionem PV; minibus W; corrigeam V; in eodem loco zweimal F; constricting W; profunde F
12. FW 3 SPV: (then) S; (eam) ponat S; ut] quatenu S; sap] fructum PV; (quem de arbore … tanto) S; (de) ramo PV
13. FW 1 : in] etiam W; (adhering to its roots) W; same roots F; heat (of its own) F
14. Indication: against renal pain FWPV, Paralysis S

— FWSPV: and] or PV, or (in) S; ibix to naked PV

15. FWPV: in] to PV
16. FWSPV: (sic) S
17. FW: Therefore] For W
18. Indication: against spleen disease and emigration F, against spleen and emigration W, against spleen disease and epigrane PV, against liver disease spleen stomach B

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– FWBPV: And who … spleen] Who hurts in liver in spleen B; (of) emigration V; eruptions PV; them B; (at night) B; (head … ungat) PV; (in head) W 19. FW: (e)ruptions F; heat F; (et) both 1 cold 2 and 3 warm W 20. Indication: against pain in the scapula FWPV, against pain in the scapula and abdomen B

– FWS*BPV: (Et) In B; verni PV; 1 prefate arboris 2 radicem PV; est] sunt W; aut c in scapulis PV; (in) loden B; aut c ita calidum atterra ad c locum B; calidam S; in F follows here as an insert Chapter 0.6

21. FWBPV: grow PV; grossessere F, grossere B, groscessere P, groscescere V; (begin) B; ipsius] istius B; (in) fructus illius W; in] is ramis est B
22. FWSPV: istius] illius PV; 1 arboris 2 istius S; lenis] levis WP
23. FWPV: (quia) W, quia] quod PV; dum] cum W; (ipsi) V; 1 debiles 2 ipsi P

24. FWB*PV
25. FWSB*PV: Sed c cocta PV
26. FWS*B*PV: (h)yeme W
27. FWS*BPV: (tunc et) B; (and) for the sick PV
28. FW
29. W 5 S: let him beat the leaves, and to this juice add drops of the vine in equal measure: and when he lies down at night, let him anoint his eyelids and eyes, taking care not to touch the inside of his eyes:

10 S: But also when the first eruptions of the flowers of the same tree proceed, a man breaks off one twig without an ablation knife, and draws a new strap of deerskin on the very rupture here and there, so that it becomes wet with its juice, 20 S: Let a man also in the spring time heat the earth that is around the root of the same tree by fire, and place it warm on the place where it hurts and he will get better. 24 B: marginal: fresh raw apples are good for healthy people to some extent

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25 B: Roasted or cooked are beneficial for both healthy and sick people. 26 B: Also in winter when they grow old and have their bark pulled back 26+27 S: and also in winter when they have their bark pulled back, they are healthy when raw. 1. FW – Affaldra PV / lat. S (-vs) – That's bad for B 10. FW – waste PV – FW – ceppini PV, ( ) S (= first eruptions (flowers S)) 11. FP – hake W, hace V (= cut) 14. F – gith W, goit PV, paralysis S – W – lankin F / PV, ilia S 15. W – affoltra F, dappadra PV 18. F – ceppin WB, ceppin PV (= first eruptions) – FW – affuldra PV, affuldra B – W – good oil F, good oil PV, good oil B 20. FW – lenden BPV 23. FPV – quekent W (= they grow) III-2 7-9,35-37=PaA 190; 11-19=PaA 188 In B vorausgebend zwei Zeilen fremder Text. 1. FWSBPVb: (more) S; (is) Bb; 1 quam calida 2 est PV; (quam calida) S 2. FWSBPV: (et tam gravis) S; (est) S; affoldra malic F, pomi id est affuldere B; ad pulmonem] et pulmo PV 3. FWBPV: 1 est 2 ac (etiam) magis nociuum B; nocivus PV 4. FWB: pyrus W; 1 est 2 et etiam magis nociuum B 5. FWBPV : malus vel pomus B 6. FWPVb : (et) 1 eius 2 folia et sap b; valet PV; aliquantulum Wb

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7. Indikation: Contra asma FWb, contra dempheid in pectore et pulmone B, Pectus pulmonem S – FW 3 SBPVb: (ergo) SBb; (in) pectore PV; et] aut B; (in) lung PVb; hurt] hurt b; (hurt or) FSB; or] that is PVb; 1 viscum 2 pears S, 1 mistel 2 pears b; (take) P; (take and him) S; (him) powdered b; (this powder) B; (this powder another) S; (of) B; licorice F, laquiricio W, licorice B, liquiricia b
8. FW 4 S: (of course) S
9. FW 5 SBPVb: (it) BS; fasting b; (him) WSB; often b; (in the chest and in the lung) SB; and] or PV
10. F: tree] ardore F; calorem] colorem F; licorice F
11. Indication: Contra paralisim F, Paralisim S – FSPVb*: But »et S; (eundem) S
12. F
13. FSPV: inscisum S, inscissum PV
14. F
15. FSPV: cervino sepo PV
16. F: admedietur F
17. FSPV: duas PV; fisco FPV; (ad ignem modice) S
18. F
19. FS: fisci F; (cervini) S; unguentem S
20. F: fisci F
21. Indikation: pear raw is not good B – FW 6 SBPVb*: (autem) W; (piri) PV; gravis »est PV; (et) ponderosus B; et si … comederit] Pear raw is not good B; (emigraneam … atque) S; capite (eius) B; (in)

pectore P, (in) pectori V; eius] illius S; »eum facit B
22. FW 7 PVb: (iecor) PV; pulmo] in pulmone PV, palmo b; (to himself) PVb
23. FW 8 PVb*: they say PV; liver PV; (about) V; sinder »plumbik PV; (and or) as PV

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24. FW 9 SB*PVb: (ideo) S; 1 multotiens 2 in pulmone 3 et 4 (in) liver, 5 fiunt 6 index magne infirmitates. b; (multotiens) S; magnas S; fiunt] sæpissime gignit. S
25. FW 10 PV: plenius (sit) PV; anhelitus] alitus F, aliuius W; ipsi(us) W; illum PV; anhelitum] hanelitum F; difficiliter W; eius] suo W; ex hoc P; 1 sometimes 2 from this V
26. FPV: she F
27. FPVb: And xpirax (ideo etiam) b
28. FPV: (in) V
29. Indikation: this way he should eat B — FW 11 SBPVb: (Wherefore) He who 1 wlt 2 pears eat B; it PV; it xprius B; 1 in water 2 it S; cook] put PV; (are) B; roasted BPV
30. FW 12 SBPVb: 1 water 2 calida b; juice of pears B; 1 is 2 in them b; velux P; (roasting) V; express PV
31. FW 13 SBPVb: And he who pira] Pira autem S; 1 aliquantum 2 eatentem S; gravat PV; (in it) S; 1 perquirendo 2 in it B; 1 minuit 2 perquirendo PV; (minuunt) S
32. FW 14 BPVb: ipso] eo W
33. FW 15 SBPVb
34. in B as marginal addition — FW 16 BPVb: (autem) B; faciliter BPV; et xergo B; (secum) B; 1 non 2 secum V; auferuntur P, auferuntur xam bene sicud pirax B
35. Indication: electuarium de piris F (see also the introductory note to the next chapter); Electuarium de piris contra emigraneam W — FW 17 S*BPVb: (autem) B, autem] ergo b; inscinde B, inscide b; earum PV; (tunc) B; (et confringe) FW, ut confringe B; ut fiant] quod fiunt P, xic quod fiunt V; (sicut) B, (sic)ut V
36. FW 18 SBPVb: laquiricii WB (an beiden Stellen)
37. FW 19 BPVb: vel] et B; xtunc accipe B; feni(culi) W (am Seitenrand)
38. FW 20 S*BPVb: hec xsimul B; melle b; confactum b; movendo conmisce] conmiscendo mou(i)t (id est) W; (id est zedrif) Bb
39. FW 21 BPVb: ita] ipsa PV; pixide(m) b

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40. FW 22 SBPVb: cotidie W, quotidie S; cocleare P; 1 unum 2 cocleare B, 1 unum 2 cocliare V; 1 unum paruum 2 coclear 3 capiat b; comedat S; »quando« pransus »est« b; cocliaria BV; spoons »capiunt« 1 take 2 And at night »when you go to bed« how much three spoons b; (in bed how much) S; bed »when you want to go to sleep« B; (scoop) S, spoons V; (take) BPV
41. Indication: Precious electuarium against emigraneam and asthma Wb. In F the marginal die is at the beginning of Kap. 3 — FW 23 SBPVb: (is) b; 1 electuarium 2 is (best and) more precious (than gold) S; useful PV
42. FW 24 BPVb: emigraneam »from the head« B; (which raw pears) b; men prepare] from eating pears eaten b; prepare] make »all« B; (and) B; (all pestem and) PV; 1 are 2 in man B; purgant W; ut] and P; excrement is purged »and cleansed« B
43. FW 1 : (also) W; to] and to expel F; (but) F; disposes] twice places F; (and invincible) W
44. F
45. FW 2 : (in some part) W; Liquorice F; Liquorice W; (having a sweet taste) W; (bad) humors] them W; but sharp juice] but with its sharpness (has … all) W; also … mild] but all this sweet W; (having good

and) W; (which has good heat) W; (as aforesaid) W; 1 humors 2 bad W 11 b: And the same is valid against arthritic with some tempering. 21 b: And the fruit of the pear is difficult to digest because it is heavy and ponderous, raw and often eaten, it prepares migraine and constricts the chest, that is, it is demphet. 23 b: and in hijs crebrum fit inde humus stony siculosus siculos siculos in dulcio 24 B: et plura nociua prepara. 35 S: Homo autem pears insidat, et cores eorum abijciat, et ea in aqua fortiter cauquat et crunciat, ut quasi pulvis fiant: et postea 38 S: puluerizet, et proijciat pulueres istos in mel modice hevecatum, adda aforesaid pears, et conmistere fortiter mouvendo,

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1. dt. nur in PV
2. F – affoldren W, affuldere B, affaldre PV, mali S
3. dt. nur in PVb
4. FWSPV – dempich est B, demphet ist b

– FW – birbaumes P(B-)V, birbaums B, piri Sb

– BPVb – *mustel W,* mustel viscum F ; with St

11. conj. – gith F, gicht PV, paralysis S

– PV – viscum *mustel F

21. FW – smoke S/PV/B/b (= tightens the chest)
22. FP – synder WV, stony humor b

– FWP – winsteyn V, tartar in barrel b

26. FPV
27. FW – brij B/P – brimuß V, dust S, pulse b
28. FW – berwurtz BPV, berwurtz S, berwurtz b

– FWBPVb – galange St

– FW – berwurtz BPV, beruurtz S, berwurtz b

– FWBPVb – galange St

– PV – peffercruit FW, peffercruit Bb; peppercorn S

37. FW – berwurcz BPV, berwurtz b
38. FW – zutribe PV, () Bb (= conmisce)
39. FW – dumphedinen PV, vitium pectoris id est dumphenden b/B
40. conj. – *bevorz F,* biuuz W
41. FW

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III-3 8+10 = PaA 188 1. In F on the next column opposite a second indication of Chap. II-35, misplaced here: electuarium pretiosum contra emigraneam et alia.

– FWSBPV 2. FWBPV: foliis xeius BPV; 1 et calor 2 est B; emittit] De missitt B 3. FW 2 BPV: inciperit B, incipit PV; bitterness xeius B 4. FW 4 BPV: 1 grew 2 in nucleus B 5. FW 5 PV: remanent] manens W; faciunt] incipiunt V 6. FW 6 BPV: (et) maturity B; fruit P; fruit PV; 1 non valent 2 amplius V; in fruit] in force B 7. FW 8 BPV: eruption PV; (in)mature W; nundum W; 1 comedi 2 non(dum) PV 8. Indication: Ad uermem S, contra vermes capitis B (darauf ebenfalls marginal die Textdublette: Vbi maden vel alii vermes crescunt) – FW 9 S*BPV: eiusdem] illius B; in locum illum] et illum locum illum B; aut] et B; (in eo) B; eo] homine V; (facies) B, fac(ies) PV; et vermes cuiuscumque generis morientur B 9. FW 1 : 1 succi 2 eiusdem W; and as if W; a warrior (is) W 10. Indication: for killing worms F – FSBPV: But (and) S; (But and) If B; your] man's S, (your) B; (take) S; (leaves) peaches S; (in) them] his B; ripen B; (and this) S; this BV; (hot) S; pulverizet S; 1 this] him 2 powder (or) B; ove FB; (or in moderate cooked flour) S; (flour … in your stomach) B; eat S; (worms in your stomach) S 11. FW 3 : on] as W; of the same F 12. F 13. Indication: ointment for leprosy WP, ointment against leprosy V, Leprosy S, against recent leprosy B – FW 11 SBPV: (And) In that man (now) B; 1 leprosy 2 now S; (express and him) old arvine S; (him) W; 1 aruinam 2 old B

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14. FW 12 BPV: (with) B; 1 in him 2 new V; (in him) FW, in her B
15. FW 13 SBPV: 1 se 2 iuxta ignem PV; perungat S; (et hoc sepe faciat) W; (hoc) se(pe) F; (sine dubio) S; (nisi deus nolit) SB
16. FW 26 : (fortis) W; eius(dem suci) W; (et malam coagulationem) W
17. Indikation: contra paralisim W, contra arteticam PV, Paralisim S

– FW 14 SPV: (est accipiat) S; radicem WS; (eius) S; (et eam) ad ignem (ut lapides) S; accendant PV; (sic) S; eis[illa S; balniet F; bathe in a roasted bath] make a roasted bath SPV

18. FW 15 PV: in a bath it is PV; (water) PV
19. FW 16 SPV: so »sex PV, so »sæpex S; bath F, bathe V: and »sic gith W
20. FW 17 PV: 1 wanted 2 and break PV
21. FW 18 SPV
22. FW 19 PV: first PV
23. FW 7
24. Indication: against excess phlegm FPV

– FSPV: (But) And PV; much P; phlegm S; nut SV; cut off S; cut off PV; fungus[stem PV; (other) PV; a little] a little S; a little] a little S; (so by a cloth) cultivate S; (and spits out) S

25. F
26. Indication: against tinea FPV, Scabies S

– FS*BPV: (And) Who B; 1 in the head has 2 grint F; (take) B; bark [skin PV; (on) shell PV; test B; (ulcers that is on) B; (his) B; of the same] PV; (of the same skin juice) B; swell PV; as] neither B, and PV

27. FW 10
28. FW 21 S*B*PV: (or recent) FW; easily PV
29. FW 20 : 1 tree 2 bitter W; therefore] self W
30. FW 22 SBPV: but yet] attamen S; (But) 1 healthy 2 yet B; (men) S

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31. FW 23 SPV: infirmam (autem) F; 1 aliquantum 2 ab eis S; (aliquantum) PV
32. Indikation: De oleo nucum B – FW 24 SBPV: (autem) B; 1 pingwes 2 carnes 3 parat] facit 4 comedentis B; comedentium PV; parat] facit PV; eius] hominis B, (eius) S; (facit) SPV; 1 phlegm 2 ab eis B; (ab eo) phlegm index S

33. FW 25 B*PV (tam) W; (quam sani) FW; illud conmestum PV; pectus index PV 8 S: Homo enim folia eisusdem arboris cum freshia sunt accipit, et sap eorum in locum ubi vermis hominis ate: et hoc sæpe facit, et moritur. 26 S: And he who has a deep and bad scab on his head: let him express the juice from the outer shell of a walnut which is on the shell, on the ulcers, and when the skin swells from the bitterness of the juice, let him soon anoint it with olive oil: and do this often, and the scab will be cleansed. 28 S: But walnuts, whether raw or old, excite fevers in a man who has eaten much of them. 28 B: Walnuts, whether raw or old, easily excite fevers in a man who has eaten much of them. 33 B: and because the chest of a man is filled with saliva, that is, shym , yet both healthy and sick people can tolerate it, Sick people have a somewhat Dempheidic chest.
34. dt. nur PV – Nut S
35. F – *stamine W/PV (stipe), B (stirpe)
36. F – *stamine W/PV
37. conj. – nuzboumes F, nußbaumes W, nußbaumes BPV
38. FWBPV

- only B

10. F – nußbaum PV, nut SB – F – suffen PV, suphone B, sorbicio S
11. conj. – uergithiget F, uergischtiget ist W (Tilgungspunkt unter s unsicher), virgichtiget PV, a paralysis fatigues S
12. conj. – gith FW, goit PV, paralysis S

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22. F – gith W, gicht PV
23. PV – pefferkraut F, pefferkraut S
24. conj. – peffercruit F

– conj. – peffercruit F

26. FPV – grynt B, scabiem S

– FBPV – ( ) S – F – baumoleo BPV, oleo olivæ S – FP – grynt B, scabies S, ( ) V

28. FWPV – febres BS
29. F – slim WPV, slym B (= livore)

– FWPV – Dempheid B III-4 1. FWSBPV: plus … calida] calidus est S; (est) B; (quam calida) PV 2. FWBPV: 1 inutilis 2 est 3 et 4 interdum 5 utilis PV; (et interdum inutilis) FW 3. FWSBPV: 1 est 2 et siccus B; juice P; (est) S 4. FWBPV: 1 habet 2 in se B 5. FWSBPV: cum] tantum V; (hominem) S; crudum B; (non) S; nocet] ledit SPV, ledit nec eic nocet B; cooked comentus PV; aut] et W; etc infirmo F; (infirm and healthy) S 6. Indication: Contra artheticam W, Contra artheticam PV

– FWPV: aut] et P; contundit W; destitute] destruit F

7. FW
8. Indication: contra salive superfluitatem FWPV, contra rheumam salivam B

– FWSBPV: (And) Qui BS; sic ipsum S; 1 cooked 2 fructum B; comederit (and) S

9. FWBPV

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10. Indication: Vlcera S, ad ulcera B – FWS*BPV: (Sed) Vbi B; (aliqua) BPV; (aut) W; fetidas PV; xtunc eundem B
11. FWBPV
12. FWS 2 BPV: 1 illa 2 ulcera W; ulcers (that) x or stench is B; will be cured BPV
13. FWS 1 : (scilicet) S; 1 third 2 his S; (and according to the third part of the millefolium) W
14. FW: his] whole F; passing W 10 S: If there are also ulcers in a man: the man cooks the same fruit, or eats it, and
15. conj. – Quettenboim F, Quittenboum W, Quittenbaum PV (QV-)/ lat. S (QV-, -vs) – cottanus F (as secondary heading), Quotanus quyedebaum B
16. conj. – githich ist W/V – virgichtiget est P, paraleticus ēt (?) F (auf Raza?) – conj. – gith W, gicht PV, paraletiam F (auf Raza?) III-5 4 = PaA 190; 36 = C+C From sections 10-12 there is a second version (5a) with German words before Chapter 58.
17. Indication: Against diverse spots in the body or in the face B – FWSBPV: (plus) S, plus] more PV; (est) WB
18. FWBPV: aliquid] aliud PV; aliquam x humiditatem in se habet (et similitudinem) envidie (in se habet) B; vtilis B; fructus x est W; de] in PV; (in) firmitatibus B; spots x in the face or elsewhere 1 in the body (suo) 2 velud ung B; eisudem] ipsius B; maturescat BPV; (et) eandem B; juice F; (eius) B; (illi) B; acceti V; istorum] illorum BV; x bad spots BPV; (suo) B; (usque) W
19. FW: extingit F; easdem] eiusdem W; eua(ne)scere F; beauty F

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4. Indication: Against stench breath F(breath)W, Against breath smell PV, Against fetid breath B, Halitum foetentem S – FWS 2 BPV: (And) Whose 1 (badly) stinks 2 breath B; breath F, breath S; (receive) S, receive B; bad leaves PV; (and she) S; (then) B; (then also receive) S; licorice WB; and so … dinner] and after food S; dinner (and) W; make] make B; (and) at night W; breath F, breath S; his] his S; smelly P, smelly and healthy B; reddit BSPV
5. FWBPV: head] body PV; (a) chest PV
6. FW 3 : laquiricii W
7. F
8. Indication: Against worms F, Against worms PV, Against vermiculites growing in the belly or stomach B, Against worms S – FS 3 BPV: (But and) Who B; But (and) PV; (minuti) PV; add V; 1 bistantum … persici 2 addat S; bis queimal B; sumpto B; sumpta cum iam] idque fiat cum arbor S; (in) nova B; (bono et) 1 vino 2 puro B; tunc ieiunus B; noctem cum dormitum vadit B; (vinum hoc colatum) SBPV; se(pe) B; (in eo) B; dientur vbique in corpore B
9. FW 5
10. FW 6 S 4 : (utriusque) F; (contra) paralisim S; (accipiat) S; balsamitum FW; basilicam S; pondus] tertiam partem S; (and herbs) S; (a)which F; (go with the same water) 1 strongly twisting 2 through a cloth S; (take) S; yrcini W; 1 third part 2 of it S; (and then allow to cool) S; be S; from(there with) W; (on the side) 1 anoint 2 where it hurts W; where it hurts] hurts S
11. F
12. FW 7 S 5
13. F
14. Indication: not worth eating the fruit of the persi(ci) B – FW 1 S 6 BPV: (And) Fruit B; of the same tree] peach S; (almost lukewarm is) WBPV; and not S; to a sick man S; to eat it is worth] worth eating B; vali V

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15. FW 2 BPV: man] that B; destitute] destroy F; makes] prepares B, will make PV
16. FW 10 : (as) F
17. FS 7 BPV: But »and« PV; (But) Who B; 1 wlt 2 eat 3 the same] same fruit B; will] will S; 1 throw away 2 the outer bark B; (the outer) bark (throws away) S; (also) S; »and« salt V; moderately PV; adding S, add PV; (and so … eat) SPV; »simultaneously and eat B; (it) S; (it this way) prepared] so B
18. FPV

— Indication: Health conservation S

19. FW 4 S 8 PV: Take also] A man also who wants to be healthy S; rough F, red W, recent S; (the same fruit) W; (the same) fruit] peaches (and throw away the bark of them) S; they W; crush S; express S; spoon P, spoon V; (take) S; liquorice W; »to the weight« of one obol (and this) pulverize S; (this) P; (predicated) S; milk PV; (their) addat S
20. FW 8 S 9 PV: (and then from juice) PV; (then) S; (with) SPV; flour SV; seed PV; paret S; (or) to the sun or to (heated) S; (and gently) dry and (then) from (the same) tortello »this« (predicated milk) S; milk V; obol conmisceat S; (with)misce V; (prior) FW; (with) PV; spoon V; from] from ipso sumat S; te] se S; in] to PV; to] per W; parvam] brevem S; depone W, deponat S
21. FW 9 PV: te] eo W; pectoris »tui« PV; minuit] aufert PV
22. FWPV
23. FWS 10 PV: 1 uelut suauis potio 2 te] illum 3 aliquantum 4 purgat S
24. F
25. Indication: contra arteticam potio F

— FWS 11 PV: si »idem homo« S; habuerit W, habet S; de] ex S; sumat S; sumit S

26. FWPV: saligenio P, siligenio V
27. FWS 12 PV: comedat S; (et) PV; bibat S
28. Indication: Contra gutturis stricturam FPV (in PV schon zu 25), Ad Gutturis dolorem S, contra dolorem gutturis B

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– FS 13 BPV: (sed et) Qui 1 dolet 2 in gutture B; gutture] pectore PV; (guttur eius) S; (constricted) 1 bestoppt 2 ist (id est) B; (id est b.) SPV; (aliquid … in eo) S; 1 mali 2 crescit BP; (id est d. est) S, id est dempich (est) B; tumore xet ; S; (quod) PV; (effluit) PV; (et) ita PV; (it) S; 1 per] ad parvam] breuem horam 2 ponat S, 1 per parvam horam 2 ponat BV, 1 per] et parvam horam 2 ponat P 29. F 30. FBPV: xel de ulcere F; (aut) F; (ei) F; (prefaced plaster) BPV 31. F 32. Indikation : Contra cervicis dolorem PV, contra dolorem venarum in collo existencium B – FS 14 BPV: (Quod) Si (etiam) B; Quod si etiam homo] Et si quis S; 1 dolet 2 in balsadern B; (aut) contracte] constricte S; distente] distincte PV; (eundem) 1 (ut) præfatam (est) 2 pastam (paratum) S; 1 paratum 2 ut prefatum est] ut prefatum est] ut premittitur B, xet si 1 nec ulcus nec tumor 2 ibi S; nec] aut PV; (et) S 33. FB*PV: (eius aut) F; intumescent PV; (si) PV 34. F 35. Indikation : Contra capitis dolorem FWPV, Contra capitis dolorem B – FWBPV: Sed (et) PV; (Sed et) Qui 1 dolet 2 in capite B; triticum PV; accipit B; (et) flins PV; xapiti 1 suo xet 2 vertici B; (id est scheidelen) WB 36. FWS 1 PV (= C+C 214,6, 13-17): Et] Homo S; eyes xfrequenter S; prino FW/pruno S, (prino/pruno) shell PV; ignitam P; lapidem] laterem F; (vel ad a ignitam et clausam fornaces) SPV; calefatum V; circumponat] superpone W; quarto die FW; si] sibi PV 37. FW 38. nur PV: pruno] primo P, prima V; naturam P 33 B: et si ulcus vel tumsitas esset illo et illud deik superponeretur peius haberet. 1. W – Pirsichboim F, Persichbaum PV/ S(-vs) B 2. WP (U-)* – uno F, vng BV

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- only B – FB – roselen W, roselen PV

3. W – Roselin F – W – Roselin F
4. FW – luterdranck PV, luterdrank that is pure drink B, () S
5. F – bacheniæ S, bothemie B, bathenien P, bathenien V
6. F – bathone W
7. FWPV – slime B
8. F – beiße B, () SPV
9. FWPV – galange St
10. FW – sprincwurcz PV (S-), citocatie S
11. conj. – gicht FPV, gith W – FW / PV
12. FWPV
13. F – bestopt B, () SPV (= constricted) – F – steam PV/B (= vapor) – conj. – deig F, deick PV, deick that is pasta B, pasta S – PV – *ulius F, flyns B, gumi S – F – zufloße PV, dissolves that is zuflozze B, dissolves S
14. B – halzadren F, halsadrin S / PV – conj. – deig F, deig B, deig PV, () S
15. PV – nerves in the neck F (auf Rasur), () B – conj. – deig F, deig B, deig PV
16. W – deik B, deik PV (D-), pasta F – PV – *ulius F, ulins W, flyns B – W / PV – dissolve that is zulazze B dissolve F (auf Rasur) – F – scheteln P, scheteln V, () WB (= vertex)

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III-6 16+18 = PaA 188 1. FWSBPV: (more) hot (than cold) S; (is) B

2. FWBPV: 1 to 2 and P; it has PV in it
3. FWSBPV: But and S; (it does not exist and is not very useful) S; useless W
4. FWPV: (is) PV
5. FWSBPV: (but) B; (and who … has) S; a little W; (of him) FW, from him S, of them V
6. FW: ear F
7. F
8. Indication: Against ulcers similar to leprosy FPV, Ulcer S, Vengentum against bad ulcers quasi leprosy B

– FWS 2 BPV: (But also) S; of the same fruit] cherries S; rude recent F, rude] recent S; (take them also) S; crush S; (in a plate) 1 to the fire 2 dissolve 3 and (simultaneously) mix (that is … do) S; (to the fire) PV

9. Indication: Ulcer S

– FWS 1 BPV: And him] Man but S; 1 has 2 in his body W; also almost leprosy] as if he were leprosy and he B

10. FWBPV: leprosy that ulcers B
11. FWSBPV: and with S; that W; often anoint] himself S; will be healed] cured W
12. FW: (fugat) W
13. Indication: Against colic FPV, Against byssen in the body not by worms B

– FSBPV: (And) Who B; (his) BS; 1 has 2 torsions B; which] what BPV, which S; prepare] make B, existant S; (this) S, he B; eosdem] equidem PV

14. F

15. FSBPV: often] frequently S

16. Indication: Against earthworms PV, against worms in the belly B

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– FSBPV: But ›and› PV; (But) Who B, (But) Who ›autem› S; 1 worms 2 in the belly (his) B; (his) S; (them) B; 1 often 2 them fasting B; (fasting) S 17. F 18. FSBPV: 1 moriuntur 2 vermes (in ipso) B; (in ipso) S 19. Indication: for eyes it is very good for those who are red before pain B, For eyes ulcerated, burning S – FSBPV: (And) Who B; And who … before pain] And for those eyes S; (what) S; (that is m.) S; ›then› micas B; 1 igne solutum 2 super eas] micas ponat S; (eas) F, them V 20. FS *21. FS*BPV: illius] eius PV 22. FW 2 23. Indication: Against ear ringing W, Against ear pain PV, Against deafness of ears and durzen B – FW 1 S*BPV: (But also) Who B; ›and› he W, he ›ex hoc› B; siliginei ›panis› B; faraminibus F; idem] id est W; crumbs of ›silygin› PV; tympora WBP; illinitis W, illius B, illis PV; et ›etiam› linen PV; de] in the ears B; (his) that is tinnitus B; eius PV; (ita) PV 20 S: and then on the eyes: 21 S: and let him do this often, and the eyes will heal. 23 S: But also if evil humors block a man's ears, so that he becomes deaf: let him dissolve the aforementioned gum on the fire, spread it on with crumbs of silygin, and at night apply it to the holes of the ears, and let the ears be smeared with the aforementioned gum: and do so often, and he will be healed. 8. W – zulaße P, czulaße V,* zulazizi B, dissolve F (auf Rasur), dissolve S – FW – kneyt PV, knyd B, ( ) S (= mix) 13. F – bißende PV, torsions SB (bysßen in der Indikation) 19. B – macerchte F, maczerecht PV, ( ) S (= ulcerous) – FPV – flyns B, gummi S 21. FPV – flyns B, ( ) S – F/PV/B – ( ) St

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23. F – dizzint W, dizzint PV/B

– FPV – ulins W, flyns B, gummi S

– FWPV – flyns B, ( ) S

– FW / BSPV

– PV/B (if there is an indication) / FW, ( ) S III-7 1. FWSBPV: (more) S; (is) B

2. FWBPV: 1 how cold 2 is PV; (and) also B; (also) W

3. Indication: Against worms FW, against worms eating human flesh B, Worms S

– FWSBPV: (And) if some] If B; (flesh) man B; eat, take] corrode him S; (of his own … juice) S; his] plums S, (his) B; (and) to SPV; or] and B; (or to the fire) W; (or to the fire) S; (or in a pot that is hot from the fire) is] heated S; in water »boil« FW; this] him B; 1 in the place of »pain« 2 send (where worms eat humans) S; 1 man 2 worms B; (from)inde FW; (moveri) PV; (in)ceperint WS (coe-), begin PV; (so … take) S; (and simultaneously) S; »puts or« founds W

4. FW 2 SBPV: with the same] after S; (from the wounds of those) S; (those) PV; »in« wine FW; dips W; (soaked) S; (soaked) PV; ex(tra)hit V; (sic man) S; (sic) 1 heals 2 man B

5. FW 1 : first W; earum W

6. Indication: Against the scales of the head F

– FW 4 PV: bark and (of) leaves PV; laxivam para] lyxiviam fac PV

7. FW 5 B*PV: »it« head F; lyxivia PV

8. FBPV: (many and) B; many and beautiful PV

9. FW 3 : For »and« W
10. Indication: Against witchcraft FPB, Against incantations S

– FSPV: And] Quod S; some »man« S; cursed SPV; (accept) S; (of) this S; his P, his own V

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11. FPV
12. FSPV: with] after (fire) S; (of) ruthe PV; (little) S; poleya PV, poleio S; put S; and] as juice S; their S, their PV
13. FPV: poleyam PV; superpose FPV
14. FSPV: (and the same earth) PV; (naked) S; (of a man) his] his S; put around (and tighten the cloth over) S; him] himself S; depose S; six covers to (so a little) S; three xdies V; 1 five 2 or by 3 three S; do and (he) S
15. FW 8 : by their strength] by their strength W; i(d)circo F; virtue] juice W; ruta W; tolerate F; but] also W
16. FPV: cursed PV; it] ita PV; insidia PV
17. Indication: Against the swelling of the lips FWPV (in FV already at 16)

– FW 6 PV: therefore] also F, (er)go V

18. FW 7 SPV: And if he does it S; his] his S; (se) S; (id est i.) S; or (si) FW; creeps] back PV; then at night … idem] he places himself S; warm PV; (where it hurts) S; binds S; makes S; (he) W
19. F
20. Indication: whose fingers and hands are gouty B

– FWBPV: (But also) Whose B; finger F; and] or W; xtuncx idem B; 1 hand his 2 whole W; (his) PV; warm PV; tremor] swelling PV; he] iste B

21. F
22. in B vorab four lines of foreign text

– FWSBPV: 1 tree 2 of this S; (tepidus est) SBPV; xetx tam W; (to man to eat) V

23. FWBPV: (in man) B; (in him) B
24. FWS*B*PV: voluerit] vult W; que sanus P; (cum) PV
25. Indication: Against dry cough WPV, Against arid cough B, Cough S

– FWSBPV: (Sed tamen) Qui B; (habet) P; (interiores) S; 1 fructus 2 eiusdem] istius (accipiat … eos) S; abiecte B; ut] et PV; (ut vino perfundantur usque) S; (vino) B; (dum) W; (tunc) S; etiam] enim

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B; cum vino isto] ista in bono vino PV; 1 isto] eodem 2 vino S; isto] illo B; prepares FB, parent W; (sorbing) S 26. F 27. FWSBPV: sint] sit PV; genus of that tree B; has strength PV; leaves (of its own) B; have as >of this tree S; (those trees) S; (this kind) S; and(now) V; (this kind) SB; (in itself) B; has FW 7 B: marginal to the head ulcerous scabs or scabs – in the Text : wash the head with that solution and the head will be clean 24 S: as if it were useless, and neglected (sid !) herb. For he who is healthy, he can indeed overcome it, but the weak will suffer much. 24 B: and therefore as a vnkrut it is eaten by man, so that he who wants to eat moderately, the healthy can overcome the weak. 1. W – Prumboim F, Prumbaum PV / S (Prums) / B 2. F – stechelichte W, stechelechte B, stechelechte P, stechelechte V 7. F – schupethe W, schupecht B, schupethe PV – FWB(v-) – wellecht P, wellecht V 17. FWPV 18. FW – erbulsent PV, ( ) S (= inflated) – F – gith W, gout PV, paralysis S – FWPV – plum gum St 20. F – gith W, gicht BPV – FWPV – flyns B 24.

BPV – uncruited FW 25. FWBPV – St. dry cough – FW – suffen BPV, sorbitium St 27. W – plumboymes F, plumbaums B, plumbaumes PV, of this tree S – F(v-)W – russesprumin S, dew prumen B, roßprumen P, Roß prumen V – F – gartsleen W, *garchsleni S, gart slewen B, garten slehen PV – FB – criechen W, krichim S, kriechen PV

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III-8 1. FWSBPV: 1 is 2 and dry PV 2. FWBPV: and] but similationem W ; suo] his (de)signat B ; autem et] his B ; ad utilitatem … valet] modicum prosunt ad medicinam B 3. Indikation: Contra ortorum vermes FPV, Contra vermes hortorum W, Contra rupen et zwifoldern B – FWSBPV: Sed tamen] Homo enim S; (Sed tamen) Terram B; terra V; 1 circa radices eius (est) 2 que] autem sub arbore (ista et) B, ista] hac (et) S; radicem PV; hortos (proice et) suos spargat S; sparges PV, spargas B; where rocks … and he] and the cells which corrode the plants S; (and) devastate B; devastate P, defastantur V; (he) because it is B; illius] his WS, his eterre semper se B; they leave PV; nor] and they cannot profit there. B (then follow sections 2+3 of the otherwise missing chapter 9 in B) 4. FW: eundem F 5. FWPV: (moderately warm) PV; (easy) PV; digested] directed PV 6. FW: so(en) F 7. FWSPV: And so] For the fruit thereof S; 1 is not very 2 not very 3 profitable V; (much) it is not very good P; 1 is eaten 2 not very (much) it is not very good S; Infirmis PV 1. W – Sperboim F, Spirbaum PV/S (Eschlus) – Escolus id est spirbaum B 3. WBPV (in B also in the indication) – call F * uiruiscellæ S (< uermicellæ ?) – F – pyfoltren W, piffulder B / B (in the indication) – zwyfeldern P, czwifeldern V 5. FWPV

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III-9 1. FWSPV: est in bono … quek] et in bono temperamento est S; id est] est enim W; behind idem est in FW there is a deleted gap 2. In B the following sections 2+3 are in Chapter 8 after section 3 – Indication: Contra scabiem FWPV, Ad scabiem S, Contra scabiem cutis B 3. FWSBPV: Et] Homo autem S; (Et) Qui B; 1 balneet 2 in aqua illa] in ea S; she] other F; bathe FB – FWS*BPV: (with the same water) B; 1 strongly 2 himself PV; (and this) B; do) B; (his) B 4. FW: heated F 5. Indication: Against poison FPV, Against toxic W, Venenum S – FWSPV: But and] But or W; 1 eating or drinking 2 poison (or) V; the same leaves] of its leaves (crushes and) S; (their) S 6. FWPV: 1 good 2 and 3 pure PV; mix W 7. FWS*PV: (often and) PV 8. FWSPV: (that) S; na(u)siam F, nose W; ex(s)puet F 9. FW: temperate W; dangers] cups W; ready W 10. FWSPV: (is) W; (that fruit) S; 1 neither healthy 2 nor sick PV 11. FWPV: him] to himself PV 3 S: or let him wash himself with her in a hot bath: and this he often does, and he will be healed. 7 S: and let him make it boil together: and let him eat moderately, but still often drink, 1. W – Mulboim F, Mulbaum PV (Mv-), Mvlberbovm und marginali Morus S – W – quec F, queck PV, () S 5. PV/lat. F – from the juice *absinin W, from the juice of absinth S

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III-10 1. FWSBPV: Amygdalus S; (is) B

2. FWBPV: 1 has 2 in itself W; is valid FBPV; the same tree's strength 1 in its fruit 2 B
3. Indication: Against brain starvation F, Against brain starvation W, Against brain PV, Against empty brain B, headache S

– FWSBPV: And] For S, But V; (And) Who B; empty] foolish PV; inde] for this S; 1 eats often 2 B; brain … color gives] better S; (and what makes) BPV; (him) B; color in the face B

4. FW
5. Indication: Against lung disease and liver disease FW, Against lung disease and liver disease PV, Against lung infirmity B

– FWSBPV: (But also) Who B; (whether) raw or cooked S; or cooked B; lung PV; 1 give 2 lung strength B; give lung strength and] better S

6. FWB: prepares B; (their) B; tribuit B
7. FWBPV: (au)ferunt PV
8. F
9. FWBPV: (eum) aridum B; nach reddunt folgt in B vier Zeilen fremder Text
10. W – quec F, () BSPV
11. W – quec F, queck B
12. FW/PV – demphint B

III-11 7= C+C 1. FWSBPV: (magis) S

2. FWBPV: 1 quam calida 2 est B
3. FS*PV: primo PV; eos PV

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4. FPV
5. Indikation: Contra scrofulas F, Contra scrophulas W, Scrophulas S

– FSPV: istum inmittel hunc inmittat S

6. FWS 2*B*PV : scilicet] sed W; 1 ledunt 2 nec (eum multum) 3 prosunt PV; (tamen) PV; infirmo hominic W; in B folgt 4 Zeilen fremder Text
7. FWS 1 (= C+C 225,15-24): diffluentem S; corili et adk S; et quanta quarta S; aliquantus W; cum] eum S; inc iuvenis F, yrci W; generandum] gravandum S; istas] has WS; intingue et manduca W; forbeibit S

3 S: Et homo primos erumpentes grossos eius in sole exsiccet,

6 S: Fructus autem corili, scilicet nuts que in ea nascuntur, sanum hominem non multum ledunt, sed infirmo autem oberunt. 6 B: Fructus eius sanis non multum prodest nec nocet sed infirmum demphit in pectore. B (four lines of foreign text follow)

1. W – Haselboim F, Haselbaum PV/S(-vs)/B (Au-)
2. F/PV – grossos S
3. FPV (recte orsime) – scrofula S
4. FW/PV – demphit B, ( ) S
5. dt. only C+C

– W (= C+C) – ertpefer F, erdpeffer S – FW – erdpeffers S, ertpefferes C+C – FWS (uu-) (= C+C) III-12 1. FWSBPV: (valde) S 2. FWBPV: (quoddam temperamentum) BPV; magnam virtutem PV; habet] est B; (totum) PV; (utile est) PV; all] man B 3. Indication: Against dropsy FW, Against paralysis B, Paralysis S

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– FWSBPV: »And man S; (but) SB; who] whom S 4. FWBPV: 1 is 2 with anger PV 5. FWSBPV: 1 bark of fruit 2 and 3 leaves S; »and fruit PV, »of fruit B; his] this »tree S; (water boils and with) PV; »the same

water (she) S; she »makes PV; 1 bath 2 assum B; bath F; (often) S, »and this often B; (to himself) BPV; (in him) S, in] from him B 6. FWPV 7. FW 8. Indication: Against animal mortality FWPV – FWSPV: And] That S; »man bark S; 1 bruise 2 bark of his PV; his] the aforementioned tree crushes and »it S; (so) puts S; often in potu] from there drink S 9. FWPV: 1 asinis 2 et 3 equis P, 1 asinis (et) 2 equis V; oxen and P, bombus (et) V; (tribue) FPV 10. FWSPV: (and they will be cured) S 11. FW 12. Indication: Against animalium infusionem FPV – FSPV: Quod] Sed S; (etiam) SPV; aut bos] et bos P, (aut) bos V; 1 aut asinus 2 aut bos S 13. FS*PV: (verbenet aut) PV; folia in pabulo PV; potest V 14. FPV: illam P; 1 da 2 illi PV; in potu »dibere PV 15. FSPV 16. FW 17. FWSBPV: Sed] Quod »si etiam S; (But) Man B; (qui) S; prepare] prepare S, makes B; (prepare and him) 1 carries 2 in his hands (his) W; (him) S; (his) B; carries S; (so) that] as S; (his hand from this) W; (his) BPV; this] this P; warm fit] warm PV; fit] sit S; »and moisture B; (humidity from that) S, moisture from that takes] and that heating PV; »then comes B; 1 strength 2 all F; 1 his 2 body B; (there) BPV 18. FW: drive away F 19. FWSBPV: (And) Odor B; (nose) PV; »man nose »his often takes S; your] own S; brings V

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20. Indikation: Against the dryness of the brain FPV, to the brain which is empty B – FBPV: (and) man B; dryness F; 1 of the same 2 fruits B; in] and F; xtunc aqua effusa B; eius crescit] recreescit B; implebitur xetami B; erunt] fiunt B; (ita) dolor (in capite) B
21. FW: (lenes) W
22. Indication: Contra syncope FW, Contra dolorem cordis BP, Contra cordis dolorem V – FWBPV: (Et) Qui 1 dolet 2 in corde B; 1 cordi eius 2 sucum BPV; infuse WB, infuse PV; fortitudinem F; recipiet] habebit B
23. FW
24. Indication: Contra epatis dolorem FPV, ad iecorem B – FBV: Sed et] Sed etiam B; modice] sepe PV; (tritos) PV; imponat PV; eius] eis PV
25. F
26. Indication: Contra splenis dolorem FPV, Ad splen S – FSPV: dolorem patitur] dole S; xinteriores nuclei S; to fire] in fire V; (then moderately) S; xinde calidum S
27. FPV: perfectum PV
28. F: earundem F; tollunt] dolinit F
29. Indikation: Contra stomachi dolorem FWPV, ad stomachum B, Stomachum S – FWSBPV: But and] But man W; (But and) Who 1 does 2 in stomacho B; 1 strongly 2 in water B; cooked V; (in ipsa aqua) S; (aqua) B; (scilicet ad drab) S; 1 farine 2 modicum BPV; (similaginis in scutella) S; scutella P; distemperet S; temperet id est] tempered F; (id est cl.) S; liquiricii WB; (de radice) B; (ipsi) B; farini P; (sic) WS; ut] in F; (deinde S); stomachus eius purgabitur. S; (his) B
30. FWBPV: hot gypsum B; anschluss folgt in B vier Zeilen fremder Text. 13 S: from thirst for drink or food he has drawn pain to himself: man places the predicted leaves of this tree in the food of this animal for his food
31. W – *Kestentenboim F, Kestenbaum PV/SB

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3. PV – uergithichet est F, uergithichit ist W, vergicht ist B, paralisis fatigat S
4. F – gith W, gout BPV
5. FWBPV – bark S

– F – gith W, gout BPV, paralisis S

8. FWPV – pestis S

9. FWPV – pestis S
10. F – ( ) SPV

– V – ueruangen est F, virfangen ist P

20. F – Senadern PV, seenaderen B
21. FW – smalcz BPV
22. FWBP – drop V, ( ) S

– FWBPV – ( ) S (= temperet) – PV – steinuarn F, steinvarn W, steynfarn scilicet polipidii B, polypodij S
– FW – mus BV, müs P, pulmentum S III-13 A 1. FWSPV

2. FWPV
3. FWSPV: 1 et folia 2 eius (ad) medicinæ S; medicaminæ PV; valent] valet P, conveniunt S
4. FWPV
5. Indikation: Contra febres W, Contra febrem PV, Febres S

– FWSPV: homo qui SPV; patitur] habet S; (eius) S; pulveriset V; et ad noctem] sæpe S

6. FWPV
7. FWSPV
8. F

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9. FWSPV: istius] huius S; ex ea PV; eat S
10. FWPV: (their) V
11. F
12. W (but H- instead of N-) – Nespilboim F, Nespelbaum S(-bavm) PV
13. FWPV – daily or tertian or quartan S III-14 7+8 = C+C
14. FWSBPV: plus] more PV, (plus) S; 1 is hotter than cold 2 plus B
15. FWBPV: (and will always have heat) W; (it) PV; swelling W; (de)signs B
16. FW
17. FWSBPV: Take] Man S; but] therefore B; 1 bark 2 and 3 leaves of it] his (and it) S; (et) bark B; bruises S; boils S; (then also) S; (also) B; (minus) S; (of) FW; »adds« and so 1 ointment 2 makes S
18. Indication: Against head and eye pain F, Against liver and kidney pain P(et)V (already in both Hss. at 4.), Head and eyes ulcerous S, good ointment for head and eyes and for chest and ilia and against sore eyes B – FWSBPV: (if) V; hurts S; his S; unge] anoints S; or] And B, Or S; yours] his S; tympora WBP; yours … but] his own perungat, and the circumference of the eyes: careful, S; (yours) SBPV; touches B; or] And S; hurts S; (chest … hurts) W; unge] anoints S; »your« anoint (or) If B; (pains) SPV; them] kidneys (with him anoint) S; (them with him) B; will have S
19. FW: ipsis] them W
20. FW (= C+C 214,6-9, 11-12, 16-17): 1 has 2 quasi lacrimetur W; »of« night »with« W
21. F (= C+C 214, 17-20, 23-24)

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9. FWB 4 *PV: (man) PV; touched] touched W; eodem] ipso V
10. FWPV: (his) F; of course (in) W
11. FW
12. FWSB 1 *PV: of the same tree] of this tree S; for he is temperate and for a healthy man S; for he has delight … in S; swollen] tund PV
13. FWP *V*
14. FWSPV: (and that) S; mutables] wonderful W; have S
15. FWPV: statu] stam F; permanebit] perseverat PV; et(iam) W
16. FPV: eas PV; inim(i)cus P
17. F
18. FWSB 2 *PV: xet qui S; deficit PV
19. WSB 3 *PV: 1 to eat 2 bonus est S
20. PV: deficit V
21. FPV: eum] cum F; comedit PV
22. SPV
23. FPV
24. FW: illius] illos F
25. FWSBPV: (That) If B; (man) 1 eat 2 him W; 1 wlt 2 him] fructum fici eatere B; (him) S; (prior) W
26. FW 2 : taken away F
27. FBPV
28. FW 1 *: sick man BPV; (ie beize) B
29. FWB
30. FW: voluerit] uult W
31. F

9 B: Eating the smoke of its wood is harmful to humans. Even its stick carried in the hand is harmful. 12 B: The fruit of figs is not good for humans

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13 PV: and that which will be zychern and glustlich so that honors appetit (appetit honors V) and that which avarice intends 18/19 B: Eating the fruit of figs is good for a sick man 28 W: The sick man is not healthy in this way 1. conj. – Fickbaum F, Uichboum W, Fickbaum PV/BS (-vs) 4. FB – anxmero W, angsmere PV, butter S 5. FWPV – swerint B (in der Indikation swerin als Substantiv), ulcerated and bruised S – F – lentine B, lenten PV, kidneys S, () W 9. FW(u-)PV, () B 10. FW(u-)PV 13. F – *cigerne W,* zychern PV - nur P - gluslich V 16. PV – *zefloßich F 25. F – beze W, beyße PV, bezze that is, season B, season S 28. F – beyße PV, () WB (= temperature) III-15 13+14, 27+28 = C+C, 18a = PaA 187; 23 = PaA 185/186; 25a = PaA 182; 29 = PaA 184; 35 = PaA 186 1. FWSBPV: (plus) SBPV; (as cold) SBPV 2. FWBPV: and a little dry] and dry in 5 to gradu B; (dry) FW, juice V 3. Indication: To the Stomach S – FWS*BPV: (ergo) B; 1 laurel 2 and leaves W; their BPV; (then) B; (with) the same PV; flour BPV; prepare] make B, (prepare) PV; them B; (from) inde B; (in) it PV; isto] that B; drink as] drink B 4. FWBPV: as] or PV 5. Indication: Against the dirt of the stomach W

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– FWSBPV: (sic) S; will so do S; do B; stomach (your) B; your] of his S; will be purged B; (much) S; wounds] hurts B 6. FW: with tempera water] is tempered water F; soothes > soothes W 7. FWB: but] if W; but afterwards] and from after 1 sweet 2 and 3 soft B 8. Indication: Against pain in the head, chest, back and

kidneys F, Against pain in the head, chest, back and ilia B – FS*BPV: But and] Take B; (and) bark B; 1 anoint 2 and 3 with added goat's onion B; (or) in the chest B; (or) in the back B; 1 you 2 there B; that] that B 9. FW: heated with water F; yrcini W; adjunct] to fruits F 10. FWBPV: of the same] of his B 11. Indication: Against gout and daily fever PV – FW 3 SB*PV: For] And S; him] fruit of the same tree S; it (raw) W; eat PV 12. F 13. Indication: Amentiam S – FW 1 S (= C+C 207,23–208,3): (so) that] and S; berries WS; (laurel … them) in powder redigat] puluerizet S; (deinde … et sic) with flour and water S; similar take] similar take W; berries WS; (and mix) W; (his) S; it] istam S; (whole) F; (from above) S; pillio F, pileo S; made of felt FW; quatinus] quantum F; (quatinus … incalescat) S; (as it is) S; 1 brain 2 heat S 14. FS (= C+C 208,3-5): (and put it on his head) S 15. F 16. FPV: But (and) PV; from] a gout PV; reduce P; (in pine) PV; warm PV 17. FW 2 : berries W; fenugreek F 18. Indication: Against cold arthralgia FPV, Paralysis S, good oil against paralysis B

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– FS 4 *BPV: (But also) Oil B; (in your body) B; (there with it) B; If autem] Item if B; (juice) B; 1 so much the stronger will this 2 oil be] that oil B; (your) B; (you) B; (to) F 19. FPV 20. FW 4 : less] one W; drives away W; savine] flour F; box] biperi F 21. Indication: Against headache WPV, Head S, Against headache opt(ima) medi(cin)a B

– FW 5 S 2 *BPV: (And) If B; bachas] herbs W; 1 modico 2 mortario W; infuso] infunde etc B; (and) forehead B; tympora WBP; (your head) B; capud (your) B; (that is bestrich) B; hoc facto] tunc 1 tege 2 caput (your) B; 1 in lectum 2 te (de)pone B; (de)pone V; dolor illec BPV

22. FW 6 : emigraneum F; baccharum W
23. Indication: Against lung humidity WPV, Pulmonem S, Against lung pain B

– FW 7 S 3 BPV: (Quod) Si equisc B; (etiam) WSB; infirmaris] dolet S, infirmatur B; so that] how much W; (the same) laurel berries S; pulverize SB; (pulverem) S, pulverem istumc PV; frequently expeimal B; 1 with bread 2 frequently F; eat SB; cure SB

24. FW 8
25. Indication: Against stomachic viscosity PV, Ad stomachum S, ad stomachum et ad shym eus B

– FS 1 BPV: (And) If equisc B; if] who S; dolet SB; (ipsas) berries S; cook SB; (the same wine) S; (wine) B; drink SB; (and slim … purgat) S; (your) B; and also] with this B; (also) S; drive away B

26. FW 11
27. FW 12 (= C+C 244,12-245,1): laterem] lapidem W; sicca(ta)s F; atque] et W; (simultaneously) put W; 1 tympora 2 et 3 forehead W; (his) W; (and it will be healed) F, it will be healed as it is W
28. F (= C+C 245,1-10): temper(er)antur F; temperatum F; sedative F
29. Indication: Against the darkness of the eyes B

– FBPV: (But also) With B; eodem PV; eedem] ipso bacho 1 sit 2 crudam B; ab eis] ex ipso B; eo] eos B, eis PV; (circumambuge ita tamen ne oculos) P; ita tamen] sic B; ne oculos tuosc V; tangas B; takes away their bright red B

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30. Indication: Darkness of the eyes S — FW 14 S
31. FW 15
32. FW 16 S: (of those) berries S
33. FW 17
34. FW 18 S: But if (but) S; (because of … the eyes) S

35. Indication: against pain in the heart B — FS*B*PV: Au(t) F; (in) latere F; sic in dorso PV; per illud] cum illo PV
36. Indication: Against viscosity W, Against fetid stomach B — FW 9 SBPV: Quod] Et S; (Quod) Si (etiam) B; etiam homo S; habet (ita quod) S; ita tamen quod PV; (etiam) W, et(iam) S; salivam ex ore tuo B; eijcit S; tunc cum B; (modica) S; flour WS; prepare S; (it) S, them B; eat and (your stomach) will be cleansed S; (your) BPV
37. FW 10 BPV: exuperate W
38. FW 13 BPV: (humors) PV 3 S: And a man who has pain in the stomach: let him crush the bark and leaves of laurel, and express the juice, and apply it through a cloth: and with the juice and wheat flour make cakes, and powder them, and make a drink with honey and water, and let him mix a little of this powder, and drink it: 8 S: A man also boils the root and its leaves in water, with goat's hair added: from these he makes an ointment: and if he has pain in the head, in the chest, in the side, in the back, or in the kidneys, let him anoint himself with it, and he will get better. 11 B: All fevers are cured when eaten raw. 18 S: But let a man also express oil from the berries of the laurel: and when he is weary from paralysis, let him anoint himself, and he will feel better. But if to this oil is added a third part of it from the fat, or from the juice of the box, it will be so much stronger for healing. 21 S: And he who has pain in the head, let him crush the berries with a little wine poured in, and anoint his whole head with it, and cover him with a cap so that

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it becomes warm, and lay him down on his bed: and although he may be in great pain, the pain will cease. 35 S: But if a man has pain in the heart: let him anoint himself with it, or if in the back, or on the side, and he will feel better. 35 B: If you have pain in the heart, anoint yourself with that oil, or if in the back, or on the side, and you will be cured. 3. FWB – kucheln P, kuchelin V, tortellos S – F – honchwirz W, honigwurcz PV, hoyngwurcz B, drink (with honey and water) S 8. FBPV – ( ) St – F – lend BPV, kidneys S 13. zpeimal dt. only C+C 14. dt. only C+C 16. FPV – F – pineapples PV – F – pineapple PV – FPV - F - gout PV – FPV 17. W – pineapples F 18. F – gout BPV, paralysis S – conj. – seuinboim F, Sibenbaum PV, sebenbaum B, sauina S 19. F – gout BPV 21. FW – bestriche PV (= complete) 25 FPV – slim B (auch in der Indikation) - FBPV 36 FW – Kuchelin B; tortellas PV, tortellos S

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III-16 10,12+13,15,17+18=C+C; 12+13,14b=PaA 190; 19=PaA 187 1. FWSBPV: (plus) calida (quam frigida) S; (sicca ac) PV; (ac misericordiam signat) S; 1 signat 2 misericordiam B; ›Homo 1 autem 2 exteriorem S; huius] oliue B; coquat (et tunc cum aqua et cum) S; (cum) veteri BPV; arvina ›addita S; faciat S 2. Indikation: Contra guttam FW, Ad paralisim S – FWS*BPV: (aut) in dorso (aut) B; (cum) W; (cum) FPV 3. FWBPV: (velut) B; ea] eadem B; are placed W 4. FWSBPV 5. Indication: Against stomach frigidity FPV, Against infrigidatum stomachum B – FSBPV: (And) Whose B; his(the same tree) S; water boils] water PV; (she) F; (then) S; (also) 1 minus 2 of myrrh S; sit] sic BV; (in a plate) S; (that is zelaz) SB; (sic) B; plaster] one plaster PV; hemp ›factum S, canopo B, canapo PV; intingwat P, dipping S; (and him) S; illud B; (his) B; and] that stomach B; may it warm B; (stomach … him) prepare] cure S 6. FWSBPV: (much) S; 1 is good 2 much BPV, nausea F 7. FWBPV: (also) PV; eating PV 8. Indication: Against fevers B – FWSBPV: But ›etiam W, But ›tamen B; his] hoc S; then] or S; or] and violet PV; (him) S; (in)ponantur B 9. FWBPV: as] or PV; to the fire and to the sun B 10. Indication: Headache S – FWS (= C+C 208,22–209,6): (take) and (a little) S; water F; (and this) S; (this) W; pan] pot W; (in the meantime) S; (take a little) S; (olive) S; (and this … mortar) S; terat] tundat W; (predictum) S; oil ›ponat W; (and to … water) S; rosatum F; (simultaneously) S; (by cloth) S; (and) in the forehead S; tymporibus W; 1 with] when in the head it hurts 2 with ointment (this) S; (front … line) S; and] in timpora F; tympora W; ligamine cerato] cerato panno S;

cetato F; (ne … abstract) S; idem] inde F; attract F

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11. FW: 1 aque 2 rosate W; iniuste F; emigraneum F; cerebrum F; resistit F; tympora W In F the following sections 12–18 are incorrectly integrated into Chapter 17 between sections 8 and 9
12. FWS (= C+C 227,1–2): (aliquod) W; rumpatur S; deliniatur S
13. FW (= C+C 227,2–5): mellificatur F; extrahentur F
14. FW: (super) FW; (wax) bruises F
15. F (= C+C 227,5–6)
16. F: around tumorem] numorem F
17. FS 2 (= C+C 243,12–13): (etiam) S; alicu(b)i F; 1 alicubi 2 hominem S; xcum oleum oliuæ (accipiat … illo) 1 fortiter 2 se 3 perungat et melius habebit
18. F (C+C = 243,13–19)
19. Indikation: Contra arteticam frigidam F, Contra arteticam PV, Paralisim S, Contra paralisim B – FWS 1 BPV: Si enim] Sed et B, Quod si S; (enim) PV; (eidem) oleo xolivæ S; (ubi … ibi) S; 1 goicht 2 in corpore B; fatigat] movet BPV; there] where St
20. Indication: Against swelling of the body B – FBPV: (But) If B; (paralysis) BPV; (in the eyes) BPV; somewhere] to someone PV; and] either without P, or without V; (stroke) F; B will arise; B completes this with x; but] and BPV; around] and B, next to PV (tumor) B; etc. not BPV; xse anoints V 2 S: and wherever he suffers from paralysis, he anoints himself
21. W – Oleiboim F, Oleybaum PV/SB
22. dt. only PV

- dt. only BPV

3. FW – smalcz BPV
4. F – harcz BPV, *harzt S – F – harcz PV, hartz S, resin that is harcz B – F – zulaße PV (= dissolves) – one patch PV / dt. only B

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10. dt. only C+C (= from the fruit of the solatri)

- Zusatz mit dt. only C+C

15. F C+C
16. S C+C – cramp F

- dt. only C+C

18. dreimal dt. only C+C – C+C – cramp F
19. F – gith W, goit BPV, paralysis S – F – gith W, gicht BPV, () S
20. F – lend BPV III-17
21. FWSBPV: (also) BSPV; humidity] moisture S, heat B
22. FWBPV: means B
23. Indication: For pleurisy S, Against pleurisy PV

- FWSBPV: And] But the man S; pleurisy B; and] and or PV; (that is, of spatulas) SB; that is] or PV; (of) the same] ipsius B

4. FWS: (of them) S; and (juice) in S; pleuresim F; in ipso compescit S
5. FW: pleuresim F

6. Indication: Against frenesim W, Frenesim S – FWS: But if anyone] But and who W, Who autem S; (of) the same] ipsius] ipsius (tree) S
7. FWSBPV: boil S; (water … leaves) S; take and head (illius) B; illius] suo circumponat S; make] make S; his] separate B (but with deletions)
8. FW: iniustum] uncertain F
9. In F, sections 12–18 of Chapter 16 have been incorrectly inserted before this section.

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– FPV: (with) the same leaves >dum PV; (ea) PV 10. F 11. FPV: or] nor PV 12. F 13. FWSBPV: But >and W; (But if) who] Who B; (tree) this] itself B; body] heart (his) only B; 1 almost 2 only UIM S; (almost) WB; quemadmodum] sicud B; (however) S; (but) S; (him) WS; >in pectore facile S, facilitere BPV; (demphet et) S; (et gravat) B 14. FWPV: nimis comederit] minus comeditur W 15. FW: tam <pveimal/W; manducarent W 1. W – Dattelboim F, Datilbaum PV/S – Palma id est dattelbaum B 3. dt. nur B 8. F – synaderen W 10. F 13. FPV – demphit WB, () S III-18 1. FWSPV: Bonciderboum] Arbor (scilicet) S; 1 in which 2 of course W; which] water P; grows PV; (plus) S 2. FWPV 3. Indication : Against daily fevers (daily W) FW, Fevers S

– FWSPV: (And) Man S; who] in which S; daily W, daily S; has] sunt S; (that is fiber) SPV; his(that tree) S; 1 cooks 2 in wine W; (and wine is treated by cloth) S; >this by cloth PV; (often) S; eius(dem arboris) S 4. F: vini fehlt

1. W – Bonciterboim F, Bonczciderbaum PV, () S

– FW – *boncitherim (recte –run) S, bonczider P, bontzider V

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3. W – feber F, ( ) SPV (= febres)

– FWPV – febres S III-19 1. FWSPV: (est) V; (et confirmationem designat) S; (de)signat PV

2. Indikation: Contra splenis vitium FPV, Splen S

– FSPV: »Et« homo (autem) S; spleniticus V; ligno S; lignis eiusdem arboris« PV; viride est »lignum« F; conminuet V; (id est mulve) SPV; (sic) S; (cum melle cocto) S; pransus »ex eo« S; (ad) sanitatem recuperabit(ur) F; Et] sed S; (of electuario)isto] inde S 3. FW 4 : reduce FW; life(n)de sunt F; (sua) F; (tot) W 4. Indikation: Contra interiorem dolorem corporis PV

– FW 1 SPV: 1 in corpore 2 interius S; (qui interior) S; de vino illo] inde S; 1 bibat 2 modice V 5. FW 2 PV: (infirmitas ac) V 6. FW 3 SPV 7. FW: habentes FW 8. FWSPV: (interior) S; sensuerit W 9. FPV: (man) PV; comederit FV; vel »si« PV; biberet PV; 1 tam magna 2 est F; quod] quam P; lederent P 10. F 11. FW: »Sed« si W; perungat »et sanabitur« W 12. F: lepra feblt 13. Indication: Against colic W

– FWSPV: Et qui] Qui autem S; fructus cedri viride PV; viridem] eiusdem W; uich cessabit et peribit] sanabitur S; in W folgt hier wrongly der Abschnitt 3 des nächsten Kapitels 14. FWPV: inmitte PV; in W folgt hier wrongly der Abschnitt 6 des nächsten Kapitels 2. F – ( ) SPV (= ad pulverem comminuat)

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9. F – vir baumechte PV (= velut lignum durus et rigidus fieret)
10. FWS/PV – FW/PV – ( ) S
11. FW/PV III-20
12. FWSPV: Cypressus WS (-vs); (et secretum dei signat) S; means PV

13. Indication: Contra stomachi vitium W, Ad Stomachum S – FW 2 SPV: qui etiam F; (accipiat) S; (et) modicum S; inscidat S; (sic) S
14. In W this section is incorrectly placed after section 13 of the previous chapter, while here is a duplicate of section 3 of chapter 21. – FW
15. Indication: Contra tussim WPV – FW 3 SPV: Sed (et) W; (vel) etiam] et S; (in) toto FW defecit S; (eius) PV, eius] cypressi (cum foliis) S; (aqua) balnea (faciat et) S
16. FW 4 PV
17. In W this section is incorrectly placed after section 14 of the previous chapter. – FW
18. FW 5 S*PV: dicitur] est PV
19. FW 6 PV: habet] est; denigrating (and) PV
20. Indication: Against dyabolicas irritationes WP, Against diabolical irritations V – F 2 W 7 S*PV: irritated V; earthenware vessel P; infuse W; in] also F; aliud] illud PV; (iam) V
21. Indication: Superstitious S

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– F 3 W 8 SPV: etc in virtuous PV; virtuous F; (she) S; which] which god (is) PV; (she) S; (you) S; (you) influas ut hominem V; qui in sensu] in incense F; ut in eo] nec in eo W; (ut in eo destiuas) S; que in ipso sunt] in eo destruas S; (ut) eum (reponas) in (ellam) S; 1 eum 2 posuit SPV; eum] illum W; inc recta WPV; (recta) S; scientia reponas. S 11. F 4 W 9 S*PV: 1 water 2 this WPV; nine] .ix. W; there to drink PV; fasting PV 12. F 5 W 10 PV: who] because PV; fatigued F 13. F 6 W 11 S*PV: also] behold F; 1 for nine days 2 in the same way PV; bless(ur) W 14. F 1 W 1 : strengthen] reform W; devil W; decaptionis F; detest] destruction F; (vessel) F; 1 is 2 and drink W; dyabolicorum] devil and F 7 S: And if anyone of the wood, which is called the heart of the tree, always carries with him, the devil will avoid him. 9. S: That if also some man is bewitched by the devil, or by magic: the aforementioned wood which is called the heart, when drilled, and in a clay vessel water from a spring is taken, and through the same hole is poured into another clay vessel: and when he has already poured it, he says. 11. S: And drink this water for nine days without eating, 13. S: And also so often be blessed in this way, and he will have better things. 9. FW – nebeger PV, drill S III-21 1. Beginning of the Bernese Excerpt (b) with the heading: Hyldegardis de simplicibus me(dicin)is'. – FWSPVb: (plus) Sb; (quam frigida) Sb 2. FWPVb: (id est quek) PVb; significat PV 3. In W there is a duplicate of this section already in place of Chapter 20,3. – FW: tam] cum acutus F; (tam) fortis W

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4. Indication: Against vermium corrosionem FWPVb, Ad uermes S

– FWS*PVb: 1 alicubi 2 hominem b; alicubi] aliquem PV; cōmedant P, comedent V; (et) huic PV; (juice) W; 1 in body (his) 2 hominem b; in eadem ulcera] ibidem b

5. FW: (arboris) W
6. Indication: Against lung health Fb, Against spleen pain PV

– FSPVb: (et) b

7. FPVb: ›quod› putrescit PVb
8. FS*PVb: medietatem PV
9. FSPVb: (sic) S; ›de› sagimine PV; so] ita S
10. FPVb: 1 putredinem 2 et 3 venomum auffert b
11. FSPVb
12. FW: (juice) W; liquiricii W; (heat) W; sagiminis] sanguinis W; mellit] mosti et W

13. Beginning of a later section ‘De sauina’ in the Berner Excerpt

– Indication: Paralysis S – FSb: Si] Sed F; ›Sauina‹ Si b; (autem) b; contundat b; (addat) FS; sanabitur] curabitur Sb 14. F: acutum F

4 S: And if worms eat human flesh: succo sauinæ modicum aceti addat, et in ulcera funda, et worms dierentur.

8 S: add half the weight of the liquorice powder to the juice of the sauinæ,

1. W – Syuenboim F, Sybenbaum PV/Sb
2. W – quec F, ( ) PVb (= strong is)
3. W – seuenboim F, sybenbaum P, sibenbaum V, Sauinam b, (sauinæ) S
4. F – honigwurcz PV, something sweet, namely, the foamed honey b
5. F – storckenschnabel S, storcksnabel b
6. F

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III-22 1. FWSBPV 2. FWBPV: xet qui PV, qui] quia B, etiam V; (etiam) V; savine] sanie B; (ipsa) B; 1 humidity 2 in ea PV; (humidity) B; (de)signat W 3. Indikation: Contra ictericiam F, Contra ictericiam W, Contra orslecht B – FWSBPV: (And) Homo B, (And) Homo xautem S; 1 habens 2 (qui) urslecht in corpore suo B; eius] buxi S; 1 et] ad succum 2 contundat (eorum exprisat) S; (huic) modicum minus S; parum minus BPV; liquiricii WB; (addat) S; (vino) F; hoc ita B, (ita) S; (et dolorem) S; (dolorem et venenum u.) hoc 1 expellit 2 extra] de corpore B 4. FWPV: sangui(ni)s F; intret PV 5. FW: buxi] duxi F; liquiricii W 6. FSPV: mox xidem homo S; (eiusdem) S; (de) S, (in isto) S; (et circa rufe eius) S; gently S 7. FW: or(em) F olyve W; gently W 8. FPV: (of) PV; licorice PV; interior xipsam PV 9. FWPV: For xet W 10. Indikation: For fevers. Eyes S – FWSB*PV: from] ex S; cyfum W, cyphum P, cyathum S; beccarium W, pecarium PV; prepare] carry W; infuse PV; (it) S; xet fiber W; stomach (of) PV; eyes (of) S 11. FW: led(it)ur W, ledunt F; clarificabantur W 12. FS*B*PV 13. FS*B 14. FS*B*PV: seniors PV 15. F 10 B: Also a cup made of the same wood (sic!) is healthy as it is drunk from it.

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12-14 S: But he who also prepares a staff from it, and carries it often in his hand, and also often puts it to his nostrils, or takes its smell, and touches his eyes with it, his flesh, head, and eyes will become so much healthier. 12-14 B: Likewise a staff made from the same wood and carried in his hand is healthy. Likewise a man often puts the wood to his nostrils and takes its smell, and he who often touches his eyes with the wood, from that his head (sid) and head and eyes become healthier. 3. W – urslecte F, urslethe S, vrslecht B(orslecht in the indication)PV

– W – urslecte F, vrslechte PV, ( ) BS

5. W – urslecte F
6. F – baumoleo PV, oleum olive S

– F – vrslechte PV, urslethede S

– FPV – ( ) S

10. FWPV – febres S, ( ) B III-23 25 = C+C
11. Indication: Against aerias spiritus zauber et magicas artes et delusiones B

– in b only the keyword Abies is present, then only section 25 follows

– FWSBPV: (plus) calida est (quam frigida) S; (est) B; 1 quam frigida 2 est PV; 1 habet 2 in se B; (et fortitudinem signat) S; significat BPV; (loco) lignum abietis] hoc B; illum (loca magis) S; (loca) PV; habet B; alium locum S; (minus) vigent F, minus Nachtrag am Rand W ; (et minus ibi prevalent) B; (minus ibi) S; (in) BPV

2. FW
3. FWS 2 *BPV: (autem) B; autem ibi W; (de) foliis BPV; eiusdem] huiusdem B; (ipso) ligno V; (eius) B; ligna frusta W, frustra FPV; inscinde B; (arbor) B; ita] et B; nundum F; etiam in may

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PV; mayo W; istorum] illorum B; 1 fortiter 2 in aqua B; 1 a bubus] a vaccis 2 in mayo paratur B; mayo W; 1 a] of oxen 2 is prepared PV 4. Indication: Against frenzy and head pain FWPV, Against head pain B, For paralysis S

– FWS 1 *B*PV: or] that is frenetic W; fren(et)ic V

5. FWSBPV: then] With S, (then) B; xenim unguent S; his heart] his heart S; anoint S, (per)unge B; ne] and PV; his] his S; (with his same unguent) S; xwith the same unguent B; anoint S; (or) second S; 1 day 2 or third W; do S; (his head) will recover] will be healed (and will return to …) S; his] his W; 1 and (to) his senses (will return) 2 will recover (will receive F) FW
6. FW: 1 water 2 warm W; tempestatis F
7. Indication: Against stomach and spleen pain FW, Stomachum Splen S

– FWS*PV: eodem xmodo V; ad cor] et cor F; primo PV; super stomachum PV; aut] vel W; super splen PV; eo] splene W; (ipso) PV; eius] suam PV

8. Indication: Against asthma and cough F, Against cough P, note a good potion against dempheid B

– FS*BPV: (Et) Qui 1 dempich ist 2 in pectore B; est nur V; et] aut hustet B; (qui) PV; (etiam) 1 dolet 2 in pulmone B; xtunc de ligno B; xiam recens est BV; (adhuc) B; addatur xhuic et tunc de hijs B; xde bibinelle apponat] addat B, (apponat) PV

9. FSBP: xet hoc simul in bono vino coquer et feniculi P (wie in 12!)
10. FBP: liquiricii F; dimidia] media S
11. FS: cinnamomi S
12. FSBPV: (et hoc simul) S; hec xin simul in B; coquat S; (etiam) SB; (sic) sæpe xex eor S
13. FBPV: sani(ta)ti F; (ille) B
14. FSBPV
15. FW: liquiricii W; cinnamomi W
16. Indikation: Contra cancrum WPV, Cancrum S

– FWSPV: (et) si] dum PV; 1 abietis 2 quod in summitate PV; in pulverem redigat] pulverizet S

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17. FWPV
18. FWSPV: proiciat] spargat S
19. FW: redigatur W; leniter W; pulveri(ze)tur F; occidat W
20. FPV: (et) F; pulverized (is) V; (carnem hominis) PV; (et cancri ut lendes) crepent] ipsi PV
21. FW 2
22. Indikation: Contra labiorum tumorem FWPV, Contra tumorem oris et labiorum B

– FW 1 S*BPV: (Et) Si xin os B; et] aut labia WB; (tua) PV; (ad ignem) B; aut(em) F, (autem) B; redactum] redigat PV; (sepe) B; cease WV

23. FW: illud fructum vel fructum illum … calecaret W (alles marginal mit Verweiszeichen)
24. Indikation: De odore huius B

– FWBPV: (Sed et) Abies B; (et) abies PV; odorem] calorem PV; 1 sunt 2 in homine B; exterrent PV; (ideo) PV; alia] aliqua PV; alie] alia B, alij P; sunt PV; mores suos] modum suum BPV; inundunter B, invident PV; (et confortantur) F

25. FWSb (= C+C 296,21–24): 1 superflue 2 x naribus Sb; effluit] fluat b; (naribus) Sb; accipiatur b; fluor ille] fluxus iste W; suavis b; abietis] ipsius b; lixiuia S, lixiuium b; wash and S
26. F

4/3 S: If anyone has pain in the head from gout paralysis, or if there is emptiness in the brain, or if he is frenetic: let him cut very small pieces of bark and fir leaves in March and May, and add salvia to half of these: and boil these together in water until they become thick, and add butter which is prepared from oxen in May, and make an ointment.

4. B: Whoever has pain in the head which is almost like a frenzy or frenetic
5. S: And if anyone has pain in the stomach or spleen: with the same ointment let him first anoint the heart, and afterwards in other places where he hurts, and he will quickly be healed.
6. S: And he who has a lump in his chest, and coughs, and whose lungs are swollen and begin to rot: let him burn some fir wood with the juice in it into ashes, taking care not to add any other ashes: and with these ashes let him drink only twice as much,
7. S: But if a man's mouth and lips are swollen from some infirmity, let him place the seed or fruit of the fir tree on a heated brick, so that it becomes warm, and let him often place it hot on his mouth and lips, and he will be healed.
8. dt. nur B und in F marginal von anderer Hand

– FW – zauber BPV, sorcery St 4. F - irgigithet ist W, irgichtiget est PV, from the drop of paralysis dolet S , () B – W – *hirnewrdich F, hirnwudig PV, hirnwudich ist B, in the brain is empty S 8. F – dumpfet S/P/V – dempich ist B (dempheid in der Indikation) – FBPV – coughs St – conj. – beuenelle F, bibenelle S(-æ)B, bibenelle PV 9. F – bibenelle S(-æ)B, bibenelle P 10. conj. – beuenelle F, biuenelli B, bibenelle P 11. F – bibinellæ S 12. F – luterdrang PV, luterdranck B, purum potum S III-24 1. FWSBPV: Tylia WB 2. FWBPV: illud] calor ille B; (in) ramos P; (in) folia B; f(r)agilitatem V; designate B 3. Indication: Contra cordis dolorem WPV, Ad cordis dolorem S, Contra dolorem cordis B – FWS*BPV: (et homo) Qui 1 dolet 2 in corde B; istum] illum BPV; 1 melius habebit 2 in corde B 4. FW: acer ›est W; nexios F 5. Indication: Contra omnes periculosas pestes FBPV

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– FS*BPV: Sed zweimal F; Sed (et) PV; in] of B 6. FBPV: the bark of the same tree B; takes away F 7. FSBPV: 1 in the summer 2 with S; (then from the wood) S; wood »that« B; (cut off and) it] it S, cut off and (it) B; ring BV; put S; from above (a green stick) S; stone »put« B; (so yet) that] and S; chip »this« S; aranie V; put S; yet that] and S; chip »this« S; »green« glass B; aranie V; put S; (glass) pass F; pass SPV; (and) ring »but« S; ring BV; it] it S; in his finger »his« S, in his finger »your« P; 1 always 2 in his finger »your« V; carry] have S 8. FBPV: as] that PV; (your) B; it] it F; (ascendat … span) B 9. FSBPV: (of man) B 10. FBPV: sicut] quemadmodum S; fetat B, vitat V; si ipse] iste iste V; ipse] iste P; homine] ore B; inundent(ur) F 11. FW 2 : sic(ut) F; audicior F 12. F: (h)astulam F 13. Indikation : Contra oculorum caliginem FWPV, Oculos S, ad aculos B – FW 1 SBPV: (Et) In B; dormitum vadis] homo ad dormiendum se collocat S; (tuis)

superponat S; tuam] suam S; tegat S; tuos] illius S; (et puros facit) S; »eos« puros B 14. F 15. Indikation : Contra paralisin F (von anderer Hand) W, Paralisim S – FWSPV: Et ille … accipiat] Homo quoque qui a paralisi fatigatur S; (ille) WPV; root PV; tilie »illius« P; iacet] is V; (and it) S; (ignitam) S, ignita V; balneo »sedens« S; ballniet F, bathe V; facias PV; curaberis V 16. FW: illis] his W; gutta] ignita W 3 S: A man who is in pain: what is in the middle of the linden root should be powdered, and often eaten and he will be better. 5. S: Anyone who wants to, let him cut off a twig from the trunk, but not from the branches 1. dt. nur B 5. F – stem, stem PV, trunk S

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7. lat. F – twig S / hastulas, spenechin B -*spechen PV – lat. F/PV – spayn id est hastulam B, () S – PV – spain FB, astulam S – F – bouuel S, baumwolle B, baumwulle PV – PV – spain FB, astulae S
8. FPV – spayn B – PV – spain F, () B
9. F(u-)BPV
10. F
11. lat. FW / V – virgichtigit P, a paralisi fatigatur S III-25
12. FWSBPV: (plus) SBPV; (quam calida) SBPV; amara (est) B
13. FWBPV: Sed tamen] et B; dura (est) BPV; (esse pot)est B; homini] huiusmodi PV; (etiam) B; lignum »ius« BPV; »non comedunt F; sed] et B
14. FWSBPV: tortuosa] virtuosa S; (fiunt) FW, sunt B; medicamentum BPV; (autem) B; lignum SBPV; (of his much) PV; (much) are worth B
15. FW: In B instead of the addition; but still for the building of houses and other things.
16. dt. only B
17. W – archeit F/lat. PV – wickedness, namely archeid B III-26 15 = C+C
18. FWSBPV: Fafus V; (and equal) S; 1 temperament 2 and equal PV; tempera(men)to F; 1 is 2 heat »scilicet« and frigidity B; (and frigidity) S

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2. FWBPV: (de)signat B, sifnificat PV

— Indikation: Contra ictericiam FPV 3. FBPV: scilicet] sed PV; cum] quod B; tunc vade B; cu(l)tellum F, scultellam P, scutellam V; dextera P; tuam] uiam F; (ideo) B; abscindo BV; who in] who ñc F; in unjust F; (and this be done) BPV; (his) F; with hand B; (the same) PV; hold] well PV; those words (with) B; with iron in which] in iron that PV; in which] where B; caliper BV; cut off B; this] that B; (per year) P; (per year that is) V; (year that is up to) the whole B; (to) years P; observe B 4. FPV 5. FBPV: who(pious man) B; that 2 year PV; branch] year PV; small] by his own pieces cut off B; (then) PV; (three) B; pieces found F; found B; holy] as B (durchgestrichen ?); girdle PV; made (is) PV; abstract B; (pain) V; (h)astulis (those) F; that] who P; (that) cut off] cut off B; or (in) F; (fictile vase, of course) PV; (of course) F; then give B; to them … days 2 give PV; and do this for 3 s days B; (if God wills) B 6. FW 3 : of the same branch of the same W 7. Indication: Against tripolite fever PV

— FW 1 PV: But also WPV; (or fourth … third) WPV; (water) FW; a bandage PV; holy] idem W; made or you have fever deficit F (with underlining, but see below PV); you have fevers and deficits in cold PV; in the name of man V

8. FW 2 : Christi] xpi F; i W
9. Indication: Against all interpolated fever FW

— FWPV: this PV; five] .v. FW; (and in … so) PV; (as predicted) PV; daily W; (or third) PV

10. FW: born] irascitur F

11. Indication: Against erysipelas P (e- written as c-)

— FWPV: (ad) PV; vade] adde PV; radicis] arboris V; inscisione PV(-sc- in the following four times); poteris PV; ipsis] eadem P; (h)astulas FW, (hastulas) PV; deficiant W; frustra PV; illo 2 anno PV; (h)astularum F, hastarum PV; Jesus] ih's F, ih'c W, deus PV; baptised V; (o unda) per(transi) PV; venenum hoc PV; (istius) PV; illam illusionem PV; (et fac … purum) PV; Je-

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sus] ih's FB, ih'c W, ihesus V uno quoque die] uino coque di e W; illa(m) V; xeum prohibeat W 12. F 13. FWSPV: folis P; (nova et) S; nova et recens est recentia W; comedat (eum non ledit) S; vel si quis fructum] et si etiam de fructu S; comedit S; ab illo non leditur] eum non ledit S 14. F 15. This and the next section are in F at the end of the following chapter 27, while the ones here belong there.

– FS (= C+C 266,3–5): (ita quod tussitat) S; lixiuia S; accipiat … calidi sunt] calidos ante ipsum ponat et S; (eiusdem) S; faciat] permittat S 16. F

1. dt. only B
2. PV – *gilwefel lis F/B
3. F – gelsucht BP, gelsucht V – F – gelsucht BP, gelsucht V – F (-o mit undeutlicher Korrektur) B – crucible PV (= clay vessel)
4. F – gelwesucht W
5. WPV – riden F – conj. -*sprinburnen F, springburne W (c < n), springbornen PV(S-) (= clay vessel)

- PV - ride F, ride W

11. FW – freyßchlich P, freyschlich V – FW – select PV – F – springburne W, springbornes PV (= pure water) – FW – freischlich PV
12. FWV – müs P, stew S
13. zweimal dt. nur C+C

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III-27 7 = C+C 1. FWSBPV: more hot PV; (plus) SBPV; 1 is 2 plus W 2. FWBPV: signifies V 3. Indication: Against the drop W – FWSBPV: (and) If but S; someone SB; (on back) PV; (on back or on side or) in (other) S; 1 some 2 other BPV; (his) B; al of the drop paralysis S; (so) WBPV; (as … are) few or many leaves W; (his) B; (broken and) S, broken and broken that is B; leaf B; cook S; naked and PV; 1 in linteamen 2 naked S; linteamine W, linteamine B; put S 4. FWS*BPV: anywhere P; surround and surround F, surround oneself B; (in place) B; you will have V; in B follows an addition; The leaves of esch are useful against poison, for their juice, when expressed and given to drink, is very effective against snakes because they flee their shadow. 5. Indication: Against stomach and also lung disease PV(+ also), for good beer with wheat with lowly grain, that is hops B – FSBPV: Quod Qui PV; (Quod) Si (also) B; man from S; from oats or other wheat B; 1 beer 2 from oats PV; will SB; (it) BPV; paret S, (para) PV; him only BPV; (only) S; (of) S; (additis) coquat et (beer that) S; beer P; illa so F, ista PV; 1 bibentis 2 stomach B; (his) light (and soft) S 6. F 7. This and the next section are in F at the end of the previous chapter 26, while the two here are born there. – FS (= C+C 266,14–15): Et si capre Et sic in capite 1 infirmatur 2 aliquo modo F; (et sufficiently) S; curabitur F 8. F 4 S: et folijs ita calidis circumponat, et præcipue in loco illo ubi dolet, et curabitur. 1. FWPV/S(-vs)B (und marginal: Esche) 3. F- gith W, gicht BPV, gutta paralisis S

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– conj. – *zestoren F, to stozent B, zustoßen PV, contrita S, () W – FWPV – oesch S, esche B 5. F – hoppen PV, hopfo S, humilo B (and in the indication: humilo id est hoppe) – S – grüz F, gruß BPV – FPV – escha B, fraxini S 7. dt. only C+C (long s indeclinable, therefore also readable as i) III-28 1. FWSBPV 2. FWBPV 3. Indication: Contra infantium sol(uti)onis continuitatem F(-uti-febli)W, Contra dolorem infantium inter cutem et carnem in cunis iacentium B – FWSBPV: (Et) cum sigitur 1 infans 2 aliquis S; infans in cunis] in factis in cuius F; sanguinem PV; vulneratus est W; (ita quod inde valde dolet) S 4. FWS*BPV: ede aspen B; 1 cloth 2 linen PV; him to himself B; place] collated B; as I am PV, as from there B; and I am the power B; of them] their B; (skin … of his) PV 5. F 6. Indication: Against paralysis and coldness of the stomach F, For paralysis S, Against paralysis and coldness of the stomach make a bath B – FSBPV: But and SPV; (But) If B; or] as V; (if anyone) 1 cold stomach B; his(that tree) B; (take) S, take B; (until … his heart) S; 1 heart of the tree 2 is said (and) S; 1 cut] cut 2 into small pieces in vain B; in vain PV; cut SPV; boil B 7. FS*BPV: the same] it B; tub PV; bathe FB; (from him) B; (also) B; (his) B; (and so … will have) B 8. W (however, the preceding reference text is not available in W!)

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9. FWS*BPV: mayo W; (also) B; frustration PV, frustration or hastulas B; inscide BPV; (con)tunde W; valent and effective B
10. Indication: Against pain in the back of the head and ylii B

– FWBPV: fatigant exquoniam frigus … mitigat in leandenen W (wrongly inserted duplicate of 29.4); 'in head etc in back etc in leanen PV(dorsu); 'in head in back in yliis 'in leans etc in stomacho B

4 S: man puts fresh leaves of tremuli on a linen cloth, and wraps the infant in its leaves and cloth, and puts it to sleep, and covers it with clothes so that it emits sweat, and he will be healed. 7. S: and pour it into a tub, and bathe: and do this often, and it will be better. 9. S: A man also in the mayo cut the bark, and the wood thereof even to the inner heart into small spears, and express the juice, and add other ointments, and they will be more effective. 1. FWPV/S(-vlvs) B (und marginal: Aspe) 4. FW – aspen BPV, tremuli S 7. F – vergichtig est B, virgichtigit est P, virgichtiget est V, a gout paralisis fatigatur S 8. F – gicht BPV, ( ) S 10. FW – lenden BPV III-29 1. FWSBPV 2. FWBPV: (plus) B, plus] magis PV; designates B, signifies P; medicine B; prodest] ualet W 3. Indication: Against skin ulceration FWPV, against small ulcers B

– FWSBPV: (But) If SB; who] someone S; (somewhere) SBPV; (his own modicum) S; (new and) S; his(of the tree) S; (interim) B

4. FW: a little W (the whole sentence is in W also in Kap. 28,10)
5. FWPV/S(-vs) – Erle id est *alrus B

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III-30 9+10 = C+C; 9 = PaA 188 1. FWSBPV: (plus) frigida est (quam calida) SBPV; (est) W 2. FWBPV: (etiam) sicca (est) B; dry (is) V 3. FWB: (however) temperate (is) B 4. FWBPV: (de)signat BPV 5. Indikation: Contra febres quotidianas FW(-t-) B; Fevers S – FWSBPV: (And) Qui SB; cotidianas W, quotidianas S; (diu) SPV; 1 habet 2 diu W; (arboris) huius] eius S; 1 huius 2 arboris B; in] et F; (ita) cum aqua ista] in ea (sepe) S; 1 ista] illa 2 aqua B; ista] illa PV; balniet F, balniat B; (de) S; balnio B 6. FWS*BPV: eius(dem arboris) BPV; 1 exiprim 2 sap B; (prefaced) B; drink and often do W (here statt in 11) 7. F 8. FW: allefactus F 9. FWS 2 (= C+C 262,12–18, 26–28, 29–30): acuta] autem W; inuasit S; ut] et WS; habebit S; levius doleat] suaius perueniet. (Accipiat) Ergo S; (dry) S; (and not green) S; (moderate) W; (as willows are) S; (water) S; (then) ei postea S 10. F (= C+C 262,18–26): ne] ut F; dolente(m) F 11. FWS 1 BPV: (et often doleat) W (stebt in 6 am Ende); (hoc) FW, (diuturne) S; (in eo) B 12. FW 2 BPV: tempestates] compestates PV; (ipsarum) W; disappear PV 13. FW 1 14. Indication: Against dropsy FPV, Paralysis S –

FSPV: (place) PV; (members of their) a] of S; his(that tree to the fire) S; tree accept and PV; (so) S; (where) FS; hurts] pain S; gout flees] better have it. S 15. FPV: same wood PV 16. FW: intemperate W

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17. Indication: Against nasal swelling F, Against nasal swelling PV, Against nasal inflation B – FSPVV: (But also) If B; (man) SPV; his] his PV; (his some infirmity) S; through some infirmity B; (that is irblasint) S; that land PV; (his) SB; his] his PV; tree] plane S; (and tie it with a rope … constrain) S; tie (it there) F; paruuam P
18. FBPV: illa] illorum vel illarum narium B; evanescet PV
19. FSBPV: melius habebit] sanabitur B
20. in W this text is incorrectly after Section 6 of the following Chapter 31. – FW: de fumo] ex fumo W; hec que] hec est F; purgatur F; superpo(nat)ur F 6 S: succum de superiori cortice alni (sic !) exprimat, et purum uinum addat, et frigidum post balneum bibat: S
21. FWPV/S(-vs) – Haendorn und marginal: platanus B
22. dt. nur C+C – W – schaue F, abradat S
23. zpeimal dt. nur C+C
24. F – gout PV, paralysis S – conj. – goit FPV, () S
25. F – erblasent PV, erblasint B, () S (= inflated) III-31
26. FWSBPV: (plus) SB
27. FWBPV
28. FWSBPV: (And) If S; (if) PV; when to the fire PV; ignited W; from it] by it S
29. FW: (but) W
30. Indikation: Against coryzam and pectoral hair removal W, against pectoral hair removal PV, Against bad humors B

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– FWSBPV: (For) If B; (and) B; (his) SB; of bad … coughing] coughing and wiping pain S; (wiping coughing) WBPV; (in) mouth B; (sic) SB; them] him S, iste B; (bad humors) S; (and sweetly) SB; solves S 6. FWBPV: (sui) euanescunt B; in W folgt here incorrectly section 20 of Chapter 30. 7. FW: quendam F; qui FW 8. FWS*B*PV: (Sed) Et W; 1 est 2 illi PV; sanitatem] satu(rita)tem F 9. FW: eos FW; (esse) F 8 S: Sed et si quis baculum ex eodem ligno in manibus suis gestat, bonum illi est ad sanitatem corporis sui. 8 B: et baculus ex eo factus et in manu portatus est bonum et utilis ad prosperitatem et sanitatem. 1. W – Iwenboim F, Ivenbaum B, Ybenbaum P, Iwenbaum V/ S(-vs) 3. FWB – damph PV, humor S 5. FB – gebreche W, gebreche PV, () S III-32 1. Indication: Contra collectiones noxias W, Contra collectiones nouas PV

– FWSBPV: ›plus› calida B, ›magis› calida PV; (est) B 2. FWBPV: (plus) BPV; (in)felicitatem PV; designate B 3. FWS*BPV: Sed] Et W; velut] unde PV; v(er)mes PV; 1 ebullire 2 vermes B; (ceppin id est) B 4. FWSBPV: et ›tunc› B; (eos so) S; loco ›illi› B; (et panno constringat) S; tumor ille cessabit] melius habebit. W 5. F: swelling] minor F

3 S: If the skin of any man begins to turn red, or to have swollen pustules: he shall first heat the large, bursting leaves of the same tree by fire,

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1. FW – Bircka PV/S – Birke id est vibex B
2. FWPV – bulecht B; to have swollen pustules S

– FW/PV – first bursting leaves S, ( ) B

– W – uzbozzin F / PV – prußem B III-33 1. FWSPV: (more) S; (than cold) S; humid (is) SPV

2. FWPV: sic et PV; sap (sid) PV; ungentum prepares W
3. FW: (for others) P
4. FWPV: caliria P; temperetur V
5. Indication : Against the pestilence of cattle FWPV

– FWSPV: But yet] And S; (that is, the thief) S; the branches (of the same tree) S; (the cattle) are placed S

6. FWS*PV: (or) PV; the same PV; the cattle P; lead (make) W; begin PV
7. FWPV
8. FW
9. FWSPV: (the same cattle) S; squidquam de arboribus PV, squicquam de arbore illis] ista S; (and suffer) S
10. FW: where] for W

6 S: or the cattle are led under the same trees, and they begin to cough and expel putrid substances.

1. FW – Fornhaff PV/S
2. PV (S-) – schelme F, schelma W, ( ) S (= pestilentia)
3. PV – hustin FW, tussitare S

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III-34 3 = PaA 189; 5+7 = PaA 186 1. FWSPV: (magis) S; magis] plus B; (est) B 2. FWBPV: (de)signat PV; prosperitatem et felicitatem B 3. Indikation: Contra idropisim F, Contra ydropim W, Ad hydroposim S, Contra morbum ydropicum B, Contra ydropes P, Contra ydropem V – FWSBPV: Et homox qui PV; (Et) Qui hautem hydropicum S; (Et) Qui habet hydropicum morbum B; idropicum V; (habet) V; (eisudem arbris abiciat) S; arbores B; light S; easdem PV; cloth (tied) S; ligantos B, ligatas PV; hinc bonum FW; pone PV; (scilicet) S; mane diei S; (usque) B; meridiem] mediam diem SBP, mediam diem V 4. F: quoniam] quidam vinum F 5. Indikation: Contra splenis dolorem F, Splen S, Contra splenis dolorem B – FSBPV: (Sed) Et S; (Sed et) Qui holet in splene B; qui in eadem arbore crescit] eius S, huius arboris B; (per cloth) S; splen eius] dolor ille B 6. F 7. Indikation: Contra lumbricos F – FSBPV: (Et) Quem B; comedunt] lædunt S; et hetiam qui B; (in ventre) S; hic melius B 8. FW 1. W – Spilleboim F, Spynelbaum P, Spinelbaum V/S(Fvasrivs) B? (und marginal spilbaum) 3. FPV suendet W, verswendet B, consumes S 7. F – stechedum S, stechen PV, stechenden dolorem B 8. F – stechede W

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III-35 1. FWSBPV: (plus) S; (est) B 2. FWBPV: (quandam) V; (sua) PV; ostendit] habet W 3. FWS*BPV: (autem) B; (in lacte) caprarum B; capr(ar)um F; eiusdem FPV; (idem) V, «et» idem B; 1 lac 2 idem P; (aut) B 4. Indikation: contra abortionum W, ad conceptum mulieris retinendum B – FWSBPV: que] qui V; foecundæ (idem) S; comedat W; et »sic eis B; (ad fecunditatem et) S; proderit S 5. FW: cuiuscumque W; medicus W; temperatent F 6. Indication: against amentiam F (by another hand) BPV, Amentiam S – FS*BPV: (But also) Of B; 1 of the same tree 2 with leaves PV; 1 of the same tree 2 boil 3 with leaves 4 in water B; bath F; (that) who (is mad) B; mad and] mad that is PV; (water) BPV; intigwat P; ipsum pannum B; madido] madefacto PV; bath F; (of) put V; (and) calidum B; ut] et so B; facies F, faciat PV; sensus »suos« PV 7. F: fugat fehlt 8. Indication: Against morpheum F, Against morpheam WP, Against

morphenam V, Against spots in body B – FWSBPV: (And) If SB; who »but« S; (his) B; has BPV; his] tree of this S, that B; (of course) WSB; to cut off S, cut off B; to heat and (the same) S; and »then« B; (that is, to flecken) SB; (so) to heat S; to superpose S 9. FW: color of fire F 10. FWBPV: (But also) 1 Good and useful is 2 for man B; 1 is 2 and useful PV; of the same »tree« PV; 1 always 2 aput se] with B, 1 always 2 aput se V 11. Indication: Against demonic illusions FWV, Against demonium illusionenes P – FWBPV: prosperity is shown B; some house PV; there] where PV; to recede W

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12. FBPV: (And) If B; (man) around] by B; 1 to rest 2 in the forest] in the forest B, (in the forest) to rest PV; to desire] to wish PV, wlt B; (under) 1 his 2 shadow B; (and sleep) B; illusions his PV; (his) BPV; (that is grumesal) PV
13. FWPV: But under this tree W; (to be) W; dyabolicas P, diabolicas V; horrores] errors W
14. F: fructu(m), (in)utiles: -m und in- fehlen 3 S: The twigs of this tree with leaves, when they are green in them, are boiled in the milk of cows, or sheep, but not goats, and the twigs with the leaves thrown away, the same milk is prepared with flour and sheep so that it can be eaten. 6 S: But also its twigs with leaves are boiled in water: and he who is mad and hyrnuitich, let him bathe in it, and having shaved off his hair, let a linen cloth be dipped in the same water, and let his head be warmed in the same bath. And after the bath is over, it is laid on the bed, and some of the fruit of the same tree is boiled in water, and the warm one is placed on his head, so that he may sleep thus: and this is done often, and he will have better health.
15. FWPV/S(-vs) B (und marginal Haenbuch)
16. F – hirnwutig PV, *hirwudich B, hirnuütich S
17. FWPV – hastulam S, hastulam id est spayn B – PV – uleckin FW, ( ) SB (= spots)
18. FPV – hagenbuga W, haenbuch B
19. FPV – manet aut benacht B – FPV – haenbuch B – F – grusal B, ( ) PV (= horrors)
20. FPV – hagenbuga W III-36
21. FWBPV: pulc(h)ra F; hominibus PV; exteri(ori)bus B; famulantur PV; (Sed) W; (et) BPV; 1 his 2 and fruit W; to use F; him] it PV, of itself B; in ipso] in eo B; 1 inside 2 bitter B; int(eri)us W; diminishes B

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1. FPV – Vwida W / Salix wyde B III-37
2. FWBPV: (frigida) P; (est) B; quam et] quam habet WB ; (et) PV
3. FW: nisi] nec W
4. FWPV: (ad) omnia FW; (et obest) PV ; sicut (et) W
5. FPV – Salwida W, Salwide B – FWBPV
6. F – salwida W – FW(suu-) – FW
7. FWPV III-38 In W fehlen die Kapitel 38-40, obwohl sie im Register stehen
8. FBPV: (sed torporem) BPV
9. F
10. FWPV: nulla medicamenta ›valet V; medicine ›valet P
11. FBPV: nec] non B; (ad) F; 1 valet 2 ad ullam] aliquam utilitatem hominis B; nullam V; (hominis) PV
12. FPV
13. F: inflata F
14. B – Fulboim F, Folbaum PV
15. PV – vncruit F

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III-39 1. FPV: nec] et ad medicinam F; medicamenta PV

2. PV: que] quod P
3. PV – Melboim F III-40
4. FSPV: (plus) SPV; (quam frigida) SPV
5. FPV: ille] eius PV; suavis] sanus V
6. Indikation: Contra guttam PV, Ad paralisim S

– FSPV: (Accipe) ergo] Homo S; (er)go V; (et) de ligno S; (and) boil in water S

4. FPV
5. FSPV: 1 whether young or old 2 whether infant V; bathe F; bathe and do not cease to bathe with the same leaves, and in the bathe the same leaves to yourself S; let it be S; with queimal F; itself] itself PV, the same S
6. FPV: seno PV
7. FSPV: (sic) S; have S; of the same tree] his S; but] and S
8. FPV: (and) man PV
9. P – Erlzboim F, Erlzbaum V/S(-vs)
10. V – virgichtigit est P, paraliticus est F, from paralysis fatigatur S III-41
11. FWBPV
12. FWPV: (also) W
13. FWB*PV: naut folia eius inutilis est FW; 1 use 2 all F
14. FWPV: (nouns) harmful (are) PV
15. F: heat F

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6. FWPV: But (and) W; 1 is good for 2 people PV

3 B: useless wood neither fruit nor leaves are beneficial to people

1. F – Mascoldra W / PV – Mashulderbaum id est mascel B

III-42 1. Indication: Against scrofillas F, against scrophulas W, scrophulas S, Against scrofulas PV

– FWSPV: (plus) S; (quam frigida) S; 1 in man 2 orphan PV; exsurgent F, (ex)surgunt S, exsurgant P, exurgant V; disrumpantur W, (di)rumpantur S, dirrumpantur PV; his] of the same tree S; cook and (so) S; scrofulis superponat S, sepe superpone PV; eualescent W

2. FW
3. FWS*PV: disrumpere W, dirumpe(re) V; sepe] semper W; evanescent] inanescent F
4. FW
5. FPV: sepe superpone PV; exsiccabuntur PV
6. FWSPV: parat (voluerit) S; ipsius] eiusdem W; (ipsius arboris) S; cervisia] ea S

7. FWPV – in W here the further sections from 3 of Chapter 43 are incorrectly followed. 3 S: That if they are ready to be broken up: a man from this wood should heat it to a fire, and place it often in the form of a cross over them: and they will evanescent.
8. W – Mirtelboim F, Mirtelbaum PV/S(-vs)

– FWPV (or very correctly!) – scrofulae St 3. FWPV (or very correctly!) – ( ) St 5. FPV (that's right!)

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III-43 3 = PaA 185; 7+9 = C+C In W ist der Anfang des Kapitels am unteren Seitenrand in kleinerer Schrift nachgetragen (Abschnitt 1-3), jedoch ist ab Abschnitt 3 der weitere Text dieses Kapitels an das prigeräge Kapitel 42 angehängt. Daher gibt es den Abschnitt 3 in W zweimal, beinde jedoch wie in F 3+4 meitander vertauscht sind, was in beiden Hss. bereits durch den textinternen Schreibvermerk hinter dem vorgezogenen Abschnitt 4 mit 'applies to the following page' angemerkt wurde. 1. FWSBPV: (plus) S 2. FWBPV: how cold and dry in the 3rd degree B (followed by 5 lines of foreign text, and then:) And it signifies excessive age B 3. Indication: Against lung disease F, good drink against pain in the chest and lungs B

– F 2 W 2 S 4 *BPV: (ergo) B; fruit W; (the water itself) B; (by) F; (then) B; and liquorice F, and liquorice W, and liquorice B; less BPV; than liquorice W, than liquorice V; than liquorice (sit) B; iterum] so B; (then) B; sack BPV; impose PV; make] make B; so] ita W, (so) B; than] and B; and] or the lungs PV 4. F 1 W 1 : baccharum W; lequiricii F, laquiricii W 5. Indication: bath against fevers B

– FS 1 *BPV: (ipsos) B; (cum aqua illa) B; aut] ut PV, et B; (id est fiber) PV; (in) te B (it follows 34 lines of foreign text with German parts: four times wachulder and each time ebirwurcz, bivoz, poleiam, schellewurcz; also missevarbe 'ictricia')

6. FWS 2 : qui tam … in capite] cuius caput tam sanum et forte est S; 1 tam sanus 2 et 3 tam fortis W; (mali humores) W; (in gutture eius iacent et) S; putredine] tabe S
7. FWS 3 (= C+C 217,21–218,5): bacchas W, baccas S; incisa F, inscisam S; (for two … a little) S
8. F: herbal (sic!) F
9. FW (= C+C 218,5–9): istas] has W; discrete] districte F, discrete <and he will be healed.< W
10. F

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3 S: But also juniper berries are boiled in water, and honey is added to the same water, and a little vinegar and licorice, and less ginger: and it is boiled again, and a pure drink is made from it through a bag: and a man who suffers from pain in the chest, lungs, and liver, drinks the same drink often, and he will get better. 5. S: And a man boils its green twigs in water, and makes a roasted bath with it, and bathes often in it, and various fevers in him are reduced. 1. W – Wacholderboim F, Wacholderbaum P, Wackholderbaum V/S(Juniper)B(and marginal wachulder) 4. W – gingeber B, gengebern PV, gingiberi F, zinziberi S – FW – luterdrang BPV, purus potus S 5. F – feber B, ( ) SPV (= febres) 7. all dt. words only C+C 9. all dt. words only C+C III-44 3 = PaA 188/189 1. FWSBPV: id est s. nur B; (magis) S; 1 est 2 quam frigida F; (quam frigida) S; frigida et sicca B 2. FWBPV: ad usus B; famulatur FPV; (folia) FWPV; folia sambuci sunt gravis odoris. B 3. Indication: Against jaundice FB, Against jaundice W, For jaundice S – FWSBPV: But] And (however) S; (but nevertheless) Who B; 1 of this 2 tree B; (then also) S; inde] from this S; take] have FW; (sic) SBV; (the same) S; (the same) SB; leave FV; place] put B; sweat B; in B follows 7 lines of foreign text. 4. FW: wicked W; rising F 2. WS(-ov-) – Holderboim F, Holenderbaum B, Holderbaum PV 3. F – gelwesucht W, gelesuocht S, gelsucht PV, gelsucht ie jaundice B

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– F – zecken P, *kicken B/W – zickeln V,* cycle that is flowers S III-45 1. FWSPV: (more) S, more] more PV; 1 is 2 cold V 2. FWPV: (so) PV; contradiction P; eo] himself PV; its food is PV; nausea F; F 3. PV 4. FWPV: nec] or cattle W 5. Indication: scrofula S, against scrofula PV - FSPV: But] And S; (yet) SPV; (that is, to catch) S; fruit ten PV; (let him take them also) S 6. FS: (them) S 7. FS*PV: pulverize] of the powder PV, (in)ungate PV 8. FSPV 9. F 10. FS*PV: dirrupte P; send] mutat F 11. F: bad F 7 S: and according to the third part of these from the powder of moles he shall apply, and these shall be mixed together, and boiled: and with it the place where the scrofulas arise, 10. S: And if they are dirupted: a man shall pulverize the gross ones, send them to the scrofulas, and they shall dry up. 1. W – Belzboim F, Meltzbovm S / PV 5. F (rightly orsime!) – *orfunas PV, scrofulas S – conj. – cippen F / PV – ( ) S (= primum erumpentem fructum) – F / PV – eius S 7. F (recte orsime!),* orfunas PV, scrofula S 10. FPV (recte orsime!) – F / PV – grossos S

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– F / PV – F (recte orsime!) – *orfunas PV, scrofulis S III-46 1. FWPV: (de)signat W; 1 homo inde 2 nec W; valet] prodest PV 1. W – Hartdrugelin boim F, Hartdrogelbaum PV III-47 1. FWSPV 2. FWPV 3. FWS*PV: 1 illam 2 horam W 4. in W as a supplement at the bottom with reference mark – FW: paralisi(m) F, paralysim W; sedant FW 5. FW 4 : (Sed) W; (qui) F; dissipant FW 6. Indication: Against paralysim lingue et against guttam W (steht schon vor 3), Paralisim S, Against lingue paralisim PV – FS*PV: Et] Sed et PV; in loquendo PV; 1 da 2 illi ad bibendum V 7. F 8. Indication: Against trisipilam P, Against crisipilam V (recte: eri-) – FSPV: (id est seliga) S; (eisdem) foliis (ita) S; temperatum FPV; (freislichez) S 9. FW 1 SPV: (Sed) Et V; (et) P; 1 ligno 2 solo S; (aqua) illa] ea S; balnium F 10. FW 2 PV: beneuolentiam PV 11. FW 3 SPV: (et) 1 lætam 2 mentem (eius) facit] habebit S 12. F 13. FWPV; to complete W

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14. in W this sentence is incorrectly at the end of Chap. 49 – FW: the second by is missing FW 3 S: A man who is tired of paralysis: let him warm himself with the fire of this tree alone, and the paralysis in him will cease at that hour.
15. S: But he who is tired of paralysis in his tongue so that he has a defect in speaking: let him put fresh leaves of the same tree in cold water, and drink them, and he will recover his speech.
16. FWPV – Yffa S
17. F – gith W, gout PV, paralysis S – F – gith W, gout PV, paralysis S
18. F – virgichtiget P, virgichtigit V, quem paralisis fatigat S – FPV – ( ) S
19. F – freislichaz S, freischlich PV – F – selega PV, ( ) S – F – freyschlich P, freischlich V, ( ) S
20. nur P – *vbelwildikeit V (= mala voluntas) III-48
21. FWSPV: (in se) S; 1 habet ›temperatum in se PV
22. FWPV
23. Indikation: Ad scabiem S – FSPV: (Et) Homo ›autem S; minutam ›scabiem V; 1 magnam 2 aut] et 3 minutam S; nova] recente S; (tunc) 1 in patella 2 simul S; (se) PV; (per)ungat S; (and scabies will be reduced) S
24. F
25. Indication: Against interior slime F, Against interior slime WP, Fevers S – FWSPV: But (and) V; small branch W; his] tree of this S; (his) PS; cook WPV; rutam FW, ›ei rutam S; addat PV; and ›de saluia S; rutae S; and ›de fennel S; (which) sage F; ›de saluia S

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6. FWPV: cultivates FW
7. FWPV: and »sic« often S; drinks PV; »sepius« fevers PV; (and the dirtiness of dirt) S; (in him) W;

that] that S; make »eum« healthy S

8. FW: rute W; exigitur F
9. W – Harboim F, Harbaum PV, Hartboum S
10. F – smelcze P, smelcz V, dissoluat S III-49
11. FWPV
12. FPV
13. FW*PV: but »succus et fructus eius« PV; in W folgt hier fälschlich der letzte Satz 14 von Kapitel 47.

3 W: nec ad aliquem usum hominis ualet. Nam semen eius et fructus quasi uenenum sunt comedenti. 1. W – Sculboim F, Schulbaum PV

2. PV – vncruit F III-50
3. Indication: Contra lepram W; Lepram S

– FWSPV: »homo« qui S; manibus »suis« S; (et sucum exprimat) S 2. FWS*PV: lineat V; leniorem] liuorem PV 3. FW 4. FWSPV: in] cumS; (vaccarum) S; (and so anoint) S; anoint S 5. FW 3 : this F; pains] eyes W 6. Indication: Against the darkness of the eyes F, Against the darkness of the eyes WPV, For the clarity of the eyes S

– FW 1 SPV: (But also) Whose »etiam« S; infirmi sunt] infirmantur PV; (ipsi) WS; (sui) F; madidi fiant scilicet vezzeren] lachrymas ma-

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giving emittant S; fiant] sunt V; (then) S; (etiam) W; (ipsos) S; (suos) F; ut] et PV; ut so obdormiat] dum dormit S; oculos ipsius S 7. FW 2 PV: (sunt) F; vel (si) PV 2 S: et succo perungat suam lepram suam sepe perungat, et illam leuiorem reddit. 1. FW – *Prinna PV/S

– FW – prymmam P (y on Razor), *prinnam V, miricam S 2. nur PV (= leniorem reddit; vgl. jedoch Textapparat von PV: linorem!) 6. W – primma F, prymmen PV, eius S

– FW – weßern P, wessernt V, () S (= madidi fiant) III-51 1. FWPV 2. FPV: (sed torporem) PV 3. FWPV: (et) W; (et est) PV; uelut W 4. FPV: 1 succus 2 nec 3 fructus P; (valet) P 5. FWPV: (aliam) F; aliam utilitatem] aliquem usum W; (valet) F 1. W – Hagenboim F, Hagenbaum PV 3. PV – vncruit F, uncruit W III-52 3-5 = PaA 186; 11+12 = PaA 185 1. FWSBPV: calidus S 2. FWBPV: designates V 3. Indication: Against lung disease W, Against lung pain B

– FWPV 4. FWB: (so) that] Who B; (his) B

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5. FWBPV: leaves xeius B; (and) crushes PV; (then) B; (them) B; foams PV; (sic) B; 1 does 2 inde B; (his) auffert B; 1 heals 2 and 3 purgate B
6. F: putrid F
7. Indication: Laxiua against head pain W, is very useful for head pain B, against head pain PV

– FWS*B*PV: does PV; (then) de] with W; (of) F; lixuiam PV 8. SBPV: (with her) 1 washes 2 head (his) B; she] she S; xepe lavete PV 9. FWSB*: (then) if (head) S; head xeius W 10. FWSB*P *V*: aut] et S 11. Indication: Stomach S, Against stomach B

– FSBPV: xede et PV; And if …. only] If a healthy person B; (if) who] who S; 1 is sick 2 in the stomach B; (of course, hagebutten) S; he-us] illius S, (his) B; purgabit S 12. FBPV 13. FWSBPV: (but) B; sick] was

sick B; he cooked] this fruit S; 1 to eat 2 not good S 14. FWBPV: he …. is hurt by this B; because] because WB; (his in it) B; (if) F; xthen raw B; xwhen deick xest B; xest hard B; or] and raw PV, and xhoc way raw B; manducet] eat B; Who] because F; (true) B 15. FWB*PV: 1 in eating 2 hurt PV; burning W

7 S: And who from the sole ashes of his wood prepares lye

7 B: He who hurts in the head will make ashes of wood and lye from the ashes 9 B: if first he is healthy 10 B: he will be healthier if he is weak he will be healed from that excellent heat 10 PV: and then he will be healthy and strong from the good heat of the juice itself. 15 B: it does not work for him because of the good heat of man.

1. FW – Hyffa PV, Hieffea B/S(-vlvs)
2. F – wippelen W, wippel id est summitatem B

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5. FV – hifan W, hiefe B, hyffen P – FW – feyme PV / B (= spumam); in B folgt noch schone als Äquivalent zu sepe – FW – luterdrangh B, luterdrang PV
6. F – hagenbuttzen B / P – hanhieffe V, ( ) S (= fructus tribulorum)
7. FPV – slym B
8. W – welh F, welk P, welck V, mollis et debilis B – W – dech F, deick B, deyck P, deyk V III-53 4–8 = PaA 188
9. FWSBPV: (plus) calidæ (quam frigide) S; 1 sunt 2 quam frigide W
10. BPV: succe B
11. FWBPV: »designant et« assimilate B
12. Indikation: Paralisim S – FWSBPV: (Et) Homo SB; (homo) W
13. FWBPV: eo] ipso WB
14. FWSBPV: efficitur »ut freneticus sit« B; »quod« vel P; vel qui … lamet] et claudicare incipit S; qui] quoniam PV; (suis) PV; (virides) S, ille« viridas B, viridas V; (vel veteres accipiat et) S; (ipsas solas) S; accendat FW, incendat »et ad cineres conburat« B, incendit PV; (tunc) S; »cum« cineribus BPV; gariofelis F, gariofoles W, gariofyli S, gariofilorum B; (id est) FW, id est] scilicet B; (id est negelchen) S; cynamomi WP, cinnamomi S; (powder) gariophyl S; gariophylorum B, gariofiles PV; mix] add PV; 1 so 2 with wine BPV; (so) S
15. FWBPV: gariophylorum B, gariofiles PV; cinnamon WP
16. FWSBPV: prepare W, make S, prepare B
17. FW 2 SBPV: and »then« B; »but« pransus (autem) B; (take) S; (make) B
18. FW 3 B*PV: receive WV; (his) PV

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11. FW 1 : acerem F (auf Rasur); sapor eorum F; cum calore] est calore F; cinnamon W; et cum] act F
12. FWSPV: (Sed) et P, (Sed) Et V; fructum WP; eius] spinarum (scilicet slein) S; (scilicet) W; homo cum melle S; (and so eat often) S
13. FWPV
14. FW: temperant F
15. Indication: Against stomach viscosity F, Against stomach viscosity PV

– FBPV: Set et P, Sed et V; (And) Who 'is weak 2 in stomach B; fire] on fire B

16. FSBPV: and] in F, and] that is B; takes away his strength. B
17. F
18. Indication: Of the cores of thorns B

– FB*PV : core F; their PV; will harm him PV

19. F
20. Indication: Against cancer F (later hand) PV, Cancers S

– FSBPV: And] That S; (and) If B; (and not other worms) B; flesh of man S; (somewhere) SBPV; (in his body) S; 'eat 2 in his body F; body] belly (of his) B; eat the kernels thus P

21. FBPV: (thereafter) B
22. FS*BPV: him] this F; where the crabs eat him] to the place where the crabs are B
23. FBPV: (and) afterwards (also) B; (so) B
24. FSBPV: they die B
25. FW: acer] virtue W; be] is W
26. B: and the senses will recover and the health of the limbs will recover because that drink is better than gold.
27. B: Their kernels will not harm.
28. S: powder. and let the powder be sent into the place where the crabs eat and

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1. dt. only in B (marginal)
2. F – wreuelichede W, frebelkeit P, frebelkeyde V, rebellionem id est *frechneldekeit B
3. PV – vergigtiget est F, uirgitichit ist W, a paralisi fatigatur S, a gutta paralisis fatigatur B
4. FWP – lament V, claudicat id est lamyt B, claudicare incipit S – F – negelgen W, nagilgin B, nelchin PV, () S (= gariofoles et var.)
5. F – lutterdranc W, luterdrangh B, luterdranck P, luterdrang V, purum potum S
6. F – gith W, gicht BPV, paralisis S
7. FW – slehen PV, () S (= fructus spinarum) – FW – Sulcze PV, temperet S – F – gith W, gicht PV, paralisin S
8. F – slehen BPV – FBPV (= asset)
9. FPV – slime and liuorem B, liuorem S III-54 21, 23, 25, 27 = C+C
10. FWSBPV: 1 heat 2 fiery B
11. FWBPV: another »saporem seu« B; habent B; dissimilis BPV
12. FWB: vero] autem B; sed (aut) W; (fructum profert) FW
13. FBPV: ante] aut PV; et] aut PV; confortata (est) B; ut] et B, aut PV; (que) PV
14. Indikation: Contra caliginem oculorum F, Contra caliginem oculorum W, contra caliginem B – FWSB: Et si quis] Qui autem B; »de« guttis B; (primum) S; abscinditur SB; palbebras W; modice (in) S; in oculis B; et oculos claros facit] ut oculos calefaciat B; eyes »proculdubio« S

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6. FW: fortissimam] ferocissimam W
7. F
8. FWSB: Nam ›quic W, (Nam) Afterquam ›enimc S; after(quam) B; mane ›dieic S; ad mediam] in mediam W; medium B; inscisione illa (de vite) S
9. FWB: quoniam aqua] quia tunc aqua B; primo B; ›tuncc deinde B
10. Indikation: De guttis, contra surditatem B

– FS*B: ab(s)cisione B; 1 effluunt 2 primitus F; vasculum] vase B; eas F; excedente] occidente F; (Vel) Si B

11. FW
12. Indikation: Cough S, Contra dolorem pectoris aut in stomacho B

– FS*B: (Et) Qui 1 dolet 2 in pectore B; abscindat B; primo erumpnunt B; fuerit] fiunt B; illudc a wippel ; qui] quod B (als Korrektür); (est) F; abscindat B; (tunc) F

13. Indication: Against cough B

– FB: (et) cough B; (et) a stomacho B; (a) ventre B; 1 sunt 2 in homine B

14. Indication: Against rotten teeth W, Teeth S, Against infirm teeth and putredinem carnis circa dentes B, Against dentium dolorem PV

– FWS 2 BPV: (Sed) Et W; (Sed et) Cui B; 1 sunt 2 infirmi B; calidos] calores B, calidas PV; (velut) B; (velut … velit) S; lixiuiam B, lixiuium PV; (tunc) cum (vino) S; (cum) B; dentes] illas (suos) S; suos est] suas sunt PV; (caro illa) S

15. FWBPV: Quia] vnde B; et(iam) W; (his) W; washing] lotion PV; ›eisc proderit PV, prodest B; fiunt BPV
16. FW: earundem W
17. Indication: Against excess of external health W, against ulcers in the body that black B

– FWBPV: (And) If B; (who) W; (in his body) has B; then] becomes B; then pure] with piro PV; (and) with PV; or] and wound B;

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or] and third WB; olive W; pan(n)um W; in(tincto) B; (in)tincto PV; (she) FW; minuat(ur) W 18. FW 19. Indication: Against small ulcers or wounds B

– FWBPV: par(v)um PV; intinguat W, intingwat PV; while] and this gives so long B; minuatur faciat et curabitur.< B

20. FW: ad hec] adhuc W
21. FWS 1 (= C+C 245,26; 246, 2–4): autumno S; (foliis) W; tymporibus S
22. F
23. F (= C+C 246,4–7): cognitionem (sic !) F; fundationem (sic !) F; frontis est F
24. Indikation: Vini uirtus S

– FWS: fuerit] fiunt F; (parat) S

25. FWS (= C+C 156,28–29; 181,21–22; 157,2–4): parat] facit et (ideo) W; hu(no)nicum F, unicum W; (vinum) S; temperetur] permisceatur S
26. FWS: 1 se 2 in lectum W; (suas) S; medefaciat F; (If … were to be hurt) S; inc oculis W; dorm(i)entium S
27. FWS (= C+C 244,9–10): (in) sadness W; (moderately) S
28. FS
29. F: but straight] but boiled F

10 S: Wherefore let a man take them in a vessel, and add olive oil to them: and if he has pain in his ears, or in his head, let him anoint himself with it, and he shall be better.

12. S: And he that cougheth, and hath pain in his chest, and in his stomach: let him cut off the top of the palm tree, when the flowers first break forth, with the leaves, and boil it strongly in water, and dress it through a cloth, and drink it often, both on an empty stomach and with food, and he shall be better.

13. FPV – melmechte id est pulverosa B

– FB – grießstein PV 10. B – baumoleo F, oleum oliuæ S

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12. B – hustin habet F, tussitat S

– F – wippelam B, summitatem S – nur B – B – wippil F, ( ) S

13. B – hustin F

– F – slym B

17. FW – baumolei PV (mit lat. Gen. identisch!), baumoleo B

– FWBPV III-55 1. FWBPV: valent nisi (aut) B; (aliis) condimentis B 2. FWPV: (aliis) condimentis W; addito PV 3. FWB*PV: (validiores et) PV; valet et erunt PV 4. FW 5. FWPV(= Preface 8): (et crescunt) PV

3 B: et tunc alia medicamenta plus validiores erunt. 1. conj. – Githboim F, gUithboum W, Gichtbaum BPV 4. conj. – githboumes FW (III-56) In F and W no new chapter, but a continuous text following Kap. 55. 1. FBPV: (non) multum PV 2. Indikation: Note smoke from oak demphit hominum B

– FWBPV: (Nam) W; 1 dampheit 2 pectus hominis B; (autem) W, autem] vero B; homini W; 1 non tantum 2 hominis B

3. FBPV: (fumus) de quercu PV; (fumus) ille B

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4. FWBPV: sit] est W; [1]id est dolere facit [2]simililiter et caput. B; nach facit folgt in W der Section 6 des nächsten Kapitels.
5. PV – demphit FB (in der indikation), dampheit B / W
6. FWB – espen PV – FW (in beiden getrennte sprebung se riget, wohl weil fälschlich für Latin gebalten) – serigit PV, serigit id est dolere facit B (III-57)
7. FWBPV: de mose W auch als Kapitellüberschrift ; Nota cum B; (ita) BPV; aut] etiam B; aliquo] aliquando W; fortuitu BP; (et sanitatem) B; dimittunt PV; eorum FW; (earum) crescunt PV; Et] Vel F, Et xtunc B; quoddam] quidem xcilicet hußmoß PV
8. FW
9. FWBPV: putredinis P
10. FWB: quoddam mos B
11. FWBPV: xin sec habet WB; aut] ac putridorum PV; aut] ac lapidum PV; erumpunt PV; (fere) B; in B the indication Contra paralisim et contra febris follows marginally, because the corresponding text is verbanden!
12. This section is incorrectly located in W at the end of the previous chapter. – FW: temperatam W
13. Indication: Contra guttam FPV – FPV: Sed xet PV; xaut in piro PV; (in) affaldra V; (in persico vel) PV; (hoc) P; super] supra P; (suum) PV; fu e rit FPV; ibi] in eo PV
14. F: temp(er)atis F
15. Indication: Contra februm arborem (sic!) F, Contra febrium ardorem W, Contra febres PV – FWPV: (aut) tectorum PV; aliquantum xpatitur PV; lenius] leuius W, breuius PV; xcilicet ridden; in F follows here Chapter 61.
16. W

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11. In B this text is after the following 5a. – FB: ›Item‹ contra B; (de) galgan B; (hec) B; 1 istum] ipsum 2 pulverem B; 1 vadis 2 dormitum B; (sic) fence B

12. FWPV – Moses B – FW – moß P, moße V, moesch B – FW – moß P, moß V, moß B – W – husmos F, hußmoß PV, hußmoß B
13. FW
14. FW – moß B
15. FWB – moß PV
16. FW
17. F – gout PV – F – moß PV – F – to remove PV – F – *between PV

- F - gout PV
- F - gout PV

8. F

- F

9. FWPV

- FW - moß PV
- PV - () FW

10. W
11. F – ginger B

- FB – F – ziddwar B
- FB

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III-5a Dieses Kapitel corresponds to – ohne den Namen des Hilarius – mit gerinfügiger Textvarianz den Abschnitten 10 bis 12 des Chapter 5 (Persichboum). 10. Indication: Ungentum against pain in the chest, back and gut FWPV, Ungentum above pain in the back as a man should. B

– FWBPV: hylarius FWB; egyptius BP(E-)V(E-); contra] supra B (but with superscript contra); 1 man 2 there W; (man) PV; 1 doleat 2 man et] Etiam B; pectoris et (contra) B; (accipe) balsiam B; hec] hoc in aqua P; (easdem) B; 1 aqua 2 ipsa] illa B; xet postea B; sepi] cepi B (zweimah); (vel hircini sepi) PV; yrcini W; v(e)terem B; 1 sweize] coque 2 modicum 3 cum predicteda aqua (in pan) W; predicteda] illa aqua (modicum) B; infrigidari WP

10a-12. FWB*PV: qualibet P; perunget F; ubi] ibi PV; fuerit V; 1 sepe 2 cum illo F 10b-12. B: Et qui dolet in laterale qualecumque hoc sic vnge. Et qui dolet circa pectus aut qui a goit fatigatur illum ibi sepe vnge et curabitur. 1. F – gith W, gicht PV, paralysis B

– F – Sysemera WB, Sysemera PV – F – sysmere WB, sysmere P, sysmere V – FP(B-)V – base W, balsia B – FWPV – basilee B – F – sweyß BP, sweyß V, coke W

2. F – gith W, gicht BPV (III-58) In S stehen die Abschnitte 2-8 im zweiten Teil des ersten Kapitels De aere im (ungezählten) zweiten Buch der Physica
3. Indication: Note about the simera that grows in the air B

– FWBPV: About what is said] Note that it is B

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2. FWSBPV (vgl. C+C 29,17-30,2): (sol) S; I was busy with the winter of SB; yemem W; air xthen S, xthen air B; as] as if S; wine xsometimes and xthen B; wine xwhich already in its powers is lacking and xthen the same air S; dimittit PV

3. FW 2 : (far) W
4. FW 1 S: flying S
5. Indication: against eye abscess and worm corrosion F, To the white of the eyes S, Against herbaceous or wizen eyes B

– FW 3 S*BPV: take] collect PV; (now) B; place] eye BPV

6. FW 4
7. Indication: Against worm corrosion W, To the Worm S, Where worms eat man B, against eye abscesses and worms PV

– FW 7 SBPV: (And) Where B, and where] What if S; worms BPV; (flesh) man B; eat BPV; (now) BPV; begin BPV; there] Then B; put S; worms BPV; proceed BPV, proceed S; die PV, die B

8. FW 5 S: 1 humorum 2 hominis S; procedentem xet de malis humoribus natum S; (mortificat) F
9. FW 6 : yeme W; (tantum) F; veteri W
10. F 11.-13. F (obne dt. Wörter auch in VII-10,10-12)
11. Of this section there is an first version in FW in II-12,6

– Indication: Contra scrofulas FPV, Contra scrophulas W – FWBPV: de] ab homine PV; (il)linias B; (sic) PV; ponas BPV; (et) tunc B; panniculum PV; yrcino W; 1 aut per duos 2 dies B; (totidem) B, totidem P; constrictum illeserlich B; make] make B

15. FWBPV: yrundinis F, hirundinis WP, irundinis B; liver W; xetiam et euanescunt B 5 S: A man but of that whiteness take as much as he can: and if to aliqui homini either whiteness, or dullness in the eye already grows: the said whiteness of the air shall be often bound over the same eyes, and it shall be cured.

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1. F – symera W, simera B (auch in der Indikation), *Sysemera P,* Sisemera V
2. W – seyger FPV, tepidus est scilicet *feyger B, est quasi torpescat S
3. B – *sysemera P,* sisemera V, whiteness S, ( ) FW – FW – wißa PV, wizza B, whiteness S – FWPV – herbade B, dullness S 11-13. three times go, two times blessed F
4. FW – *orfunas PV,* orfunas scilicet scrofulas B – FWB – *orfunas PV – FWBPV
5. FWB – *orfunas PV

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(Liber quartus) (Preface) In F there is free space for heading and initial; the Preface is only titled ‘prologus’ in the manuscript W, in B it is after the register. 1. FWfBPV: lapis ›preciosus« W; ab(h)orret F; ipsis PV; corruerit B; quidem PV; [1]pretiosi [2]quidam B; penas W; (est et) f; (in) ignis B; et(iam) f; [1]sancti [2]spiritus WV; [1]spiritus [2]sancti F; eriuntur PV 2. FWfB 3. FWfBPV: (I)N f; In parts B; eastern f; there B; (too) W, too much BPV; (is) B 4. fBPV 5. FWfBPV: ›et« velut f; ›etiam« ardent B, (ardent) PV; ardent. ›Sed et flumina que in eisdem partibus fluunt nimio ardore suns uelut ignis ardent« W (Sentence duplication because of a break in the chain!); (there) PV; (there always) W; [1]illorum [2]fluviorum B; eruptip B; crescentes B; tunc] cum PV; ubi aquam B; aliquam] aut quam PV; id est] ibi f; fundatur PV; in loco 2mal f; gluten] *glitten PV; herent f; (de)inde PV; ad] al alveum V; iterum ad] so quod W; (return) FW; ›tunc« spume ille B; ›in« montibus B; illis] i(llu)d F; horarum ›diei« B; (dried) f 6. FBPV: earundem] earum BP 7. FfBPV: heats B; colors their P; accept and ›then« B; sicc(it)ate FB; ›et« in precious FfB; harden fV; many PV; illo(rum) B; excreuerint f; illis extollunt] illos expellnt B 8. FWfBPV: day(i) V; elucent] elect B; (ab) water f; gingnuntur WV; ea] ita PV; [1]sunt [2]homini FW

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9. FW*fBPV: and adulteriorum f; inimicorum f, inimiciciorum V
10. FWfBPV: because] quasi B; (of them) W; which(that) B; 1 seeks 2 and useful B; seeks F; which are wicked W; evil] useless W
11. FfBPV: by virtue B
12. FWfBPV
13. FfBPV: mountains B
14. FWfBPV: and useful things F, (useful) PV; (things) B; those] whom PV; (their nature) W; permission f; angel] man W; adorned V; splendor f; seeing PV; also in them W; known W; (many) B; exalted and elevated B; in God] thus in Him B; thinking PV
15. FWf: lost f; and(now) f; (his) W
16. FWfBPV: repaired] recovered PV; let go] allowed W; as] which V; for medicine PV
17. FWfB: them] themselves f; (has) B

9 W: and not that they are dishonest and useless 5. fBP (S-) – singelint FW, Singelnt V Anmerkungen zum Kapitelverzeichnis Eine Überschrift ist nur in B vorhanden. Dort steht dieses Register allerdings auch vor der Prefatio und nicht, wie in den anderen Handschriften, nach der Prefatio. Im Register von B gibt es audoorn – wie auch im folgenden Textteil – keine Numiererung der Kapitel, stattdessen werden den Stichwörtern zwei Kleinbuchstaben als Blattangaben besgeorgungen. Der Codex weist neben einer neuzeitlichen Blattzählung (arabisch) eine originale Blattmarkierung mit Kleinbuchstaben des Alphabets auf. Nach einem ersten Durchgang von a – z gibt es weitere Durchgänge als aa – az, ba – bz usw. Das presente Buch der Bäume ompasst die Blätter ar – bb. Das Register dieses Buches weist in den Handschriften FWPV Erähneinnings in der Zählung von 1–24 auf (in W wurden allerdings die Namen von 3 und 4, 7 und 8 meitandern vertauscht), f hat die identische Rehnehlung ohne Zählung. In B gibt es nach 11, 20 und 22 sowie am Ende Einschübe, die mit bildegardfremden Passagen im Textteil übereinstimmen. Lediglich beim letzten Einschub 'Jaspis' ist die erste Hälfte weitgebend mit dem Text in Kapitel 10 identisch; beide werden im Appa-

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rat mit Bx und By nachgewiesen. In f endet das Register mit Alabastrum (24.), der Textteil dagegen schon mit Cornelion (23.). Nur in B steht (25.) 'Calx' als dort letztes Hildegardkapitel auch im Register, im Textteil ist es jedoch auch in den vier anderen Handschriften vorhanden, trägt dort aber nur in W auch noch die Kapitelzahl 25. Das ungezählte Kapitel (26.) 'Glass' gibt es nur im Textteil der Handschriften F und W. Ohne Zählung bleibt im Register von FWPV und in deren Textteil auch das letzte Kapitel (27.) mit der Reihung von vier bzw. fünf Steinen Der mittlere, 'calgstein', wird in FW zwar im Register offenbar wegen vorangehendenm (25.) Calx ausgelassen; im Textteil findet er sich indes auch in FW. In B folgen mit Abgrenzungsstrich im Register außer Marmor, der nicht mit dem ersten Stein in Kap. 27 gleichzusetzen ist, und Jaspis noch acht weitere hildegardfremde Steine, die im Textteil ca. zwei Seiten ospannen In the case of Jaspis at the last place, however, there is a first part as a second version of Chapter 10 (see above). IV-1 In B marginal ca. 20 words of foreign text. 1. FWfBPV: (id est) W (radiert); 1 diei crescit 2 id est] et in ortu »solis« PV; per(a)gendum B; iter] inter F; (et) tunc f; tunc] cum W, (tunc) B; gramine B, gramina PV; viget FWB; tam 2 mal W; vix] fix V; 1 ad hoc 2 vix W; ut] et viriditatem PV; quantinus F, quatenus] ut WB; »lapis qui dicitur« smaragdus B; (debilitates et) B; 1 infirmitates 2 et 3 debilitates V; hominum FW; parat PV; aeris] arboris W 2. FW: (se) W; reddit] makes W 3. Indication: Note against heart pain f, against heart pain B

– FWfBPV: (Where) He who 1 hurts 2 in his heart … latere B; (aut in latere) f; (aut in some part of his body) BPV; (his) W; (it) PV; »tota« caro f; (his) V; from him 2 ill B, from »it« that f

4. FWf: (et calor) W; »temperatus« calor f

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5. FfBPV: inundet P, inundent V; a] in procella f; (eius) B; ita ut PV; in] et corpus PV; 1 (e)mittat 2 et 3 inducat B; repente f, utunc repentine B; cessabit P
6. Ff: sua] eius f; his] his f
7. f
8. Indication: Against epilepsy W, passing disease f, against passing disease B

– FWfBPV: (And) If B; (morbo) B; etc while B, while] with PV; 1 lies 2 prostrate B; lies PV; his] his V; revives f, remisses B, revives PV; his] his f; extracts etc takes away B; intente W, attendente f; aspiciat PV; 1 orbem terre 2 replevit B; mei] me et F; 1 gratia repleat 2 sua B

9. FfB
10. FW 2 fBPV: 1 ever 2 eam B; ever PV; moveri PV; (etiam) fB; novem] .ix. WB; (sub)sequentes PV; (vel plures) BPV; 1 faciat 2 in mane diei f
11. FW 1 f: lapides f; tollerat FW; fugat FW, fugant ut predictum est f; novem] .ix. FW; faciet f
12. FW 3 fBPV: cotidie W
13. FW 5 fBPV
14. FW 4 f: mane] marie F; (et) in illo f; 1 inspiciat 2 qui sine sorde est W
15. Ff: visum] illius F; affert] confert f; dicat] dicitur F
16. Indikation: contra capitis dolorem fPV, contra nimiam colorem capitis B

– FfBPV: (Et) Qui 1 dolet 2 in capite valde B; eum] eundem lapidem B; (eum) calefaciat PV; timpora FV; foreheadem suum PV; (eum) in os BPV; 1 teneat 2 in ore f; ore sua B

17. In W steht dieser Abschnitt im nächsten Kapitel (Iacinctus) nach Abschnitt 1 – FWf: dolenti] dolor W; (et) in] ad f; etc dolor f; (virtutem) F, (virtutem et) W; lapidis] capitis f; excite F
18. Indication: against too much phlegm and too much saliva B

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– FfBPV: (And) Who (also) B; plurimum] too much B; plurima(m) B; (in himself) B; (then) B; (aliquod) B; then on B; emerald put and then B; lapidim] emerald B; (this) f; (and again) F; as if] as if B; (who) PV; lexiuam f, lyxiviam BPV; makes and prepares B; with illo 2 wine PV; (with) flour B; 1 makes 2 brij or kuchen B; (makes) PV; him B; (his) B; and] or saliva B 19. Ff: dirt them f 20. Indication: against worm corrosion FWPV, against worms eating a person B – FW 7 fBPV: (And) If B; worms eat PV; (him) PV; panicles V; puts or binds B; as] sicud B; (he) FW; operates B, operates PV 21. fBPV: propteria B 22. FW 8 fBPV: (so) B; (or by several) BPV; worms PV; (he) BPV; dies PV 23. FW 6 f: vermem ipsum] vermem illos W; mortifies f 5. only B (= saliva) 16. only F (= lines) 18. F/B – sorbicunculam f, *bean PV IV-2 1. FWfBPV: Hyacinthus xceruleum colorem habet et variatur secundum nubes celi. Item B; horis B; (now these) PV; those P; heats PV; more than xquam f; heat PV; yet (also) fiery xest 1 because it is produced by fire 2 and is hot f; (and hot) PV; (and hot is) B; from fire] inde W; is produced] generated B; in W follows here incorrectly Section 17 of Chapter 1 2. Indication: Against eye pain W, against darkness of eyes B, against darkness of eyes PV – FWfBPV: (man) B; 1 suffers 2 in eyes f; mixes with FBPV, remembers f; know F; a little (by) W, a little (by), a little (by) B; a little (by) made(make) PV; made W; (so) B; imposes WB; warms P, warms V; healthy will be) canierunt f

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3. FWf: »mitigat et« fugat f; which] in W; health (of man) Ff; him F
4. Indication: Against interpolated fevers W

– FWf: (that is fiber) f; (his) W; daily W; victim f; heat 1 then 2 and (also) f; dip Wf; of tilia »factum vel« f; dip Wf; Quoniam] Because f; (stomachs) W

5. Ff: ac] Or f; (are) f
6. Indication: Against destroying incantations f, against magical illusions and fantastic B, against maleficiorum irretationem P, against maleficiorum irritationem V

– FfBPV: (And) If B; by] of phantoms B; »exinde« mad B; effect »alius hoc faciat« f; siliginosium B; siligenum P, siligenium V; superiori PV; istum] illum B; illam] istam PV; lapidem B; de] a fB; abierit PV; N] enim B; (et) all magic f; 1 of 2 you pain BPV; amentis (this) B

7. FW*fBPV: iterum] meanwhile F; »in« transverse fB; drag f; dyabulus P, diabolus V; 1 in himself 2 diabolus B; propter] per B; et(iam) f; amenna f; »in« you F, (you) BPV; N] enim B; fantasyas and (per) f; fatigant V; »nunc« auferatur B, auferantur V; defeceat P
8. FfBPV: (tunc) PV; cissuram F; quem V; »illum« traxisti f; (quod) B; siliginosium B, siligenium V; pre] per PV; debilitatem V; corporis »sui« f; azinum B, asimum V; (id est derfbroit) f; (ut predictum est) B; ipsi] infirmo B; tribuas B
9. FfPV: in] ad modum PV; (by) PV; (he) F; eats f; this f
10. FWf
11. Ff: predicted f
12. FWf: (from him) flees W
13. Indication: Against heart pain FWf

– FWfPV: (and the predicted words say) W

14. FWf: »and« for 1 virtue 2 good f
15. Indication: Against excess laughter W, against too much laughter f

– FWf: mouth (of his) W

16. Indication: against lust f

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– FWf: incestus] incensus W; 'in lust 'incestus est f; always has f; (now) f; intente] attentive f; visus] uis f; extinguishes by virtue and heat of his. f; (flesh) W; rises W; vmblicum suum f 17. Ff 18. FWf: et(iam) f 7 W: But also the same stone is very useful against fantasies and magic arts. 2. FW(su-)fBPV

– FWP(J-)V(J-) – iacinctum fB 4. FW – ( ) f (= febrem) 6. F – irrititus id est vergaukelt ist B/PV – irretitus est f 8. FP(J-)V(J-) – iacinctum fB – F – derproit B, derbreit P, derbroit V, ( ) f 9. V – warmuse FP, pulmentum f IV-3 1. FWfBPV: Onichilus Ff, Onichimus PV, Onichinus lapis est indicus … etc B (drei Zeilen fremder Text); (et) FB; 'horam diei 'tertiam etc B; diverse BPV; ascendant PV; a parere F 2. FWfPV 3. FW 2 fPV: (de) radice PV; nubibus] nucibus f; (et) ideo PV; infirmities] virtues W 4. FW 1 f 10 : Onichilus Ff; (enim) W; i(d)circo F; (et) non W; sweat] ardor W; provocatur W, leniter provocetur f; onichili f; onichilus calori f (davor calore durchgestrichen) 5. Indikation : contra oculorum dolorem et fumositatem F, contra oculorum caliginem W, contra oculorum dolorem ex fumositale PV

– FW 3 f 1 B*PV: (cui) alio] aliquo PV 6. FW 4 f 2 PV: caprinum F, cupreum P, cuprium V; calibinium F; fundat] ponat PV; (et) onichinum P; onichilum f, onichimum

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V; 1 illud 2 vinum PV; quindecim] xv f, quindecim »dies« V; (per) W; triginta] xxx f; derelinquat V 7. FW 5 f 5 : 1 illud 2 vinum f; eiusdem] illius W 8. FW 6 f 4 PV 9. FW 7 f 5 : et(iam) f 10. FW 8 f 6 PV 11. Ff

7 : onichili f; caprino F; (fiat) F; materiei F; onichili f; fortemque] et fortem f 12. Indication: Contra cordis dolorem vel lateris F, Contra cordis dolorem W, Contra cordis et lateris dolorem PV

— FW 10 f 8 B*PV: (et) qui W

13. FW 11 f 9 PV: onichilum f, onichimum V; interim] iterum PV; »inc vasculo W; onichilum f, onichimum V; (illud) f; illi] illo W; pain] heat PV; »body and« heart W, heart »on the other side« F; and lateris] in it W; »ceasabunt vel« cessabit f
14. Indication: Against stomach pain WfPV

— FW 12 fB*PV: onichilo f, onichimo V; prepares PV

15. FW 13 fPV: »makes and« eats PV; stomachus Ff; purgat W, purgates »by his good strength as predicted« and heals f
16. f
17. Indication: Against spleen pain fPV

— F 2 fB*PV

18. F 3 fPV: goats (meat) PV; »and« with PV; onichilo f; above] predicted V; (pre)prepared PV; accept (in)dying f; hoc] hec PV; nec] et PV
19. F 1 W 9 f: »harena« in carne W; 1 hircina 2 in carne F; hyrcina W; in ovinas] i(de)o vina F; f(r)igus W; splene F; prefato] predicto W
20. Indication: against strong fevers f, against fever PV

— FfB*PV: fortis PV

21. FfPV: onichilum f, onichimum V; quinque] v f; accetum f; ablata PV; acceto f; eas PV; lenitum f; in F follows here as a foregone duplicate of section 23/24

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22. FWfPV: onichili f, onichimi V; acceti f
23. Indication: Against sadness WfPV – FWfB*PV: est P
24. FWfPV: eum] onichlum f; eum (etiam) f
25. FWf: (idem) W; tangat] iungat F; 1 ideo 2 etiam f; will conceive W
26. Indication: Against cattle mortality WPV, Against cattle pestilence f – FWfPV: and(now) f; 1 heat 2 in a vase f; (then) PV; offered W; onychilum f, onychimum V; fumigantam PV; (a)que P; taken V; bubus > bobus f, bobus PV; papulum > pabulum f; will have FW
27. FWf: over 2 mal W; in potu sumptus f 5 B: Item valet contra caliginem oculorum et augsweren 12 B: Item contra dolorem cordis
28. B: Item contra dolorem stomachi cum vino inposito bibat vinum
29. B: Item contra dolorem splenis
30. B: Item contra fortes febres
31. B: Item contra tristitiam
32. conj. – ouchsweren F, ouchsueren W, ougswern f, augswern B, augswern PV
33. F – bezze W, beitze f, beyße PV
34. FPV – sufen W, sorbicunculam f
35. dt. nur PV
36. FPV – febris f
37. FWPV – pestilentia f

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IV-4 1. FWfBPV: est »et est lapis indicus« B (foreign addition) ; dies »usque ad mensuram suam« F; medium V; 1 aliquantulum 2 tamen f; aliquam(tum) B; (est) PV 2. Indikation: Contra toxicam WV, Contra toxicum P, Contra venenum fB – FWfBPV: (Et) Si (ali)quis (homo) B; (ali)quis PV; »iam« comedit PV 3. FWfPV 4. FWfBPV: modice] mode V; quinque] v f; (or for many) BPV; many »days« f; »then« poison B; nasiam F, nauseam f; posteriorly transpires V 5. FWf: water] acumen f; diluat F, dissoluit f; fugit F 6. Indication: Against anger FWPV, against quarrel and anger B – FWfBPV: (And) Who B; 1 always 2 with himself V; (always) B; (his) F; »sic« often looks B; easy PV; (not disceptat) PV; dissects (not stridich est) f; ne(c) B 7. FFBPV: but »always« B; in B folgt drei Zeilen fremder Text 8. Ff 4 9. Ff 1 : then] with f; ardor] arbor F; therefore] idcirco f 3. W – quecburnen F, queckbronnen PV, salientem fontem f – F – schaue W, schabe BPV, scobat f 6. FWB – stridig PV, () f IV-5 1. FWfBPV: (is) B; (up to its measure) PV; (up to … grows) B; (its) f; (of the day) BPV; deficit fBV; 1 hour 2 none B; transibit BP, transsibit V; fovetur] forietur f; nature (its) B; (of the body) PV; confert] tribuit PV; (is born) FW; fetidas P; (claritate) sole B

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2. FfBPV: (Nam) Cum B; homo (eum) F; (portat) PV; nudum seu ad nudam V; (suam) V; (eum) ponat PV; et (eum) PV; et(iam) f; imponat PV; illum tangat] eum paras B; 1 emitit 2 se PV; et etiam eum B; 1 tollit 2 in se V; (tunc) B; dyabulus P; (eum) hates PV
3. FWf: nudam] mundam W; omne(m) f; apperit f
4. Indikation: Contra concupiscentiam W, contra delectationem carnis B, Contra iracundiam PV

– FWfBPV: Et] Aut W; (Et) Si B; femina] mulier BPV; (sua) PV; gustu] gestu PV; (et si si masculus est) BPV; 1 sardonicem 2 tunc f; (inguina sua id est) FPV; 1 lanken (suos) 2 id est 3 ingwia sua B; (id est lanken suos) W; suos] in os f; femina] vir vel mulier B; super] ad B; vmbi(li)cum B; (suum) W; et etiam de B; habebit W

5. FWf: extingit F
6. Indikation: Contra acute recidiuationem W

– FWfPV: annulo V; (in) acutam W; cadit PV, recidet f; (id est w.) fPV

7. FWf: tam] eum F; exurgit W
8. nur f/B (= remedy)
9. f – lankin F, lancken BPV, ( ) W (= inguina)
10. dt. nur PV

– dt. nur P(S-)V – W – wedersturzet F, ( ) fPV (= denuo cadet) IV-6 In B at the beginning 1 1/2 lines of foreign text. 1. FWfBPV: Saphyrus W; (et) PV; meredianum V; meridiani cres(c)it f; 2. FWfPV: solis] eius fPV 3. FWfBPV; obstruatur P; the ardor also of the sun fPV, the ardor of his B; whom] that PV; transvmberat V; as] neither FW, and B; (some-

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then) FW; (temperatus est) W; therefore and(now) f; (also) cloudless W; (is) and (also) B; aerius or] and B 4. Indication: Against the web of eyes FWPV, against pushing (?) in the eye f; against wanting in the eye B

– FWfBPV: (And) Man B; has »scilicet pelliculam« B

5. fBPV: (his) B; »in« the fire B
6. fB
7. fBPV: (his) B

8. FWfBPV: [1]that stone B; (that) PV
9. F[2]W[2]fPV: (and) if(c) F, and if(c) W; (or many times) PV; »per« plur(i)es »in« mane f; et] aut ad noctem W; ad noctem] in nocte PV; faciat] fecerit FW
10. F[1]W[1]fBPV: (vel) B
11. FW[3]BPV
12. FW f: (est) F; (ignis) f; depravam F; (tunc) WF; di(s)rumpit f
13. Indikation: Contra oculorum apostemata FPV; Contra oculorum rubiginem f, contra rubedinem et caliginem oculorum B (dazu im Text der unterstrichene Vers: Ex oculis tollet sordes de fronte dolores)

– FfBPV: Et »si alicui PV; cui] cum B; (oculi) FB ; Uieiunus) f; [1]in os suum [2]ieiunus V; ut] et PV; (sui) B; madidus fiat] madifiat V; qua] quia f, »de« qua B; (madefactus … et) V; digito »suo« B; (his) B; so that] so that P

14. FW f: Because »with« f; sphyri W; saliva »man« f

15. Indication: Against a drop W, against paralysis f, against paralysis B

– FW fBPV: (But also man) Who B; head] body BPV; (in him) B; [1]cessabit [2]in him V

16. FW[1] f

17. Indication: for good sense and understanding B

– FW fBPV: (man also) Who B; deside(r)at V; sapphire daily W, (every day) V; [1]in the morning day(s) [2]every day P; fasting P; (of course) B; while] with V; (and a little wine) B; wine »hold« PV;

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etc in a vasculo PV; pasture B; his] she W; and also from] and also from B 18. FW 8 fB: 1 mox 2 modicum B 19. FW 9 fBPV: from which] from water PV; (madefactus … lapis) P; (et) from B; from which it heats up f; in] and PV; 1 of that 2 man BPV; (et) also f; stomachus < stomachum f 20. Ff[fa BPV] *2 : the text of the doublet fa (20/22) is after section 24 21. Ff 22. Ff[fa BPV]* 3 : aggrauat f; ?minuit? F (illegible) 23. Indication: Against sensus debilitatem FWPV, against stultitiam B

– FW 11 f[BPV] 1 : (But also) Who B; deficit fBPV; and (prudens) B; neither after] and after B; maleciam V; neither regards B; neither himself] as himself W; eam] eandem B; extendat W; iste] ille B; lingwam (sua) PV; saphyrum W, saphiro PV; lingat] vngat PV

24. FW 14 f: stul(ti)tia f; (fiet) f; here follows the doublet fa from section 20/22
25. Indication: Contra iracundiam WPV, contra iram B

– FW 15 fBPV: (Et) Qui B; saphyrum W; 1 mox 2 in os suum f; ira] ita WfPV; in B follow three lines of foreign text.

26. FW 13 f
27. FfBPV: (Quod) Si B; scilicet inc V; inc annulo B, annulum PV; (si etiam) B; nichil] vel V; annulum B, (annulum) absque blechmak PV; (iste) 1 est 2 positus B; (est) f; ponere] put (can) PV
28. FW 16 fBPV: si] sed PV; quidquam] aliquid W, quidquid PV; (ibi) WB; purumc aurum B; aurum in quo lapis iste positus estc W (vgl. 27); valet hominic W; ut] et PV; ut] quod quisc 1 inos suum 2 eum B; eum] non V; 1 est 2 in annulo B; annulo P, annulo V
29. FW 17 f: et(iam) f
30. Indikation: Contra obsessum WPV, contra obsessum hominem a maligno spiritu B

– FW 18 fBPV: (Et) Si B; (etiam) WPV; (etiam aliquis) B; obsessus V; est nunc B; alius homo faciatc sapphire BPV; sapphire W; poni BPV; consuere B, (con)sue PV; illius] eius W, illus B; suspendere debeatc

et dicat B; (tu) Wf; (this) man isto Nc f,

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(this) man wool B; your] your BPV; then evil B; (he) B, iste PV; recedit BV 31. FW 19 B*PV 32. FW 20 fB*: vet nisi f; expelle f 33. FfW 12 : creature < nature f; sapphire W; (pure is) F; it] her f; evil f 34. Indication: against concupiscence WV, against concupiscence et cetera P, against ardent lust or love of man for woman and on the contrary B

– FWfBPV: (also) B; devil P; magic vartibus W; love BPV; then itself B; sapphire W; (his) BPV; (stone) this] you BPV 35. FWf: (N) f; (from me) f 36. FWfBPV: god PV; (your) f; (from first) PV; love] ardor W; 1 burning 2 lust FW; 1 this] this 2 burning man B; abstract PV 37. FWfPV: another man or another f; 1 do this 2 for herself FW; this] same fPV; man of the village f, man > that PV; or] and PV; several villages V; give] be given f 38. FW*fBPV: But] and B; 1 this is annoying 2 man now B; the same PV; woman] woman B; now do the same B; (and) FWP; incest] incense BPV 39. FWf: his(her) F; mixed with magic f; fancied F, fantastic W; dyabolicorum F 20 f a BPV: that (because f a) heat and power (v sapphire f a) with hot humidity saliva 22. f a BPV: noxious humors which oppress the intellect of man flee and so that man [(ille) PV] acquires a good intellect. 31/32. B: and so by the grace of God and the power of the sphere that man will have better. 38. W: Of a woman it is as of a man. 4. W(u-) – vell PV/lat. Ff (vgl. in der Indikation adpellen?) – wanting, namely, a film B 7. B – vell PV, film f

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10. FW(u-) – vell PV, film f , ( ) B
11. F (se rigent) – sergent f, sergent PV, *vergeint B

– nur B

15. dt. nur PV – vergicht ist B

– F – gith W, goit BPV, gutta parilisis f

27. FBPV – well-extracted gold, that is, gold is given »hominum« angelum W; abyssum Wf; abscida P, abscide V; tibi] michi P, sibi V; reddet PV

28. FWf: calores f; sancti(s) f; pillium W, pilleo f; coreum F

29. Indication: Contra auditus defectum f, contra surditatem V

– FfPV: obscuratus] obduratus fPV; (ita) PV; gracili] subtili f; aure PV; gracillimum PV, subdillissimam f; panniolum F; panno(lum) illo PV; ponat ut] imponat et PV

7. Ff: attennuant f

8. Indication: Contra periculosam pustulam f

– Ff: pustula(m) f; »virtute« splendoris illius f; »et« etiam f; ce(ci)dit F; »a« periculosa »peste« pustula f; adtrahit f

9. Indication: Against fevers and the ebullition of humors W

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– FWf: accuta f; urinam primam f; inmittat W, ponat f; fulscit f; refulscit f; (tu) FW; (etiam) W, et(iam) f; superbiam eius f 10. Indication: Against jaundice FWPV – FW*fPV 11. This section is added in W at the bottom of the page in smaller font – FWf: iste] ille F; emittitur W; ita] illa F, (ita) W; mutatur] mittatur f; adhuc] ab hoc W; in(s)cissus f; predictis W; ad] et f; inmutat] inmittat W, emittat f; qui] q(uonia)m in

febricit. FW; febricitate F, febricitate W, bebricitante f; ab eo f; 1 est 2 adhoc separatus W; perducitur W; 1 sive maledicens 2 sive benedictens W; prolatum] probatum F; procedit] pro eodem F; et(iam) f; 1 lapis iste 2 cum W; mittitur] nititur F; eius(dem lapidis) W; cum] et eodem f; bonum] lignum F; (et) tunc (etiam) f; homine (est) F 12. Ff: etiam aliquamdiu (est) f; cappilli f 13. F, then follows as a commentary on the writing the underlined sentence: Hic deest sicut in exemplari, and to that marginal by another hand: Ex alio libro hic descriptus est 14. Indication: Contra partus difficultyatem FWPV – FWfPV: (parere) PV; ambas] vmblicum et circa f; tu lapis] splendor lapidis huius f; fu(ls)isti W; muliebris F, mulcebre PV; aparitione f; apparuit] apperuit ita et tu infans W; aperuit] apperuit FV; (without your death and) f; girdle V; will be saved] will be healed f, will be cured PV 15. FWf: (heat) W; 1 of the same 2 of the same stone f; of the same] this W; with pregnant] so fighting F; pregnant emulieri W; elaustra FW; the same woman W; and so she f; him F; free W 2 f: when the leaves of the trees fall in autumn 2 B: when the leaves of the trees fall and fall in autumn 2 PV: when the leaves of the trees fall in autumn 10 W: But also he who has a disease, let him say and do and be cured

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2. FW – lauffrozz B, laubroz PV, leaves of the trees fall f (vgl. also BPV in Apparat B)
3. F – werck PV, touppam línia f
4. nur f (recte segena) – F – trabat f – F – in circuitu 1 te pustula(m) 2 tango f
5. FW – quotidiana aut tertiana seu quartana f – FW – febris f
6. W – gelesocht F, gelsucht PV, *icterinam f
7. FW – lenden PV, renes f – FWPV – beam f IV-8
8. In B preceding 1 ½ lines of foreign text. – FWfBPV: Topacius F, Topasius fBV (in f and V -s- remains the continuous spelling and is not shown separately.) 1 hour 2 nonam F; 1 grows 2 in the ardor of the sun PV; before nonam hour PV; color B; (of) different PV; (almost igneous and) PV; (igneous and) hot is B; (in itself) B; and] because 1 she 2 clarity B; 1 she 2 clarity PV; 1 assimilates 2 water (a little) P, 1 assimilates 2 water a little V
9. Indication: Against poison and freedom B – FWfBPV: his heat PV, (color) B, heat PV; ac] that is f; 1 resists ac feichnisse FW; nec ullas PV; pravitates et sordes B; can suffer can B
10. Indication: against toxic W – FWfBPV: pische V; et si] et sic f; (et si … present est) B; 1 est 2 et present W
11. F 4 WfPV: (magna) PV; fetidas P
12. F 1 Wf 2 : (enim) W; iste circa] ille certam F; (diei) W; scilicet] sol que (?) W; et(iam) ipse f; (et) pravitatibus W

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6. F 2 f 3 : sit pluvialis f; abscondit] abscedit f
7. F 3 Wf 4 : Unde etiam] et sic W; et(iam) f; mortifera F; eam F
8. FWf 1 PV: aut] et bibit PV; (iuxta) potum PV; sibi in cibo f, silli in cibo PV; deadly poison f
9. Indication : Against the darkness of the eyes WfPV, Against the darkness of the eyes B

– FWfBPV: (But also) Who 1 darkens 2 in the eyes B; darkens PV; (then at night) B; (the same) PV; sic] sicut f; 1 eyes 2 that liquid B; ipso] then B; five] .v. f; you can FW; with your eyes fB; 1 the same stone 2 circumferre wlt f; (in) the aforementioned wine W; (first) P; dips] puts W, dips f, dips PV; (wet) your eyes (as stated) B; 1 after .v. days 2 wine 3 renewing 4 with topaz B; after] per PV; five] .v. f; (as if) best (eye drops) B

10. FWf: with the heat of wine f; temperatus f
11. Indication : Against fevers FWfV

– FWfPV: 1 has 2 fevers W; in which soft P; soft f; sinde euanescet f; denuo] de novo PV; speculo sillo f; (in which) PV; (god) PV; from me] deinde f, from me V; sic] ita PV

12. Ff: (in) bread F; man] homini F; confident Ff
13. Indication : Against leprosy BPV

– FfBPV: (Sed) Et PV; (Sed et) Qui B; avene] de avena B; fumigent PV; et tunc topazium B; id est] scilicet B; (id est damp) F; supra] super PV; (ei) f; conmisceat] addat f; Thopazij P (j < e); eodem] illo V; sic] hoc B, (sic) PV; rumpentur F; (homo ille) B; nisi] nec V; (unless his death is) B

14. Ff: laterinus f; dur F; unclean and superfluous F; (and superfluous) f
15. Indication : Against spleen pain PV

– FfPV: then] then PV; topaz ablato] topazium auferat et PV; five] .v. f; iterum] interim f, (iterum) PV; (to the fire) PV; (with sagimine or) PV; sagimine] saguine f (2mal); without] and PV; prepares PV; makes and sucks PV

16. FWf: from (se) itself f; (from moreto he took and the strength which) F; bonus is f
17. Indication : Ad cor multum valet B

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– FWfBPV: (But also) By B; his own put and say B; God f; is(t) WPV; his blessing f; preserve 1 confirm 2 and 3 establish PV; confirm Amen B; (and) as long as this f; does WB; all evil he abhors (you) B; from the god who FW, therefore because f; the strongest is FW; the stone is fB; topaz] that B; 1 this 2 virtue FW; because] that BPV; also insults B 18. FWf: spirit abhorret et W; scandalisari f 1. f – brunnuar F, brunnuar W, subnigre id est br. f, clarifitudinario B, () PV 2. lat. Ff/WPV – glauco id est gelle B – nur f (= glauco colori) – nur PV (= venomo) – F – fechnisse W, vehenisse f, feichnusse PV / B (also in the indication) 3. dt. only PV 4. FWPV – schumt f 9. FWPV – circumliniat f, liniat circumquaquam B – FWPV – bestrijchen B, circumferre f 11. only P (= febres) 13. only B – spru PV (= paleas) – only B – demphe PV (= fumiget) – B – dampf f, damph PV, () F (= fumum) – FPV – strijch B, liniat f – BPV – bonum oleum F, oleum oliue f 15. dt. only PV, moretum id est moraht f – FP(S-)V(S-) – sorbiciunculam f – FfP(J-) – iussel V(J-)

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IV-9 1. FWfBPV: Crysolitus scintillinum colorem … Item B (two lines of foreign text); solis sest B; (et maris) PV; sest post B; 1 horam 2 ix B; 1 o'clock in the morning 2 nonam W; (as if) B; (as if) B; next to the bird's chick PV; born] born should be B; comforted PV; going] going away BPV 2. FWf: Et] Nam W; eidem f; calore] ardore solis f; (of) humidity W; eo] eodem f 3. Indication: against humidum ebullicionem F, against humorum ebullicionem W, against febres fPV, against fiber B – FWfBPV: (et homo) Qui B; ut] et sudor PV, vino illo B; et] ut vinum P 4. FWf: et(iam) f 5. Indication: against cordis dolorem FWfPV, against cordis dolorem B – FWfBPV: (Et) Qui 1 dolet 2 in corde B; intinguat Wf 6. This sentence is missing in F, instead sentence 9 is brought forward here as a duplicate. – fBPV: (his heart and) PV; (and place) f; place sillum B; (drawing around it, that is) PV; (that is strokes) f 7. FW: ledentis W 8. Indication: against a bite in the belly F, To (also against) a bite in the belly f, against a bite in the belly B – FfBV: (But also) Who B; (bite, that is) BV; 1 has 2 in the belly V; (his) fV; without a baumoleo V; dip f 9. FfBPV: unam] hoc B; (his) B; 1 puts and ties 2 with cloth B; 1 ties his 2 with cloth V; ties W (ties instead of ties in the above doublet of the sentence in F instead of sentences 6); ties f; better] well f 10. FWf: olive W, passes through f 11. Indication: To preserve science FW, To science B – FWfBPV: he diligently has B; has P 12. FWBPV: (as) B

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13. FWfBPV: puts P; (and) how long Ff; (lasts) fBPV; nor] not fBPV; fails f; seven hours B; and so also PV

14. FWf: him] with f; is placed] put W; gets hot W; (and) by f; (by his virtue) W; stupidity] sadness W

15. FWfBPV: air B; in B folgt 7 Zeilen fremder Text

16. FWf: well] moon (?) F; 1 is 2 and ordered W

17. dt. only B (also in the indication) PV

18. FW – baumoleo BPV, oleo oliue f

19. PV / B – ( ) f

20. F – bitze f, bijßen B, the byßende V – F – baumoleo BV, oleo oliue f IV-10 In B the very shortened chapter is present twice: firstly here (= Bx with sections 1, 3, 5) and secondly at the end of the book (= By with sections 1, 3, 5, 13).

21. FWfBxyPV: Jaspis »viridem colorem habet et varium etc crescit Bx; nonam] .iv. Bx; (iam) FW; inclinat(ur) W; 1 de aere 2 magis Bxy; »etc quam f; (quam de aqua vel) W; (quam de) igne Bx; 1 est 2 vel quam de igne f; is] born Bxy, (is) PV; and(now) f, (also) By; heat PV; nonam] ix By, nonam »horamc P, nonam »horam dayic V; heat PV; with] now cloud PV; appears »in colorec Bxy

22. FWf: inde] with F, but f

23. Indication: against deafness FWBx, against deafness of the ears PV – FWfBxyPV: (but) who 1 is deaf 2 in the ear By; aure] love Bx; purring V, reaching »and holding Bxy; (in) him Bx; expiring] inhaling Bxy; let] make Bxy; soon] immediately ita »calidum et humidumc Bxy; (his) ByPV; fixing] putting BxyPV; and graceful] in subtilem f; graceful PV; italm By; (it) f; (in) the ear BxyPV; quatinus] as Bxy; (his) Bx; aure illa PV; (illam) Bx; iste] ille Bxy; vario] veridi PV; et(iam) W; infirmitates] humores f; ita] sic Bxy

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4. FWf
5. Indikation: contra catarrh Bx, Contra naseboß P , Contra naßebocz V

– FfBxyPV: (Et) Qui Bxy; catarrh] rheumatic passionem F (auf Razur von anderer Hand), cantarium f, katharrum By; 1 habet 2 catarrh id est nasebuz Bx; valde habet fPV; valde jaspidem Bx; ad] in os V; calide Bx; (suo) By; in eum spiret] eum inspiret ByPV; ut] et PV; fiet Bx; foramine Bxy; narium] aurium Bx; vtunc nares (manu) Bxy; (in) F; intrat By; leuius Bxy; habebis By, habebit. Item valet contra multa mala Bx

6. Ff: narium] uirium F
7. Indication: Contra humorum fluxum PV

– FfPV: si] qui PV; quacumque f; tempestas FPV; (eius) PV; iniusto calidos f; (et iniuste) PV; (illos) sedat] minuit f, illas sanat et sedat PV

8. Indication: Contra fantasias FWPV

– FWfPV: thonitrua f; apparent et tonant f; apparent (et) P; insanunt f, insonuit PV; demoniorum f, (demonum) PV; (tunc) V; venerantur et devitant W, devitant] dimittunt PV

9. In W steht dieser Abschnitt als Nachtrag am Rand in kleinerer Schrift von gleichen Schreiber.

– FWf: thonitrua f (beide Male); fugat W; a] de munditia f

10. Indication: Contra mentis evagationem W

– FWf: quidquam f; magnum W; stone(s) f; (strength and) W; (human … intellect) f; (in) diverse f; vicissitudes] necessities F; and instabilities W; diffuse f; if(c) f

11. Indication: against ghosts WPV

– FWfPV: with] than him V; days of purification f; and] as malignant PV; and aerial f; can harm f; can F; tongue] wood F; extends itself fPV; (now) PV; time W

12. Indication: against the devil's insidiousness f

– FWf: (good and) F

13. Indication: against the serpent's breath f

– FwfBy*PV: harmful P; in By folgt 9 Zeilen fremder Text.

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14. FWf

15. Ff 13 By : If a serpent emits its wind in a place where it is jasper, the wind will be weakened and less harmful, and the serpent will cease to blow.

16. dt. only Bxy: stuppam id est werk – werck PV

17. dt. only Bx: catarrh id est nasebuz – naseboß P (also in the indication), naßebocz V (also in the indication)

18. dt. only PV

– f: giht paralisis – gicht PV, paralisis F (= tempestates humorum)

– dt. only PV

8. dt. only P / V

9. W – kindsbetten f, kintbethe PV, puerperij F (on shaving) IV-11

10. FWfBPV: ros] res B; tunc] quod PV; tunc] cum sol »iam« B; prefati] priuati V; (ibi) FW

11. FWf: qui] quia W; humiditatis »elimentorum« exsiccatus f

12. Indication : Contra febres WPV, contra ardentem febrem f, contra febrem ardentem B

– FWfBPV: (autem) BPV; siliginoso B, siligenio V; siligineo pane > pasta siliginea F (pasta von anderer Hand übergreschrieben, pane mit Tilgungspunkten, das folgende deich durchgestrichen); (involutum) in pannum ligat B; (per tres) noctes BPV; (suum eum) B; (fiber ab eo) cessabit] curabitur B

4. FWf: siligine(e) f; ille 1 siccior 2 aliquantum f; siccior] sanior W

5. Indication : Contra menbrorum concussionem WfPV

– FWfBPV: (Sed et) Qui B; »in« casu PV; ictu »aut iactu« f; alicu(b)i PV; (est) P; accipit B; (ad) ignem B; locum »illum« W

6. FWf: 1 calor 2 et siccus eius»dem laidis« W; (eius) f; »et« arvine f; »aut« ad solem f; aut] et ad ignem F; in] et contrita F

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3. FWPV – febrem fB

– F (durchgestrichen, vgl. App. A) WB – deick PV, paste F (sekundär) f – FWPV – febris f , ( ) B

5. W – reyneuanen F (darüber von anderer Hand: tanacetam), reynefanen P, reynfanen V, reynfan id est thanscretum B , tanacetum f IV-12 In B geht das siebenzeilige Hildegardfremde Kapitel 'Propandicum lapis' voraus.
6. FWfBPV: Caldedonius F; in B follows two lines of foreign text; now with the sun FW, and(now) f; color B
7. Indication: against anger and confers health to the body B (vgl. W to section 6)

– FWfB*PV: 1 this stone 2 if 3 from 4 man 5 some W; above V

3. FW*fBPV: (illa) f; qui] que B; illas] eius f; sanguni F; (sic) B, si(c) P
4. FfBPV: 1 attributes 2 to him B; (suis) PV; (fere) B; (in eo) PV; unde] iram F
5. FWf: (from many contradictions in himself) draws] has W; contradictions] other parts F (on shaving?); (tranquillam … hominis) F (Zeilensprung!); mens et c f; (second) F
6. Indication: Against anger W (here incorrectly instead of Section 2), to a constant mind and to speak prudently B

– FWfBPV: (And) Who B; mind] mind B, mode PV; 1 proferre 2 ea W; chalcedony B; ut] unde etiam ipse c inde W; (etiam) B; (eum) W, cum P; linguat f; si c constantius B; (ac) PV; poteris PV; in B folgt 1 1/2 Zeilen fremder Text

7. FWf 2 B: Si lapis iste ab aliquo homine portatur ut cutem eius tangit et quod super aliquam venam tangit 3 W: et bonum ei erit.

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IV-13 1. FWfBPV: Ciropassus B (it follows 3 Zeilen fremder Text), Crisopassus PV; 1 crescit 2 (illa) hora B; 1 se 2 iam BPV; totum] totally B; (et) then f; aqua] air B 2. FWfBPV: heat f; have(n)t WBP; (at a different time) PV; tempere f; iste] ille B; (have and) PV; colore (est) W 3. Indication: Against gout WPV, against gout B – FWfBPV; (And) In B; member] place W; 1 gout 2 hominem B; illuc] ille PV; (his) ciropassum B; chrysopassum PV 4. FWf: paralysis Wf 5. Indication: against great anger B (sonobl in the Text, as also marginal), against anger PV – FfB*PV: irascitur] in iram mouetur f; ponatur] teneatur f; illa PV; (tanto minus) proferre non PV; quiescit V 6. Ff: melancholie accurit f; ille] iste f 7. Indication: Against toxicum PV – FfBPV: But] and f; (But) In B; Sed et in V; idem lapis] chrysoprassus f, lapis iste V; sic ibi B, ubi PV; venomum est BPV; suas 2mal B; (id est vncreftich) fB 8. FfB*PV: (quod) f; colorem Ff; mutat] mittat PV; noc(i)uum f 9. Ff: eius(dem lapidis) F 10. Indication: contra epilentiam F, contra caducum morbum B (der sondergebundene Text folgt jedoch nicht, das Kapitel schließt in B sich mit Abschnitt 8) – FfPV: quoque] vero (qui) PV; habens PV; chrysopassum PV; apud] iuxta F; 1 semper 2 apud se V; parare] habere F; quod] quia PV 11. FW 2 f: eque] eam W, aque f 12. Indication: Contra demoniacos FW – FW 1 fPV: quisquam] aliquis PV; obsessus] possessed fPV; (est) V; eundem] eum (stone) PV; aquam f, non aqua PV; 1 istum 2 lapidem PV; (te) f; 1 in virtute illa 2 te fundo PV; (in virtute illa)

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f; possession fPV; 1 dabis 2 ad bibendum V; quo(modo)cumque pot(u)eris PV 13. FWfPV: ille W; ea torquebitur FW; 1 in eo 2 tunc V; ostendit fPV; quinque] .v. f; fac] facias f; (stone) PV; 1 modicum 2 tortellum fPV; paret et f; quo(modo)cumque PV; a(c)er f; ille f; recedat PV; an] et W; (ille) PV; (id est holtliche) f; inspicit] videt PV 14. FWf: 1 schiliche 2 scilicet F, (scilicet schiliche) f; 15. FWfPV: teeth] of vtibus P, of utibus V; gnashes PV; (that is grisgrammet) f; demon] spirit PV; mutes W; 1 not 2 libenter PV; (fortiter) ea que tenet f; acer (est) PV; debil(ior)em PV; erit] est W 16. FWf: (etiam) W; insuper etiam

et f; denuo temperam W; diabolus F 5 B: Qui valde irascitur ponat ipsum ad guttur quouse inalescat et ira cessat. 8. B: et calorem et calorem et debilitatem suam amittit ac mutat et sic minim nociuvum erit. 2. W – grunuar durchgestrichen, dauber: viridem F, grunuaren B, grunfar PV subuiridem f

3. B (anch in der Indikation) PV – gith W, paralysis F (auf Rasur von anderer Hand), paralysis f

– BPV – gith W, giht durchgestrichen, dauber: paralysis F, paralysis f

7. F – vnkreftig P, vndkreftig V, ( ) fB (= weak)
8. W – derfbroit F, derbroit PV, unleavened bread f

– FW – holtlich P / V, ( ) f (= kindly)

14. F – schieliche W, ( ) f (= turning the eyes)
15. FW – grißgrammet PV (-ram-verschmiert), ( ) f (= gnashes with teeth)

– FW – krymmet PV, compresses f IV-14 1. FWfBPV: eclipse Wf

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2. FWf
3. FWfBPV: portentat] ostendat PV; luna(m) V; calorem suam PV; eum V; iterum] interim W
4. FfB
5. FfBPV: (illam) B; (ex)suscitet B; moritura] mortua PV
6. FWfBPV: solis (et) PV
7. FWBPV
8. FWfBPV: (et) ita f; (d)eicit PV; eclypsis WP; ideoc 1 etiam 2 lapis ille B; rara (est) V; metuenda] fearenda PV
9. FWfPV: sollicitudine] solitudine PV
10. Indikation: contra quaslibet infirmitates FW, contra acutum riden fiber paralisim contra alias infirmitates B

– FW 2 fBPV: (Nam) Si B; (aut riddo aut) fiber (aut) B; (aut fiber) f, aut] que fiber PV; (other) W, other] some (someone) B; mutation fB; night »acciper B; And] as not PV; (his) B; (himself) PV; 1 felt 2 warm B; took away W; because] because W; »then passed fBPV; passes BV; »in ungentorum V; (a little) FW; auferes] takes away W, auertes f, takes away B, takes away P; illius] his WBPV; (then) W; permits W; 1 passes 2 so PV; dries WBV 11. FW 4 fBPV: iste] ille B; ab] in W; »depellit et compescit PV 12. FW 1 f: (sed) FW; que] ā F, que »et f; adheret] contractheret F; m(agna) f (am Rand abgeschnitten); acutam] acumen F; cotidianam W; (aut) febrem f; paralysis (prevent) W 13. Indication: against head pain FPV (in P already before Section 11), against head pain B

– Ff 3 BPV: (And) If B; his own his B, his PV; 1 ponat 2 per brevem horam (scilicet) B; dum] quod PV; caro] calor f; (ibi) B; »tunc statim B; quam »vel f; (sic) B

14. FW 3 f 4 : Quoniam] quia W
15. Indication: to observe clothes before moths B

– FW 6 f 1 BPV: But (and) F; (But and) If B; if »homo f; eundem] ipsum B; ponit f, ponas B; diu] tunc B; difficiliter BPV; putrescunt WPV

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16. FW 5 f 2 : tam] cum F
17. FW 8 fBPV: (sua) B; poterunt] possunt PV
18. FW 7 f: fantasmata f; possint F; eam W

19. FWBPV – accuta f – PV – ridde FW, riden B (only in the indication), cottidiana seu tertiana seu quartana f – FWBPV – () f – F – gith W, gicht BPV, gutta paralisis f IV-15 From here on in f the headings are by another writer and are no longer in the ablative with 'De …', but in the nominative. Furthermore, the marginal indications are now in very pale writing between longitudinal strokes.
20. FWfBPV: Ametistus (… 2 lines of foreign text …) Ett crescit B; 1 sit 2 coronatus B; hoc] hec f; (ita ebullit) PV; ebullit] vzdozzit B; ut gumi ebullire solet f; aerius B; (est) WB; cum] quo V; as it was said] as if he were crowned B
21. Indication: against facial blemishes, against facial blemishes WPV, against blemishes on face B – FWfBPV: (A man) Who B; (his) B; makes wet] makes wet fB; those blemishes B; then also B; (also) B; washes B; will do P; 1 has 2 in face W
22. FWf: (for) W; ex(s)urge f
23. Indication: against swelling FfPV, against swelling of the body B – FfBPV: (But also) If B; (and) BPV; right swelling to someone PV; (somewhere) B; (his) B; then the same B; makes wet] makes wet f; instead of fBPP; swelling of the same B; (he) fB; vanishes V
24. Ff
25. Indication: against spiders fixuram FfPV, against spiders fixuram B – FfBPV: (Et) Vbi B; spider(a) P; 1 in his body 2 hominem B; ipsum 2mal f, tunc ipsum B; (illam) PV

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7. Ff: sibi] sic F; hos] hoc f
8. Indication: Against serpentis f

– FWfBPV: Sed et] Item B; et] etiam serpens W; 1 nater 2 id est 3 vipera B; (id est nater) FW; e iusc (de)vitant B

9. FWfPV
10. Ff
11. Indication: against pediculos FfW (in W Text erst ab Abschnitt 13)

– FfB: (Et) Homo B; quinque] .v. B; sexto F; illo lapidec B; 1 also into the same water 2 him B; (again) F; ac] to F; and then 2mal f; perfundat in which the stone was placed B; propter] per B; 1 stone 2 of the same B; four] three B, five .v. B; lice] multitude of lice f

12. FfB*
13. FWfB: N amc lice W, lice e nimc f; iste] ille B; in water(m) B
14. FWfB*: in B anschließend 1 1/2 Zeilen fremder Text.
15. FWf: fumigate(n)ti f; t uncc cum homo f; provocatur f; aque FW; (de) W

12 B: Also if then it feels lice again in itself or next to itself, then it does the same again and they disappear. 14. B: that the same water by virtue and by heat of the stone itself becomes virtuous through it. 1. nur W – *vzdozzit B (= ebullit)

– FWV – flyns B, *fliuz P, gumi f 2. FWPV – bestrijch B, illinuat f 6. FPV – strijche B, trahendo ponat f 8. BPV(N-) – natra f, ( ) FW (= vipera)

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IV-16 1. FWfBPV: harena f; (que) PV; merediem V; 1 quam de igne 2 habet V; minorabitur BPV; ubi] in qua W; (crescit) B; quod] est »vbi« B; (crescit) ita (quod) PV; harene W 2. FW 2 fBPV: arena] aerea P; tollat WPV 3. Indication: Against poison FWPV, Against poison of a spider or other poisonous worm B (no further text follows) – FW 3 fPV: (su)per f; his] illius fPV; int(ra)uit F, intrauit W; »stone or« stone V; (and extract) PV; »from« the same PV; califaciat V; he F; 1 water 2 ipsam] it PV; dip f; aranee] arene f;

with] him »in« P; »mitiget et« cure f 4. FW 1 f: iste] he F; laterem] stone F; »mune« stone W; calefacto F; virtuet »ipsius« f; quoniam] quam F; de sole] dolose f; calori solis f; fumo] firmo F; si] sed W; »a« caduco f; (inde) W 5. Ff: conmove(n)tur f; (et morbus) lunatici f; oppresses f 6. Indication: Where a sensible man is F, As a sensible man is W, so that a sensible man is PV – FW 4 fB*PV: who is »homo« PV; cutam f; (illum) V; idoneum f; atque] et W 7. FW 5 fPV 8. FW 6 f: »et« quoniam f; abscondunt W, optundunt f; (attenuat) F 9. FW 7 fPV: »Et« nam W; postulam aut] ac V; exurgere WfV; suis virtutibus f 10. Indication: Against epilepsy W, Against morbum caducum et qui lunaticus est B (further text first in Section 15) – FW 9 PV: 1 positum 2 semper habeat PV; »deinde« melius P, »dede« melius V; »in« infirmitatibus FW; (multotiens) etiam PV; (malorum) W; 1 eas 2 sibi attractan PV 11. Indication: against epilepsy F – FfPV: (And) Who f; (it) F; ea] aqua illa f; cibos (suos) PV; quidquid fPV; biberit PV; aquam PV; 1 imponat 2 ei PV; sic »bibat et sic« PV; (per) decem 1 faciat 2 menses F; mensas f

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12. FW 8 f: enim] autem F; fiat W; ipsius] eius f; eadem] eundem F; illius] huius f; et] est potus f; sanatur f
13. Indication: Against lunaticam FPV, Against lunaticos f – FfPV: 1 sue 2 insanie V; quarto die f; ea] aqua f; sic »sepe« F; faciet f
14. FW 10 fPV: (eiusdem) f; (aqua … lapidis) PV (Zeilensprung !); confor(ta)tur »et homo« et W; calore f; (infirmetur) f; (infirmetur … illius) F (Zeilensprung !); eodem »modo« (lapide muniatur) PV; muniatur] miniatur (ut prefatum est) W
15. Indikation: contra fures fB – FW 12 fB*PV: (suum) se collocat V
16. FW 13 fPV: eius(dem) W
17. FW 14 fBPV: (ibi) B, ibi] per PV; voluntates] volentes B; et perficere … habebunt] non possunt. W; proficere F; perualebunt B; (et ibi … habebunt) F; »etiam« ibi B; (ibi vires suas) PV
18. FW 11 f 6 B: Item ille lapis facit sensatum et prudentem in loquela positus ad nudam skinm ut ita incalescat et sic portat ut incalescat et facit ydoneum et sensatum.
19. B: Before a man goes to bed, let him carry an agate in the open throughout the length of the house
20. nur f – FWP – bebe V, delineates that is bewe f IV-17
21. FWfBPV: Adamas BPV; »lapis indicus« calidus (est et) B; (et) PV; (in) PV; que B
22. FWf: »vere« huius f; illi »sunt« f; (et) cuidam f
23. FWBPV; »etiam« quasi W; velut] quasi FW
24. FWfBPV: (quoddam) f; cor(nu) fBPV; (Et) Quia B; 1 fiat 2 magnum V; (ipsa) f; montis illi« f; circa illud] circumposita fB, circa positum PV; split V; so illud] velut PV; in] et modum

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B; (ad) fBV; magnitudinem munitorum lapidum f; that] and B, (that) PV; (place) F; of the same] same B; (born) PV; and weaker than the previous (is) B; 1 is 2 prior V 5. FWfPV: ipsum] illum PV; lapidem] lapillum f 6. Indication: Against malicious FfPV, against malicious W

– FWfPV: diabolical V; (persuasion) malevoli] malicious PV; loquuntur WPV, locuntur in malicia verba procedunt f; moruum acrem f; mentem suam fPV; 1 fere 2 mente(m) W; (in) PV; (et) these PV; (et) 1 sepe 2 vel 3 semper fPV; vel] et W; that] et PV; extingunt W

7. FWf: adamas F; strenuum f; et] etiam idem f; 1 duritiam 2 fortissimam W; et(iam) Ff; in duritia(m) W
8. Indication: Contra frenesim FWP, Contra frenisim V

– FWfPV: et ipsum PV; always held in W marginally but also weakly placed between Section 10 and 9

9. FW 2 fPV: avertuntur P
10. FW 1 f: superant] sptāt F, sptat W; calor] calidor F; (temperatus) W, temperatus ita quod eadem saliva sic temperata f
11. Indication: contra esur(i)em B

– FW 3 fBPV: (Et) Homo B; (homo) PV

12. FW 4 f: potest] poterit F, valet f; mollitie] malitia f; eidem F
13. FW 7 f: (hominis) F; (suam) f; eius] illius f; (illum) W
14. Indication: against apoplexy FW, against paralysis B, against appoplexy PV

– FW 5 fBPV: (And) Who B; who f; appoplexy PV; already has Ff

15. FfBPV: slaich scilicet B; hanc] illam B; munc adamantem B; (unam) B; (giht ab eo) B
16. FfPV: so that PV; illius] eius F; disrumpere F; menatur Ff; (ab eo) PV; 1 apoplexy 2 ab eo f; apoplexy(m) F, appoplexy V
17. Indication: Against jaundice FBPV

– FW 6 *f 3 B*PV: (lapidem) F

18. FW 9 f: vim calorum FW; tenuus f; melacholiam f; hominis] in homine W; pi(n)guis W; parilisis f

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19. Ff 2 : adamantis (et) f; melacholie f; paralysis f
20. Ff: 1 et 2 sic >est f; qua(s)dam f; perferunt f
21. FfBPV: (Sed) Adamas B; adamas PV; tanto V; 1 potest 2 vincere B; ferrum >cum fortissimo igne qui in ipso est f; impedit fB; nec] neque B; calips fB; incedere f, scindere B; in sanguinem B; (in sanguine … calibem) P (Zeilensprung !); sanguis >iste f, >ille B; corroberat F; incidat] inscindat B
22. In W steht dieser Abschnitt im folgenden Kapitel 18 vor Abschnitt 2.

– FWf: stren(n)uum f; hyrcus Wf; fortissimum] ferocissimum W; eo] ut W

23. Indication: Against demons f

– FW 8 fBPV: (Et) Diabolus B; illi] huic W, eidem fPV; (lapillo) B; lapillo inimicatur] lapidi insidiatur W

24. FW 10 fBPV: dyabolici f, (dyabolice) BPV; fortitudine >eius B; (et) PV; dedignat(ur) V
25. f: in B folgt hier ein zweites Kapitel Adamas est lapis indicus … mit 16 Zeilen fremdem Text, dafter fehlt aber das folgende Kapitel 18 'Magnes'. 17 W: et qui gelesocht habet super eodem lapide uinum sepe bibat et curabitur. 17 B : Qui gelsucht habet hoc idem faciat et curabitur.
26. W – *crystal Ff
27. F – lechechte W, lechte B, legechte PV

– FWBPV

4. F / W – *leym BPV, stony nature of those mountains f

– B – gedoiz F, gedouz W, gedoße PV, massa f – F – leya WBPV, stone force f – W – kysele F, kyselo B, *krisolo PV/ lappillorum that is kiseling flints f – FW* – leym BPV, montis f

14. dt. only PV
15. nur B (= apoplexy)

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– F – gout PV, gout paralisis f , ( ) B 17. FW – gelsucht BPV, jaundice f 20. Ff - F - jaundice f IV-18 1. FWfPV: a kind of sand f; (more) FW; in the sand P; manet f; quendam] quandam P; (ferruginee) PV; ex] et PV: conflare fPV 2. In W, section 22 of chapter 17 has been incorrectly inserted before this section. – FWfPV: qui] que P; et(iam) f; 1 aquam 2 ipsam PV; 1 aqua 2 ipsa V 3. FfPV: (ferruginea) PV 4. FWfPV: ardentem f; ven(en)um suum V; (scilicet nigrum) W; 1 fundit 2 spumam f; fu(n)dit PV; ven(en)um hoc PV; ferrugenium V; calorem W; de quo ferum f 5. FfPV: (de)super f; minuitur PV 6. Ff: lapillus] lapis f; (calore) F 7. Indication: Against furious PV – FfPV: irreditus f; (alius homo) PV; (homo) F; (madidum PV; verticem] faciem f, ferticem V; transversam PV; dic(at) fPV; »Ot tu f; 1 dyaboli 2 de celo ruentis F; (ruentis) f 8. FWfPV: ignis (est) FfPV; ferrugenia V; autem quem W 9. FWf: (idem) f; 1 a se 2 ferrum f 1. PV – snecke F, snecke W, testudo f 7. dt. nur P – virgogelcht V – dt. nur PV – dt. nur PV

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IV-19 1. FWfBPV: Ligarius F, Ligurius f 2. FW: calidineam F 3. FWfBPV: (et) de BPV; urina] virina f, urina lincis B; lincis] ipsius B; lasciuum f, nociuum W; libidinosus f; anima(l) f; (sem)per B; (etiam) B; penetrates V; lapis iste] lapidis ille B; (aura) B; 1 then 2 this B; with foot B; earth(m) W; ditch(m) F 4. FfBPV: (of) bland PV; istud] illud B; cordis et animi f, cordis] animi BPV; istum] illum scilicet ligurium B; ista] ita f, illa B; pulchri lapidis PV; 1 fit 2 in terra F; fit] sit B; qui] que F; tamen] cum PV; 1 est 2 aliis lapidibus f, 1 lapidibus 2 aliis (est) PV 5. Indication: against stomach pain FWPV – FWfBPV: (Et homo) Qui B; (homo) W; 1 valde 2 dolet 3 in sotmacho B; (aut) in vinum 1 aut in aqua 3 aut in cervisiam V; cervisiam P; then] statim B; viribus] vermibus f; suis scilicet lapidis] lapidis huius fBPV; so] this B; fifteen] .xv. FWB, .v. f 6. FWf: daily W 7. FWfBPV: and then he gives him (moderately) B; (nor dirt) PV; (strong) W; quin] quoniam PV; (inde) BPV 8. FW 2 fPV: pre] for f; ulla] aliqua W; istud] illud V; nisi] nec V 9. FW 3 f: for ulla f; biberit quam contra dolorem stomachi f 10. FW 4 fPV 11. FW 1 f: perfusa (est) f; temperata est W; fortitudo eius f; 1 bibat 2 et non ieiunus ne(c) f; (stomach) FW; aut(em) F; esset] edit (?) F 12. Indikation: contra stranguiriam FW – FWfBPV: Sed et Wf; (Sed) Quem B; (difficulty) urina W; of cows f, of cows PV; (not in goat milk) B; one fV; 1 put 2 one B; second] other B, 2 a V; take away B; illud] istud f 13. FWfPV: (that is welle) f; five] .v. f 14. FWfBPV: in urine f; dissolved B

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15. FWf: of cows f; by] because of f; tempered] temperament W; some] same f; bruise] line F
16. dt. nur P – virsiriget V
17. FWPV – ( ) f (= heat) IV-20
18. FWfBPV: Crystal in frigidis regionibus f, Crystal in asia etc B; subnigro caloris B, (sunt) BPV
19. FW
20. FWf: etc quod f; a] ex f
21. FWfBPV: (ex) B, etc ex V; then 1 water 2 ipsa] illa B; cogellatur f; (congelatur et) PV; (et coagulate) B; fortitudine(m) FW; cogellatur f, coagulate PV; Et] sed V; cum] then f; caloris aeris PV; (aquam) PV; congellari f, congelare B, coagulate P; coagulates (makes) V
22. FWfBV: et puriorem zeimal Ff; atque] so that B; 1 infert 2 ei F; valet] potest WB
23. FfBV: etc deinde f; (e)idem f; calore f, (calor) V; supervenerit et sic veniens B
24. BV: congelare] coagulate V; et purius auch in P (Zeilensprung von Abschnitt 5)
25. FfBPV: (et) illud] illa Ff; solvi] dissolvi F; ex(s)urgit f
26. Ff: hot and humid f
27. FW 2 f 3 : hec] hoc F, h' W
28. FW 3
29. FW 4 f 4
30. Indication: against the darkness of the eyes FfWPV – FW 1 f 1 BPV: Homo autem] Et PV; (Homo

autem) Cui B; califaciat V; 1 superponat 2 sepe W; nata] natura PV; (et turbidam aquam) BPV; (sic ille) B; melius habebit et melius f

31. FWf 2 : cum calore W

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15. Indication: against scrofulas FfPV, against scrophulas W – FWfBPV: (Et) Si B; et] aut per PV; (per) noctem B; sic] hoc B; fades FW
16. FWf: virtus xeius f
17. Indication: against vuulam F, against hubonem PV – FWfBPV: (Sed et) Cui B; cui] si FW; crescit seu intumescit PV; (ita) calidum B; desuper fundat] superfundat FW; illud] de illo PV; calefactum BPV; guttur] guitur F; (calidam) FW, calidum PV; 1 sepe 2 calidum B; sepe ponat] supponat W
18. in f grosse Anfangsinitiale des N wie neues Kapitel – FWf: 1 vini 2 et humiditate W; (temperatus) f; cum calor] aut calore f; eius(dem) W; xet pravos f; swollen, flees] into smoke F
19. Indication: Against heart pain FWPV, Against heart pain and stomach pain and stomach pain f – FWfBPV: (but also) Who 1 hurts 2 in the heart (or) stomach or in the stomach (somewhere) B; (somewhere) PV; superfunds] superfunds PV; the same WPV; then B; (she) W; heart and] or fPV; stomach f; or] and in the stomach B
20. FWf: (and) aquatic] water F; his] with W; excited f
21. FWfPV: who a] because F; (him) f; unaware f; flees V
22. FWf: and (from) W; water f
23. Indication: Against syncope W, against vnkrefficheid and amechtigh B – FWfB: (But also) Who B; syncope W; 1 suffers 2 syncope B; mind B; 1 amechtig 2 and 3 vnkrefftigh B; (and amechtig) f; ist] is Ff; in viribus] muneribus f; (quod) FW; mortuum f; et iste] tunc ille B; quodquod W; habet vel habere poterit f; (fortiter) W; aut (per) f; super(ius) WB; stomacho B; et(iam) f; ipsum FfB; syncope ceases W
24. Ff: defectum habent f; inferunt] sometimes f
25. B – gedoße V
26. FWPV – gland f, gland that is druse B – FWBPV (right orsime!) – scrofule f

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– FWPV – Druze B, bullet f – FWB (or very correctly!) – orphans PV, scurful f 17. FWPV (in PV für lat. gehalten , vgl. Indikation) / B – *viuula f (als marginale Korrektur von durchgestrichenem willa im Text) – FW – hubin PV /* viulam f 18. W – hubin F – *viulam f – FW* – hulio that's you *viuula f 21. F – nesedun W, nesseden fPV (in f marginaler Zusatz: that is nessia) 22. FWf 23. dt. only B (see in the indication: vnkrefficheid) – FW / B (also in the indication: amechtigh) – ( ) f, to that dt. is in WB IV-21 In B give three Hildegard-fremde chapters in advance. 1. FWfBPV: 1 fluminum 2 sunt B; salse ›sunt› BPV 2. FWfB 3. FWfBPV: margariti B; earundem aquarum] eorundem fluviorum PV; harenam P; (cadit) B; salsugine ›sua› PV; coagelatur W; munde sunt] inde fiunt B 4. Ff 5. FWfPV: (et slim) f; que PV; (sic) PV; (e)mundatur F 6. Indication: Contra fiber W – FWfPV: eundem PV; 1 drink 2 often F 7. FWf: water is ›circa easdem … congregat(ur) … purificatur› f (wiederbolt aus Abschnitt 5); effecta (est) et] etiam f; (earum perfunditur … salsugine) F (Zeilensprung); (a) noxiis f; liberat] resistit f 8. Indikation: Contra capitis dolorem FWPV

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– FWfPV: timperibus f, tymporibus P; melius habebit et curabitur f 9. FWf: eorum (cum) f; dolorem W 5. FWPV – ( ) f 6. FWfPV IV-22 1. FWfBPV: conc(h)atis fB, conch(at)is PV; que 2mal B, qui PV; conc(h)is WfB; (et) in BPV; istorum] illorum B; conc(h)atorum fBPV; about] then (fund) B; their] theirs P (2mal) V; and] as there B; pasture] pasture B; q(ue)runt W; (sunt) PV; (et) of f; (quas) B; (in) se B; that with

B; ex(s)puunt f; coagulate f; born] grow f; (fere) nulla (utilitas) medicine B; (medicine) PV; in isits] nullis f; istis] them WPV 2. FfBPV: But (et) PV; conc(h)atis fB; medi(et)ate FP; earundem f; fluminum] fluviorum PV; to be F; sordium] de sordibus B; (in se trhunt) f; ideo] protre hoc B; et(iam) modicum f; venomi] vene f; habe(n)t B; Unde] vnū P; (etiam) B, etiam >de PV; ille] iste V; (et) de poison (hoc) B; 1 this 2 that 3 that V; ex(s)puunt Ff, respuunt V; some purity B; (almost) no (use) medicine B; them] themselves P, that V; unless >is B; others P; their B, earundem V; conc(h)atorum f, canc(h)atorum P; 1 animalium 2 conc(h)atroum BV; sumitate f, summitates P; ipsorum] eorundem V; fluminum] fluviorum BV; foam f, multe foam V; 1 multe 2 et f; ipsarum f; qui etiam B; et(iam) f; foam B; foamis (et) PV 3. FWfBPV: inferunt] conferunt W, insert B; (Nam) Si B; (eas) PV; talem] ttem ? B; (almost) V; ut] et ita fBPV; assumpsisset BV; (etiam) fBP; (suam) B; ex] ab them B; (modo) B; infirmus efficeretur] infirmaretur W 4. FWf 1. FWfBV – Berlin P

– FW – berlin PV, perlin scilicet bache B, bache f 2. F – berlin PV, bache id est berlun f, perlyn id est bache B – F – perlyn B, berlin PV, bache f

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IV-23 1. FWfBPV: Cornelyon f, conrolion B; arena] aere F 2. Indikation: Contra sanguinis fluxum ex naribus W, Contra sanguinem f – FWfBPV: alicui homini B; de] ex naribus suis W, fluit] manat f, fluit ultra modum B; ipso calefacto B; (ei) PV; inpone] in pane B; 1 sic 2 illi PV; (ef) fluere W 3. FWf: quia] Quoniam f; et sanguinem W; Ende der Hs. f IV-24 1. FWBPV 2. FBPV 3. FW*BPV: (also) medicine (almost) B; 1 in it 2 almost PV; invenitur] reperitur PV 3 W: and almost no medicine is found in it. IV-25 2+3 = C+C Chapter number only in W 1. FWBPV: (C)alx WP (Initiale fehlt); incensa W (unleserlich); (est) PV; redigit(ur) F; confortatur] roboratur BPV; (Sed) Si B; (et) infirmari W 2. FWBPV (= C+C 264,11–17): (Homo autem) Quem B; vernis BPV; loco corporis sui B, loco suo PV; comederet B, comederit PV; aceto(so) seu vino PV; cement B; istud loco PV, illud then loco illi B; inmittat] emittat PV; 1 faciat 2 usque ad quinquam diem B; quintum V; (et) simul W; recent FW, recentis B; parat BPV; canibureo B, canibineo PV; ita] ibi B; duodecim] .xii. FWB; liget et melius habebit B

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3. FBPV (= C+C 264,17–20): est et >ac B; (vermes) FW; conmortificant PV; Sed] Si B; (cum calore) PV; augmentatur B, augmentat PV; (eundem) locum >doloris illius B
4. PV criten FW, creda B, cridun C+C

– dt. nur PV 3. BPV C+C – crita F – BPV C+C – crita F (IV-26) This and the last chapter are unnumbered and are connected to Chapter 25 as continuous text. 1. FW: >Item uitrum W; redigerit F; inmitteret] inmutet F; (and extinguished) F 2. F: same F (IV-27) 1. FWPV 2. FPV: (in) different PV; diverse heats PV 3. FWPV: (or) as (it is) PV; because (or) PV 4. F 5. FWPV: >and straight W; dryness >and humidity W; (not) PV; temper(er)entur F, temperetur PV 6. FPV 3. F(M-)WP(M-) – Marmur V

– F – gristein W, grißstein P, grißsteyn V – FW – Cacksteyn P, *Cacksteyn V – FW – Ducksteyn PV – FPV(W-) – wackin W

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(Book 5) »On the fish« in F by another hand over the second column of the Preface (Preface) 1. FWSBPV: (Q)vidam F; fish] from fish S; (from) B, of PV; pasture (its) S; as if] quasi FW; 1 roots 2 and (some) 3 herbs S, 1 roots 2 and some 3 herbs B, 1 roots 2 and] in some 3 herbs PV 2. FWBPV: (that) PV; there they always seek am Rand nachgetragen W; 1 seek 2 (sem)per V 3. FSBPV: (of themselves) S; (of waters) PV; (to) the bottom PV; (descend) S 4. FWSBPV: of them] their (somewhat) B; 1 is 2 and weak W; to eat they are healthy] to eat S; indeed B, what(am) P; (day and) S; more] more S; (or the moon's splendor) S; and] or the moon F; 1 splendor 2 the moon's more B; magis (diligunt) S 5. FWSPV: (et solis splendorem) S 6.

FWSBPV: autem] vero W; istis] eis B; (totum) S; suum] sui FS (vgl. App. C) 7. FWBPV 8. FWSBPV: (ita) B 9. FWSB: vixerit] uitalem aerem acceperit S; (semen) S 10. FWSBPV: (dum) W, dum] donec S; granulis »suis« FS; (a) lacte F; lacte »suo« S; evacuentur S; (etiam aliquantum) S; (in hac effusione) W; hoc modo … ex eis am Rand nachgetragen W; vero] autem BPV; 1 effusione 2 hac S; intervallum PV

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11. SB: et] ut B
12. FSB: suum] sui S (vgl. App. C); effunderint B; et] ad B; (then) S; has B
13. FSBPV: expectant FS; then] so (again) S
14. FWSBPV: saltim P; autumnum S; rogen suum effundunt] a semine suo se evacuant. S; suum queimal W; But and S, But] Item B; medi(et)ate BP; (in) purity W; purities B; fluviorum] fluminum S; (precipue) W; there] so B; pastures (his) W; (there) also S; scropulis B; inveniuntur B; scilicet qui PV; tantum W; 1 a se 2 per ipsas B; ipsas] eas FW; isti] illi S; et] quia caro W; eorum] illorum BPV; fortis (est) B
15. FBPV
16. BPV: et etiam B
17. FBPV: ipsorum] illorum B
18. FSBPV: (etiam) S; que PV
19. FWBPV: solem] solis splendorem B; (than) the moon WB; (but) FWB; from them more B; 1 moon 2 and 3 night PV; or] and BV; sun] the brightness of the sun B
20. FBPV: (But and) Indeed B; they will pour out PV; 1 the aforementioned is 2 of the previous B; (pre)mentioned F, aforesaid PV
21. FWSBPV: (And) Others B; (are) PV; turn P; are accustomed to turn] turn W
22. FSBPV: they hide] so ascend B; hide PV; water] earth B
23. FWSBPV: 1 soft 2 and 3 weak S; 1 is 2 weak and soft FW; insoft P; not they S
24. FBPV: somewhat slightly in water B; and] but B; shores F, letter PV; (also) B; And] Item indeed B; (more) B; and] or the sun V
25. FPV: interval PV; meanwhile] between PV; recipient PV; (pre)dictum PV
26. FWSPV: (sometimes) FW; in summer] during summer PV; where and S; these S; suckling will be] fruitful S; if also … woman] as also if woman S; (from them eat) W
27. FWS*PV: cohitu FW; as] and PV; is born PV; (that is lichens) W

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28. FWSPV: so great] only W; desyderium S; 1 other 2 animals S; cohitum W
29. Indication: Fish conceived S

– FSPV: effusion ›semen S; place S; (places around rocks) PV; (around) shore S; pigs S, storms PV; procellee os F

30. FPV: (et) bona PV
31. FSPV: graze PV; sunt PV; pisces ille que P; (ad rectitudinum scilicet) S; linea] lune F; (granula sua fundendo) PV; (sua) F; precedit SV, precedudin P; 1 effusione 2 hac S; desistant PV
32. FWSPV; (huius) effusionis ›femina W; 1 effusione 2 huius S; (alium) S; scilicet] videlicet S; prestulatur V; (Et) Mox S; (scilicet milchere) S; (et) lac W; eo] in PV; quo] et quod PV; (scilicet) S; precessit] precellit PV; cum] deinde (ad illum pervenerit) S; prevenerit P, prevenirit V; (sic) S; recipiunt V; grazantur PV
33. FWPV: pisciculi W; (fiunt) FPV; cum] t(ame)n FW; (id est geleiche) W; rain FPV; burst PV; 1 outpouring 2 this V; eat PV; was] is V; (so) FW; poured out W; (as above said) FW; (and) then F; 1 to the food of man 2 do not have PV

34. FPV: fish(ci)culi F
35. FSPV: (they know each other) PV; 1 seeds their 2 together S; age PV; age (of) S; 1 seek 2 similar PV; 1 again 2 seek S
36. FPV: (of) splendor F; delight in] entice P; (also) pastures F
37. FWSPV: so(as) F; (in another kind) S; (self) S; somewhat PV
38. FSPV: kind of his PV; (some) F
39. FWSPV: ›in some PV; (his) and (according to) S; (so) S; eat] known F; (strength and) W; 1 such is 2 and nature F, (such is) PV; ›cognoscunt seu gustaverint P, ›cognoscit seu gustaverit V
40. FWPV: gustaverint] cognoverint PV; 1 cognosceret 2 et 3 sciret W; (food) F; gustassent V
41. FS: aut(em) F
42. F
43. FS: alvo] alto F; tenent S; (et illa) F; vel(ut) S; ad] et sibilos F

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44. F
45. FWPV: vero] enim PV; paradyso FW; (expelled) F; est] esset W; connovit W; 1 herbas] eas (predictas) 2 cognovit PV; predictas] istas W; (deinde) W; eos PV; devibat PV; facile] faciliter P, necc faciliter V; pisces … gustaverint V; difficultly P, difficultly V; eat P, eaterit V, starve P; eat PV 27 S: And in another way they do not mix with each other to conceive, as milk or granules are born in them, as other animals usually mix with each other, but only for the effusion of their seed
46. PV – rogen WB, granum seminis sui F, granula seminis sui S
47. FWB – leychent PV
48. lat. FWS/B: geleich scilicet semen – geleyche P, gecleich V
49. lat. FW/B – ( ) S
50. PV – rogene WB / lat. FS – WP – mi'ch B, melche V / lat. FS
51. F – geleich B, granula et lac seminis sui S
52. F – leychent PV, leichen scilicet semina sua B, semina sua effundunt S
53. P – rogen WB, rogin V, semen FS (sieh App. A)
54. P – rogen FB, *rogim V
55. F – leychent PV – P – rogen F, rogin V
56. FW/P – milg V, lac S – FW – rogun P, rogin V, granula seminis sui S – F – suuanger W, *suauiter PV, foecunditatem habent S (vgl. App. A)
57. FW – rogun PV, granula S – F – milcher PV / W – lac S – F – leichens P, leychens V, effusionem seminis sui S (vgl. App. B), ( ) W
58. FW – milcher PV, ( ) St

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– P – rogen FW, rogen V, granules S 33. F – geleiche PV, ( ) W - only PV - only PV 35. nur P – geleichent werden V Anmerkungen zum Kapitelverzeichnis On Hss. FPV haben keine Überschriften. In F sind die Wörter fortlaufend in sechs Zeilen geschrieben. Die römischen Kapitelzahlen stehen interlinear dauber. Im Textteil von F erscheint das Kapitel »Concha« (19) erst nach »Crasso« (23). In W ströftel sich das Register über zwei Seiten (108 r/v); auf der ersten Seite mit drei senkrecht zu lesenden Kolumnen (bis »Steynbiza«), auf der zweiten Seite mit zwei waagerecht zu lesenden Zeilen zu je drei Wörtern. Day rom. Zahlen stehen hinter den Wörtern Da in der ersten Kolumne »Hecht« und »Barbo« vergessen wurden, sind die Zahlen von »Carpo« bis »Steynbiza« um zwei verminungt. Beim Übergang zu Seite 108 v fehlt die Zahl 29, so daß »Culbouit« bis »Lamprida« mit 30–35 gezählt werden. Im Textteil von W fehlen die vier Kapitel »Coppera« (8), »Scolno« (14), »Conca« (19), »Pumbelun« (35). In S steht das Register ohne Kapitelzählung am Anfang

des Werkes im Gesamtverzeichnis. Die hier in Nominative umgesetzten lat. Wortformen stehen im Original corresponding der Überschrift ablativisch. Es fehlen wie im Text das Kap. 8 and nach 19 in total 10 von 17 Kapiteln. »Mechfisch« (18) steht wie im Textteil schon nach »Elna« (13), »Piscibus conchas habentibus« (19) steht wie auch im Textteil ganz am Ende hat das Register in zwei Kolumnen. Statt einer Kapitelzählung gibt es je nach Länge der Kapitel zu 1–7 Stichwörtern Blattangaben nach Zweibuchstabensystem, hier by, bz und dann ca–cg, also 9 Blätter in total. »Rodauwe« (20) und »Escha« (21) sind meitander vertauscht. »Allec« steht statt an Position 22 erst ganz am Ende, so auch im Textteil. Dahinter gibt es noch den Eingtt »Strutio« ohne Entsprechung im Textteil Das Wort ist identisch mit dem des Kapitels 2 des folgenden Buches der Vögel. Die Kapitel 19 und 27 fehlen hier und im Textteil. Das Register von PV hat eine gegenben dem Textteil veränderte Rahneufunge. Sie should auf dem Lapsus eines den beiden Hss. vorausliegenden Redaktors beruhen, der objektivne zwei über drei Seiten sich erstreckende Kolumnen seiner Vorlage sich nicht senkrecht, sondern waagrecht gelesen, in seinem Exemplar die Wörter dann aber

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wieder senkrecht gegendet hat Das folgende Schema, dessen Reihen senkrecht zu lesen sind, macht diese Umschichtung deutlich und dient als Schlüssel für die im hiesigen Register nicht besikkeit Anordnung der Wörter in PV. Das Wort »Barbo« (10) kommt im Sinne des hier rekonstruierten Seitenumbruchs zweimal vor (nach 9 und 32), war also in einem Fall ursprunglich eine Kustode. (10)

11 12 34 35

13 14 36

15 16

17 18

19 20

21

1 2 22 23

3 4 24 25

5 6 26 27

7 8 28 29

9 30 31

10 32 33 Entsprechend dieser hypothetischen Anordnung ergibt sich bei senkrechter Lesung die falsche Kapitelreihung im Register von PV: 1 Cete 2 Mereswin 11 Carpo 12 Bresma 34 Alruppa 35 Punbelen

3 Huso 4 store 13 Elsna 14 Kolbo 36 Lampreda

Psalm 5 6 Welca 15 Forhel 16 Minewa

7 Laß 8 Copper ↓ etc. ↓ etc.

9 Hecht

10 Beard 32 Cancer 33 Eels Im Textteil von PV wird dagegen nur das 2. und 3. Kapitel vertauscht (1, 3, 2), from Kap. 4 ist die Riehnehlung wie in den anderen Handschriften. Lediglich »Rotega« (20) und »Asch« (21) sind wie in B ausgewechselt. In der Hs. a (Augsburg) setst mit Kap. 9 die Reihe der verkürzten Kapitel ein. Ausgelassen sind 13, 14, 16, 18, 19, 23, 26, 29, 35. Das Kapitel 22 steht wie in B ganz am Ende.

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V-1 1. FWSBPV: Cethe B; color FW; 1 has 2 and watery air in itself BV; 1 has 2 in itself P; 1 nature 2 of 3 cognition F, 1 nature 2 of kinship W; bear PV; bears »has« B 2. FWBPV: water W; are engaged PV; beasts] fish W; man] also B; water B; above] over B; (mode) W; magnitude BPV; (and in height) PV; »of« before horror P; in waters »and over waters« B; be engaged] to be preserved W, to be conserved PV; to be conserved not could »nor could also be conserved« B; (not) W; (loves) PV; fish food F; fish and] but »also« B; (and) also B; devouring PV; diminish] to find B, diminish P, diminish V; pervium] peruum PV; much »both of fish and of other things then« devoured B 3. FBPV: (and is burdened) PV; 1 can move 2 from place to place B; can] could V 4. FWBPV: sometimes B; (upwards) W; »when« foam B 5. FBPV: and »also« B; devoured PV; ex(s)puit F 6. FWBPV: 1 se 2 hoc modo F, 1 sic« se 2 hoc modo B; But] et 1 tunc 2 cum 3 movere 4 se B; (then) movere posse] alleviated W; moveri F; (posse) PV 7. FBPV: so] sic B; (a little) B; »cum« levier sit (ac) B; »se« move B 8. FWBPV: quicquid FW; 1 tunc 2 ei F; (then) W; (furendo) W; aut] et BV; (aut devours) W; But tamen] Et etiam W; 1 per insidias 2 eum W; eo tempore] tunc W; sic] hec PV; (ut adverbum est) W; (illas) FW; prefati sumus] prius diximus B 9. FWB*PV: potest] posset V 10. FW*BPV: perlongantur BPV; (isti) PV; (which has a little …) PV; 1 and which … of the earth is 2 which] from which a little … has B; the rest of the earth F 11. FBPV: of] day PV; (then) B; that] who PV; are born F 12. FWBPV: fish B; (both) W; and] as B; (predicted … and) W; (of) the same herbs] herbs they PV; (eat and so) BPV; so »from the same dew and from the same herbs« F; »semen« 1 their 2 namely geleich B; theirs W; ipsis] them BPV; so] so V; cut off B

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13. FBPV: with] nevertheless 1 geleich 2 afterwards B; emit B; (the same earth) PV; predicte] prefate B; grains »their« F; (that is leichet) F; her pen(n)is B; (her) B; »then« male B; (his) B; »until« until B; air »so infused by both« receives B; »so much« becomes B, (becomes) PV; they begin P, they begin V; »then« they retreat B
14. FW 4 SB 2 P 2 V 2 : (And) Caro B; (and) healthy SB; (it is good to eat) B; 1 is good 2 to eat V; (it is good) S
15. FW 2 B 1 P 1 V 1 : 1 So much 2 Because] W; (whose) P; eaten PV; 1 humors 2 and weak FW; (also) B; this] this B; the same] therefore fish »that« B; sometimes] sometimes B; (also) W
16. FB*PV
17. FBPV: (itself) B; (itself) PV; anything F; »then« skin B; B ends the chapter here with emittit and adds : valet ad multa.
18. Indication : Against amentiam FPV, Ad pleuresim S

– FW 5 SPV: 1 et vnsinnig 2 est PV; (et o./v.) S; (tantum) W; recipi(e)t F

19. FW 3 : quoniam] Quia 1 calor 2 bonus W
20. Indication : Against paralysis FPV

– FSPV: (qui) »frequenter« S; nec] ut PV; (ullum) S; aut piscis] alterius piscis S; (aut) animalis PV; 1 aut auis 2 aut animalis S; (cerebrum animalis) S; homini PV; »illud« comederit S; (id est v.) FS; (cibos ei) PV; molestos »paras« S

21. FW 8 : 1 est 2 ad comedendum W; excites W
22. Indication : Paralisim. Scabies. Vulva S

– FSPV: But »homo« S; istius] huius S; cook S; cocleare PV; move (id est z.) S; tunc] postea hoc S; fundat S, fundas PV; contundat S; (ei) PV; giht F; 1 dicitur 2 goicht PV, addat S; (in priori nova olla) cook S; (iterum in ea) S; 1 conmoueat 2 et 3 conminuat S; (et conmove) PV; unguentum faciat S; validi S; aut] et qui SPV,

»in corpore suo« habet S

23. This section was added in F at the bottom of the column in smaller font, in which parts of the preceding and following text were first erased by shaving, and then rewritten in the same smaller and more concise font, including this section.

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– Indication: against gout and scabies F – F: giht F 24. Indication: Against dementia W (instead of 18!), Against syncope P, Against syncope V – FW 6 S*PV: who] who PV; (this powder) PV 25. FW 1 26. FS*PV: or] and PV; and will have better] and will cease in it PV 27. FW 10 : nevertheless] with W; assimilate W 28. F 29. Indication: Against excess of stomach PV – FW 9 PV: his] his W; eat PV; his] his F, his W; he himself] his PV 30. FW 7 31. FW 11 PV: But and F; (laughter) are usually prepared W; prepare F; recedunt PV 32. FPV: (his) PV 33. Indication: against planetary fever PV – FW 12 PV: nocturnal fevers P; long-lasting PV; (has) PV 34. FPV: (according to the air and) PV; change they have PV 35. FW 13 PV 36. FW 14 37. FPV: (if) V; if V; daily … cease] riddo will cease in it PV 38. FW 16 39. Indication: Against coxitam (sic!) W, Venenum S, Against toxicum (sic!) P, Against toxicum V – FW 15 SPV: who] if anyone S; poison (or) SPV; lung of the aforementioned fish S; and] or liver F; (his) S; as] and powder F; (as the powder of this one is) S; and] and also FW; (add and) S; so warm] semi-warm S; 1 drinks 2 in the morning … or three FW; (before the day) or 1 three 2 or 3 times S; (what he took) S; nausea F, spits] foams PV, euomet S; passes V

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40. FW 22 colore F; mar(r)ubii F
41. Indikation: contra oculorum telam FW – FW 17 S: (qui) caliginem W; (suis) WS; eius] cete S; oculos suos S
42. FW 18 : (oculos) W
43. FW 19 S: (tunc) etiam (de eodem felle) S; liniat S; 1 oculos (suos) 2 modice S
44. FW 20 : atque] vel W
45. FW 21 S
46. FW 23 : qui] quod F; piscis] pestis (in) F; cuius(cum)que W; ledunt] leditur W
47. Indication: against apostemata PV – FS*PV: qui vesicam PV; servat PV
48. FS*
49. FS*PV: Et] sed PV
50. F: ceti oder toti?
51. Indication: Ad Scrofulas S – FS*PV: (Sed) Et PV; in te] in corpore tuo PV
52. F
53. Indication: against glandulas PV – FPV: alicui PV; suo PV
54. F
55. Indication: Against epatis et pulmonis dolores PV – FPV: aut (qui) PV
56. FW 27 : iecur ac] aut W; sedative] ledant F
57. Indication: against dropsy WPV – FW 24 PV: aut] et W
58. F
59. Indication: Against paralysis of the tongue W, Against paralysis of the tongue (ligwe V) PV

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– FW 25 PV: lingwa (ligwa V) sua PV; (lingue) PV 60. FPV: cures the eyelids. PV 61. F 62. FW 26 S*PV: cu(l)telli F; (tua) W; ea] manu tua F, manu W; cesset] cessabit PV 63. FW: manum F; ualamen F; aufert] fugat W 64. Indication: Against animal pestilence WPV – FWPV: (equi et) PV; 1 oves 2 et 3 boves

V; ac] aut F; 1 eiusdem piscis 2 ossibus PV; eius(dem piscis) W; (piscis) F; water(m) F; them in drink PV; give(you) PV 65. F 66. FWS 2 PV: And of] Ex PV; his man S; calcios FW; make] have (and put on them) S; will have S 67. FWS 1 PV: and man S; his] whale S; make] make S, make PV; you] himself S; (your) SPV; surround S; diverse] all S; from you] from him S 68. FWPV: (you) FW; make P 9 B: of which when he eats without other food he can last and be content for a while 10 W: and when the sun rises, these fish, male and female, seek land, which has a white color, and which is stronger than the rest of the land. 16 B: and his strength is disdained by driving away the spirits of the air 24+26 S: And he who feels a defect in his heart: or who grieves about it, let him grind the heart of this fish into powder, and drink this powder in water, and he will be better. 47-49 S: And also the bladder of a whale is kept for a year: so that if an ulcer or a sore develops in the body of any man, the bladder itself is softened in water, and placed on it, and he will be cured. 51 S: But let him also place the same bladder on scrofula, and they will disappear. 62 S: And let a man hold in his hand the handle of a knife made of the bone of the same fish, so that it becomes warm, and there is almost no pain in him, but he will cease from his fury. 12. F – gelige W, seed of course geleich B, geleiche PV

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13. F – geleich BP, geleich V

– P – leicht B, leychet V, () F (= sends out grains)

18. FW/PV – () St
19. PV – paralytic [is] F, S is tired from paralysis

– F – gout PV, paralysis S – P – vmmechtiget V, () FS (= makes weak)

22. PV – zedrif F, () S (= spoon move)

– F – baumoleo PV, olive oil S – F – gout PV, paralysis S – conj. – *ridden FPV, scabies St

24. lat. FWS/P – ummechtet V
25. F – uuich S, vicht PV (see App. A for the second time)
26. FW

– FW

33. nur F (= diurnas)
34. lat. F/PV
35. PV – andorn FW, marrubio S

– nur PV (= calidum)

41. FW – albuginem S

– F – uel W, * mel S – FW – lapillum S

44. FW

– F – uel W – FW

46. FW
47. FS – slyer PV
48. F – () S
49. F

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51. FPV (recte orsime) – scrofulas S

52. F – druße PV

– lat. F/P – wasent V

55. nur F (= viscera)

– F – sulczen PV

57. F – gith W, gout PV

– F – gith W, gout PV

59. lat. FW/PV

– F – schaue W, schabe PV

64. FWPV V-2 In PV this chapter is interchanged with the following one, certainly in consequence of the rearranged chapter list. However, in the further course of the chapter the old order remains as in the other Hss. erbalten.

65. FWSBPV: (plus) S; 1 quam de frigido] frigore 2 aere est B; (quam de frigido) S; (etiam) PV; porcorum] pecorum F

66. FWBPV: 1 diligit 2 quam diem B; aquarum] petrarum W; (etiam) B; ascendunt W; etiam humanis B; (scilicet) B; 1 submerge 2 in waters eat B; submerge P, submerge V

67. FBPV: (also) PV; above PV

68. FWBPV: (to man) W; time] to themselves PV; (his) want to send B; send V; to each other W; join] bind B; and] so B; warm B; then then B; (his) W; (of himself) BPV; (it) F; (lie) W

69. FW: his F

70. FWBPV: 1 milk 2 from his mouth B; devour B, devoured PV; (the same) W; the same PV; flow P; and while B; begin W, begin B, begin PV; then 1 one 2 fish 3 so B; (not) BPV; emits F

71. Indication: Against a drop W, To paralysis S

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– FWSBPV: (A man) Who (vir)gicht(iget est) B(has fehlt); «de lunge W; pondere] powdere WB; (powdere istum) SB; aqua(m) BP; in] ab S; (in it) B; 1 cessabit 2 in it F 8. FW: (est) F; aer(e)is FW 9. FWPV: (que) F; 1 are not “much” valid 2 for PV drugs 1. WPV – Mersuin F, Merschvin S, Merswyn B 4. FBPV – suanger W – F – geliche W, geliche B, geliche PV – FWPV – they rub themselves B 6. FPV / W – rests B (semantische Fehldeutung) – FWBPV – F – geliche W, geleich B, geleich P, geleich V – F – geliche W, geleich B, geleich P, geleich V 7. Lat. FW / PV – fatigued by paralysis S, gout B (vgl. App. A) – F – gith W, gout BPV, paralysis S 8. FW V-3 1. FWSBPV: (plus) SB; 1 of hot 2 plus] more PV; which] that W; (as of the cold) St 2. FWBPV: and] of the stars B; (and in the day) B; vigorous P; (and) fast WPV; effect B; (effect and) PV; (and progress) W; perfect BPV 3. FBPV 4. FWBPV: 1 good 2 good for eating W; is] and P, (is) V; weak B; (a little) W; 1 hurts 2 a little P 5. FW 6. FBPV 7. Indication: Against dropsy WB, To dropsy S, Against dropsy P, Against dropsy V

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– FWSB*PV: dropsy F, dropsy S; began P; 1 itself 2 water W; (water itself) 1 flavor 2 inde S; itself] it PV; flavor have] taste W; (it) S; (and dropsy in it will be diminished) W; dropsy] disease (in it will be diminished*

and) S; vanishes F 8. FWBPV: (est) B; 1 and aspera 2 est PV; amara (est) PV; (et) idcirco B; (cum) suavitas B; temperate W 9. FWBP V 7 B: Homo qui incipit ydropisim habere, vesicam piscis eius in aquam ponat, ut aqua ipsa inde savorem habet, et sic eam sepe bibat et pestis minorabitur. 9 B: et sic aqua illa bibita ydropum morbum minuit. – PV: morbum minuit. 1. FWBP – HVso V / lat. S(-vs) 6. B – leychet PV, semen suum emittit F V-4 In P from here the right chapter numbers in contrast to the chapter list at the beginning of the book, in V on the other hand the confusing numbering up to the last chapters of the book. 1. FWSBPV: (plus) S; 1 is 2 of frigida 3 air] water B; (air) PV 2. FWBPV: warm B; in] at night B; (also) W; ›food and pasture B; (and) healthy PV; (to eat) V; 1 not obstruct 2 to eat B; (a little) WB; 1 dolere 2 aliquantum P; faciunt] facit WPV; 1 them 2 nimis fortes B; fortis ei est PV 3. FBPV: 1 suum 2 geliche F; (suum) B; ›tunc ipse B; aquas ›sepe B; eum] ipsum B; (also) B; herbulas F; (sic) PV; accipiunt B, acciperit V; insta ut] quod V; ›tunc quandam B; super quem PV; lac] *nichil BPV (entstellt aus milch); (ef)fundit PV; (unus) V; fiunt] fit V; interim] iterum PV; usque] ibi PV; vital] vernal B 4. Indication: Against colic FWPV, Against vick B – FWSBPV: Man … fatigues] Who suffers from vich B; 1 fish 2 this S 5. FW: therefore] is W; ›et desfumatione W

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6. Indication: Eyes darkness S, to eyes B, against eyes apostemata PV – FWSBPV: (And) Who B; whose flesh S; his eyes S; caligate emerges W; emerges] evolves S; (that is u.) WS; his eyes F, his (eyes) W; his] fish this S, his] fish B; (takes … pondere) S; (and this together) S, this PV; copper FW; (with) that] it B; (around the night) S
7. FWBPV: and so W; (also) BPV; 1interior 2moderately BV; and so in B
8. FWSBPV
9. FBPV: all darkness B
10. FW: depresses W
11. Indication: Against the airy spirits FW, against the airy spirits PV – FWBPV: (But and) if] Who B; his] his in (some) B; burn this B; (it meanwhile) B; not] unless F; where W, (there) B; his] their B
12. FWPV: 1then 2eam PV; loves F
13. FWS: 1 jelly is broken 2os 3corporis sui W; body fall S; sturionis] ostrichis (shaving and scratching) S; (and) dust F; pure F; send] change F
14. FW: the same fruit mouth F; to the fruit mouth F; bad W; seems to rise] is born W; water sends F; cold water F
15. F
16. FWB – Storo PV / lat. S(-vs)
17. conj. – geliche F, geleich B, geleich P, geleich V – FPV – *cleta B (in PV ist folgendes tam mit cle verbunden) – F – leyche P, geleyche V, geleich that is, B casts his seed – only F (addition) – F – leichint B, leichent PV – F – geleich B, geleich P, geleich V
18. SB – vihc F, vich W, vicht PV

- SB - ich FW, vicht PV

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5. FW
6. F – vzwelczet B, vßwelczet PV, enoluitur S, ( ) W (= emerges)

– W – ruthe FSBPV – rutæ S (lat. ?) – FWB – calimino S, *camillen P,* canillen V

10. W – ruthe F (oder lat.?)

– F – calamine W (wie lat. Genitive!)

13. only W (zusätzlich) V-5
14. FWSBPV: (more) S; (is) B
15. FWBPV: 1 quam (de) calido 2 aere est PV; 1 in die 2 quam 3 in nocte FW; 1 lunam 2 plus FW
16. FW 2 BPV: (ales) PV; 1 solis splendore PV; assi(mi)latur W; nec nulli P; bonus B; quoniam] quia B; 1 humores 2 malos F
17. FBPV
18. FW 3 BPV: herbas W, herbalas B
19. FBPV: et »etiam« B; comedunt F; 1 milch 2 desuper (illum) B; (et) de granis F; granis »illis« piscis B; erit] fit PV; ita] sic BV; procedunt »ulterius« B; (suo) B; evacuantur F
20. BPV: (in) PV; (where) PV
21. FBPV: (while) F; accept V
22. Indication : Against toothache PV, Teeth S

– FW 4 SBPV: (Homo autem) Cui B; caro circa dentes] dentigo PV; putrescat B; cui] cuius S; infirmantur] conmolununtur S; 1 huius 2 piscis B; in pulverem redigat] pulverizet S; »ei« modicum S; »then« ad noctem B; (ad noctem) dentibus »suis« S; 1 pulverem istum 2 dentibus BPV; (sepe) S; circumparat B; (scilicet … effluere) S; »de ore« effluere »fortiter« B; »ex ore« emittat S, permittit PV; »sic« caro B; (eius) B; mundabunt F; mundat et sanat PV

10. FW 1 : (aqueous) W; illud] iste W; bad humors F
11. FWSBPV: (And) Other S; eo] that FW; (other) St

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1. FWSBPV (lat. und dt. identisch)
2. FW - he is pleased, of course, because B is swimming, * PV is swimming very high
3. F – leicht B, leychet PV

– conj. – leymecht FV, limecht B, leymecht P

- P - rogen FB, * rogim V

– BPV – milk F

– F – geleich B, geleich PV

7. conj. – geleich B, geleich PV
8. FW – * gieuerē B, * giuera PV (= saliva) V-6 9b, 13–21 = C+C
9. FWSBPV: (plus) S; 1 quam de frigido 2 est BPV
10. FWBPV: ›querit seu diligit B; (de) frumento PV; 1 cadit 2 in aqua(s) et ›etiam B; (casit) PV; pascitur nascitur W; pascitur ›tam male cum femina F
11. FWSBPV: et tam infirmis quam quæ infirmis et S; (ad comendendum) S; in W folgt hier fölgt der Abschnitt 17 des Kapitels 8
12. FWBPV
13. Indikation: Contra oculorum caliginem WPV, Ad caliginem oculorum S

– FWS 3 PV: qui in oculis cui oculos P, cui oculi V; caligant PV; felli eiusdem ›piscis (accipiat et ei) S; fen(icul)i W; (et tunc sic conmixto) S; (sic) FW; (circa) oculos S; (ex eo) S; after ungat the omitted section 21 is incorrectly followed here in F as a duplicate; (sed) præcauens S; oculorum eorum S

6. FW 6 : (et) calore F; inferentes F
7. Indication: Contra stomachi uiscositatem W, Contra stomachi viscuositatem PV

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– FW 1 S 2 PV: (Et) Si quis veror S; illud omnem S; (id est slim) WS; (omne) venenum S, omnem venenum P; (id est either) S; quod] qui PV; illius] eius S; (ad se … secum) S 8. FW 2 PV: sanus erit] melius habebit W 9. FW 3 (= C+C 237, 12–238, 5): emittit] committit F; (et) qui W; tylie W; istud] illud W; fenum grecum tollat F; lapide(m) W; fenugreek powder F; only W; as] and powder F, as powder W; and then W; (and) diabolical W; malicious and] malities that is W 10. F 11. FW 4 S 1 PV 12. FW 5 PV 13. FS (= C+C 239, 1–3): (takes) S; (into this cuteculam) S 14. F (= C+C 239, 3–5): illo F 15. FS (= C+C 239, 6) and most pure S; dips F 16. F (= C+C 239, 6–7, 9–10) 17. FS (= C+C 239, 7–9, 10–13): (puts and above) S; night] air F; (quo diutius … permittat) S 18. F (= C+C 239, 13–14) 19. FS (= C+C 239, 14–15) (qualibet) S; illum] istud S; non proderit S 20. F (= C+C 239, 15) 21. this section is incorrectly stated in F even within Section 5! – F (= C+C 239, 16–17): oculis F 22. FWPV: Sed et W 1. B – Vuelra F, Uuelra W, Vvelra S, *Welca PV 4. FB – leichent WPV 7. FPV – () WS (= livor) – FW – eyther P, eyter V, () S (= venenum) 9. three dt. words only C+C 13. dt. nur C+C

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V-7 1. FWSBPV: 1 more 2 of hot air B; (more) WS; (is) PV 2. FWBPV: (than of cold) W; mediate W; pastures >its PV; in which] where BPV; and] some B 3. FWSBPV: 1 sunt 2 carnibus salmonis B; 1 good 2 existunt] sunt 3 ad eatendum S; (somewhat) fatigant] hurt S; >hurt and hurt B 4. FWBPV: >and because (for) B; >ideo carni B; (his) FW; 1 good sunt 2 quia calidi sunt B; calide P; boni V; 1 non valint 2 quia frigid sunt B; >illis non valint (valet V) PV 5. FWSBPV: But] and W; (But) Lecur S; soft BPV; nach mollis est wird in W fälschlich bereits der Abschnitt 9 des nächsten Kapitels eingeschoben; he eats the man] S harms the one who eats it; (who eats it) PV; (that) B 6. F 7. FWBPV: (And) B; (for drugs) PV; 1 are not (much) useful] they are valid 2 for drugs B 1. FW – Laß PV / lat. S – Esox lasche B 2. W – leyen F, *leym PV,* leym of course scopolosis locis S 4. W – leicht F, leicht B, leicht PV V-8 6–8, 10 = PaA 191 In S fehlt das Kapitel ganz, in W fehlt es trotz der Registerangabe ebenfalls bis auf die Abschnitte 9 und 17, die jedoch fälschlich bereits in den Kapiteln 7 (Abschnitt 5) und 6 (Abschnitt 3) integret sind. 1. FBPV: 1 than of hot 2 air is PV; 1 than of hot 2 is B; (in) cold PV; their] their B, water PV 2. FPV 3. FBPV: (in) PV 4. FPV

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5. FBPV: sane carnes B
6. FPV: ledit V
7. FBPV: (autem eas) B; eos F; comedum B, comedant quoniam de frigido aere sunt PV (vgl. den Anfang von Abschnitt 9!); (autem) B; nisi] nec V; aut cum F; cum feniculo B; (sit) BPV
8. FPV
9. In W this section is incorrectly found in the preceding chapter in Section 5. — FW
10. FBPV: (Sed) Rogen B; (eius) comedi poterunt] valent comesta B
11. F
12. FBPV: (aliquantum) B; assimulatur FP; (suum) B; 1 piscis erit 2 unus F; tunc male B; fundat PV; cap(i)unt B, capiunt V; tunc iterum B; precedunt F; (et simili modo l.) B; predictum] supra dictum B
13. FPV
14. Indication: Against mental fatigue PV, Against molestiam et tedium B — FB*P*V*
15. FBPV: ille oculum 1 istius] huius 2 piscis (aut) in 3 annulo 4 aureo aut (in) argenteo B; istius] illius PV; argento P; annulo V; quatinus] ut etiam B; 1 sepe ad os suum 2 eum B; tunc intellectus B; id est w. erit PV

16. FB
17. In W ist dieser Abschnitt ist als einen in Kapitel 6, Abschnitt 3 integriert und ein auf Kapitel 9, Abschnitt 2. — FW: Nam natura] Natura autem W; (in)ponendus F
18. FB*PV: oculos istas PV; (non) PV; (other) PV
19. B: If a man is tedious or annoyed, that is, annoyed or light-hearted in his mind,
20. PV: If a man is a bore, that is, has a light-hearted mind,
21. B: If one eye cannot last, take another.

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1. FBPV
2. F / PV (probably based on Misunderstanding)
3. FPV – dill or dill B – F – gesulczit B, gesulczet PV
4. PV – rogen FB (R-) – FBPV
5. F – kaczenzagel B, caczenzagel P, caczenczagel V – lat. F / conj. – *leym PV,* leym id est scopulos B – conj. – leichit F, leychent PV, () B
6. lat. FB / B – virdroßkeyt P, virdroßekeit V (in Apparat B, noun due to other syntax!) – BPV (in Apparat B)
7. F – besmydde B, besmyde P, besmede V – dt. only PV (= evigilat) V-9 2c = PaA 191 Here begins the series of fish in the manuscript a
8. FWSBPVa: (plus) S; (est) a
9. FWBPVa: 1 quam de frigido 2 (aere) est B; in W ist zwischen frigido und atque Abschnitt 17 des Kapitels 8 ein zweites Mal eingeschoben, wie vorher schon schon in Kapitel 6, Abschnitt 3; (in) medietate a; etiam acer (est) B (et etiam zweimal); id est] et PVa; (id est gr.) W; vel(ut) a; moratur in aquis B, morantur a; de] pre aliis a; 1 querit 2 pascua W; (que) Pa, que] Et V; (men) B; good sunt] well valent a; 1 to eat 2 good sunt W
10. FBPV: (Ipse) 1 has 2 enim … calorem B
11. FPV
12. FWBPV: mas(culus) W; them] eo PV; emits PV
13. Indikation: ad digestionem B

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– FWSBPVa: (Et) Si quis autem S; (quis) a; 1 sepius 2 eius 3 iecorem a; hoc ei B, (ei) Pa; 1 bonam et suavem digestionem 2 ei V; 1 suavem] sanam 2 ac 3 bonam a; parat] facit Ba 7. F 8. Indikation: Contra vermes WBPV ; Et valet contra vermes a – FW 2 SBPVa: Et] Quod S, Sed B; (Et) Si a; vermes V; hominem aut pecus] carnem hominis, aut pecudis S; or] and a; eat V; then the bones 1 of this 2 fish B; powder S; (this powder) S, this powder] of such powder a; (istum WB; super] ad locum (illum) a; locum illum] loca ista PV; ponat S; pone vbi vermis comedit B; vermis ille S, (vermis) morientur B, vermes moriuntur PVa; in W here follows incorrectly also section 11 of the following chapter 10; in a follows 1 1/2 lines of foreign text 9. FW 1 : quod (in) W; (fortitudinem) W; vermes qui] virtutes que W; consumit] confortat W 1. F – Heicht W, Hecht PV / lat. S(Lucius)a – Lucius id est heicht B 2. FWa – grym B / PV – dt. nur B 5. lat. FW / conj. – geleich B, geleyche PV V-10 15, 18, 19, 8 = PaA 191 1. FWSBPVa: 1 Est 2 de calido aere a; 1 magis 2 de hot air is FW; (is) B; (more) S 2. FWBPVa: (and) Ba 3. BPVa: (and) a; has gladly has B 4. FWBPVa: feels B; then some PVa; (in them) B; And vetiam B; (and in it is concerned) a; in it is concerned vet swims (and) Therefore B; soft (is) B 5. FWBPV: (and) in B, and] but in PV

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6. FBPV: semen exponit] leichet B; (that) B; of] in F; (accepts) B, accepts] leychet PV; in this work he

diligently works] in leichene studies F; 1 laboret 2 diligently B

7. FPV: also leichene studies PV; many PV
8. FWB*PVa: But] And a; (But) If W; 1 neither healthy blood 2 nor healthy carnes a; sanem carnem F; sagwinem V
9. FWBPVa: atque] Item B; (in stomacho) a; (in)simul Wa, (insimul) B; coagulantur a
10. FWBPV
11. in W this section was incorrectly introduced in the previous chapter 9 after section 8.

– FW: »non« reads W 12. FWSBPVa: (Et) Si SB; (si) quis] qui a; (quis) W, quis »autem« S; eius] piscis huius a 13. FWSB*PVa: (parat et dolorem) S; (et dolorem excitat) a; dolorem in capite eius F, (dolorem) PV 14. FWSBPVa: alios febris B; illo] eo W, ipso PVa 15. FWSBPV: Sed] Et S; (Sed) Nullus B; (homo nec) S; (nec cerebrum nec) PV; 1 gumen eius 2 nec] scilicet »his« 3 throat nor brain B 16. FWBPV: (if he eats) WB; »him« will eat PV; in the head he will feel »and elsewhere« B 17. FBPV: (because) B; 1 fish this 2 head F; 1 this 2 air fish »eats« greenness B; liuosum F, »and therefore« slimy B; in sec introsum B; 1 his 2 and throat F; eating PV; hurt B 18. FWS*B 19. FWS*BPVa: ac] but B 20. FWBPV: of the »stomach of man« B; difficultly PV; can separate »and digest« B; can PV; »but eggs« than B 21. F

8 B: does not prepare good flesh nor good blood for a healthy man often eaten.

13 B: he will be heubtsuchtich and all pains in the head excite

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18/19 S: neither milk, nor granules which are in it eat: for it is almost a poison to it. 1. BPVa / lat. S(-lvrvs) – Silurus id est barbo FW

4. dt. only PV (summe ist fölschlich latinisiert statt sunne)

– only V – zufloßlich P

6. only in App. A : leichet B; leychet PV

6./7. only in App. A : leichene F, leychene PV

7. lat. F / PV

8. only F

9. FWPV – slym B

10. only in App. B : heubtsuchtich B

11. lat. FWS / B: gumen scilicet fauces – gummun PV

12. only B

13. only B

14. PVa – rogin FW, rogen B, granula S

15. FW – gebruch B / PV V-11 10 + 11 = PaA 189 + 191

16. FWSBPVa: (plus) S; 1 Is 2 plus calidus a

17. FWBPVa: colorem a; (ac fumum) PVa; 1 paludum 2 et fumum B

(davor pallidum durchgestrichen); palidum P, pallidum a; paludibus

et fumis B, palludibus a; 1 carnes tenet] habet 2 et infirmas B;

Et] quia B; sua pastures B

3. FWS*B*PVa: sano homini PVa; (aliquantum) ledit et nocet a
4. FWS*BPV: Et qui] Et qui] Et sano (est) B; (eius) FW; (comedat) B
5. FW: trahunt F
6. FBPV: (Sed) Idem B; nat(at) PV; etiam in ea] eis F; 1 mundis

pascuis vescitur 2 in ea B; 1 pastures 2 clean PV; (etiam) B; succo

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BPV; in] to himself B, (in himself) PV; (ibi) B; leichent (debet) PV; (femina) BPV 7. B 8. FBPV: abigatur (ambigantur F) »quiescunt« FPV 9. B 10. FBPV: (quemadmodum) F; velut] also B 11. Indikation : Contra febres et tedium comedendi W, Febres S, Contra fastidium V

– FWSBPVa: (Et) Homo SB; »autem« qui S; fiber habet] patitur febribus a

12. FWB*PVa: (ita) quod] et a; 1 habet 2 comedendi a
13. FWSBPVa: quod] cui S; ei] eius W, (ei) S, eius »non« PVa; istum] illum BPVa; (tunc) S; aufferat a; per] in a; ac] from V; (in veru) a; to ignem] from igne PV; roast] put a; (sic) S; (huic) S; acceti a; (addat) S, »put« addat a; ut] in PVa; (ut hiis perfundatur) S; perfu(n)datur a; in] from eo B; cease Sa
14. FWS*BPVa: eat »in eo« B; deponit BV, deponat Pa
15. FW: (in) water F; in] also fire F; (qui) F; ut] not W; juices W; eiusdem] cuiusdam W; tenet] habet W
16. FWSBPVa: »Et« cetera a; (autem) WSBa; (que) in eo (sunt) a; medicamentum F, medicinam Sa; non »multum« PV; valient] conveniunt S

3 B: a healthy person does not harm food, but it hurts the weak. 3/4 S: and flesh, and milk and granules do not kill a healthy person in eating: but they do some harm to a sick person.

12. B: so that he does not have an appetite for eating or is bored
13. S: and will eat gladly.
14. FWSBPVa (dt. and lat. identical) – marginal Corillus B
15. lat. FWS / BV – milich P

– PV – rogen FB, rogin W, granula S

6. F – banechit B (e > i?) / PV

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– F – leichin B (Infinitive), leichent PV (3. Plural) – lat. F / PV – gelenden steyn id est purissimam petram B – B – leichit F, leychet PV 11. lat. FWS / PV – fyber B, febribus a 13. WPV – roiste F, roistet modice asset B , modice asset S , ( ) a – FWPV – fyber B, fevers Sa V-12 11–12 = PaA 191 1. FWSBPVa: (more) SB; 1 hotter 2 more PV; 1 Is 2 more hot a 2. FWBPVa: 1 than cold 2 is B; (some juice) earth BPVa; heat in sec PVa; (and) night a 3. FWBPVa: sometimes moon; B; se] sich (dt.!) B 4. FWSBPVa: (and) Ideo B; (ideo) Sa; (to men) SPVa; (to eat) B; much] enough S, (much) a 5. FWBPVa: but] healthy B; it W; can a 6. FWBPV: (But also) Around B; that] who B; has (and she eats) B; fertilizes] shames B 7. FBPV 8. F: effu(n)dere F 9. FBPV: super] cum B, in PV; quendam V; (iuxta litus) BPV; (tempore suo) F; masculis P; (suum) FB; fundat V; et isci B; ita] simul B; iusque dum B; 1 vitam 2 ex aere F; capiat F, accipiant B (ac- eher nie a re -) 10. F 11. Indikation: Contra stomach indigestion FWVa, Contra dolorem stomach B – FWSBPVa: (Et homo) Qui B, (Et) Homo (qui) a; (homo) S; est] ist (dt.!) WB; eundem] hunc S, eum a

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12. FWS*BPVa: acceto a; cimino FBV; co(n)diat B; id est] scilicet B, et P; et »sic« B; atque] et sic W, sic a; stomachum »eius« BPV
13. FWSBPVa*: »a« fevers SB; purgat SB, purgatur PV
14. FW: juices W; cimini F; coaptantur] conveniunt W 12 S: et cumino et aceto addito comedat, et stomachum 13 a: ab omni egritudine sanat.
15. FWSBPV – Breßma a
16. F – sunnewacht W, delectatur scilicet sunnevachit B / PV
17. FW – bremen scilicet veprium B, bremmium PV (lat. Ending wie veprium ?)
18. B – leychet PV, grana sua effundit F
19. FW – magen sijch B, magensiech PV, in stomacho dolet S, dolens stomacho a
20. FW – sulcz B, sulcze PV, sulczt a, ( ) S
21. FW – slym B, slim PV, liuore S , ( ) a V-13
22. FWSBPV: (more) SBPV; (than from the heat) SBPV
23. FWBPV: bottom B; dungy earth »delights and B
24. FW
25. FWBPV: eats there« B; (sic) PV; (in)munda BPV; »there« seeks B; And] But W; dungy »earth« B; »soon« to B; (himself) B
26. FWSBPV: (And) »Caro autem eius« comesta S; 1 hominem 2 nec infirmum W; (hominem) S
27. FWBPV: herb FW
28. FBPV: qua] aquam PV; (in) aliam PV; illam F; (una adiam) FPV; cavernula(m) PV; »usque« dum B; »unc« male B; 1 lac »suum« 2 desuper B; (lac) PV; semina] femina V; accipiount] recipiunt PV

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8. FWBPV: quod] quia B; 1 iste 2 piscis PV; iste] ille B; 1 aliquando 2 in aquis PV; etc hoc B; (est) quia (cum) B; que] quos (then fi- unt) B; (et angustiatur) B; quia] nam 1 habet 2 molles carnes (ita quod etiam) B; cavernulas B; (terre) PV; 1 se infigit 2 ita B; (ab eis) reextracte B; hoc modo] ergo (sepe) B
9. Indikation: Contra cordis debilitatem W – FWSBPV: (Sed et) Si B; (et) SPV; suum] eius S; comedit S; (suo) B; et etiam in B; (suo) B
10. FW
11. FWBPV: medicamenta BPV
12. FWBPV – Elna S
13. F – stechelethe W, stechlecht B, stechelecht PV – FBPV – suuanger W
14. FB – leychen PV – F – leychet BPV – FB – leychet PV – FB – leychet PV – F – geleich B, geleych P, geleyche V V-14 In W the chapter is omitted up to Section 11, in S Chapter 18 appears before Chapters 14–17.
15. FSBPV
16. FBPV: quibusdam] de B, inc quibusdam PV
17. FSBPV: multum] satis S; 1 valet 2 multum (ad comedendum) B, 1 ad comedendum 2 multum valet V
18. FBPV

19. FPV
20. FB: clauso B

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7. FBPV: (quedam grana) PV; grana sua producit B, grana set iterum in alio folliculo F (fälschliche Doppelung); susque dum B; 1 totum 2 geleych suum B
8. BPV: stunc statim B; (desuper) V
9. FBPV: isti] illi B, iste PV; sigitur infirmos carnes habe(n)t B
10. FSBPV: 1 non habent 2 carnes V; (fere) BV; habent P; sed cutem B; spina(m) S; extensam P; haberent FBPV; (carnes ille) S, 1 ille 2 carnes B; et] ad comedendum PV; comeste (vel)ut B; lederent hominem eam comedentem B; (Et) Etiam B; (Et) 1 In capite 2 etiam S; (venenum) PV; 1 gestant 2 venenum B; gestant FPV; (ideo) hominem] illum S; 1 ledit 2 hominem F; somestum hominem B; qui(cumque illud) comedit S; quicumque homo B; comederet PV
11. In W steht dieser Abschnitt am Schluß des folgenden Kapitels 15.

– FW: versatur] moritur F 12. B 13. F 14. FBPV: steht idem (autem) B; medicinam B 1. F – Schollo B, Scollus S / PV 5. F – leychet PV 7. F – geleich B, geleyche PV V-15 3 + 5 = PaA 191 1. FWSBPVa: (more) S; 1 Est 2 more … aere a; (quam de frigido) S; (de) frigido B 2. FWBPVa: (et) noctem a; (in)munde a; pastu utitur] pascitur PV, pascuntur a 3. FWSBPVa: 1 non multum valet 2 ad comedendum BPV 4. F 5. FWBPVa

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6. FWBPV: ›et‹ ad PV; (vero) B; in W folgt hier fälschlich der Abschnitt 11 von Kapitel 14
7. FWS – Fornha BPV, Fornla a
8. FW – bruchwasser B, bruchwaßern P, bruchwassern V, (in) aque a V-16 3 = PaA 191
9. FWSBPV: (more) S; (than of hot) S
10. FWBPV: and] and ›etiam‹ B; (libenter) moratur] versatur V; interdum] aliquando PV
11. FWSBPV: (ideo) S; (etiam) SB; aut] nec infirmis SB, et infirmis PV; (hominibus) FW; (in cibo) B; valet] prodest PV
12. FWBPV: (etiamsi eos) non] nec B; ledit B; (et) ›in‹ tempore PV; 1 suo 2 tempore B
13. FW
14. FWBPV: medicina B; sunt] est B
15. conj. – Munwa FW, Mvnivva S, Monewa B, Munuwa PV V-17 4–5 = PaA 191
16. FWSBPVa: (more) S; 1 est 2 magis … aere a; (than of frigid) S
17. FWBPVa: (and) day B; willingly] always a; (also) B; dwells] PVa
18. FWBPV: scopolis B, cospolis PV; (in) stones W; stones willingly est; ›in‹ cavernulis PV, cavernulas B; interdum] aliquando PV; 1 intrart 2 interdum B; salubrias B
19. FWSBPVa: (ideo) S; ›ad comedendum‹ est B; (et tam) W, (et) tam a; tam] ita B; 1 sanis 2 quam] et 3 infirmis W; (hominibus) FWSa

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5. FSBPV: (ad comedendum) SV; 1 bona est 2 ad comedendum B
6. FBPV
7. FWB: (fere) WB; eis B
8. F
9. B – Berse FW / PV – Persick a / lat. S

10. FB – leychet PV V-18 In W folgt auf das Stichwort dieses Kapitels der Text von Kapitel 21.
11. FSBPV
12. FBPV: (is and) PV; (is and more) B
13. F
14. FSBPV: weak people B; (a lot) B; (but) often eaten] A fence eaten B; often S; somewhat B; in F folgt hier der Abschnitt 3 des folgenden Kapitels (zur Begründung sieh die dortige Einleitung).
15. S – Mechefics F, Mecheuisch W, Meyfisch BPV V-19 In W und B fehlt das Kapitel; in S ist es an die letzte Stelle des Buches gesetzt. In F stehen die Abschnitte 1 und 2 zwischen den Kapiteln 23 und 24, der Abschnitt 3 ist dagegen an das Kapitel 18 als fortlaufender Text angebängt. Das deutet darauf hin, daß ein vorausgebender Kopist den Kapitelanfang übersehen hatte, an späterer Stelle dann aber nachtrug.
16. FSPV: 1 has 2 above it F; (et) healthy PV; parum] non PV
17. FS: oxen (or) F; urtonica F
18. FPV: (et magis) noctem PV; profundum F

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V-20 3 = PaA 191 In PVa ist das Kapitel 20 mit 21 vertauscht. 1. FWBPVa: (et) diem a 2. FWBPV: (movendo) BPV; (quod) PV; scopulis >aquarum; B; herb(ul)as W, >etiam; herbulas B; (etiam) B 3. FWBPVa* 4. FWBPV: qui] que B 5. FW 3 a: Et bonus est tam infirmis quam sanis. 1. FW – Rodauwe und marginal: Rubecula B, Rotega PV, Rotaug a 2. FWPV – moiß B 4. FW – leychent B, leychet PV V-21 10–12 = PaA 184/191 What the keyword of Chapter 18, but the text of this Chapter 21. 1. FWSBPVa: (more) S; 1 Is 2 more … air a; (than from hot) S; (from) hot B 2. FWBPVa: (and) B 3. FWBPV 4. FWBPVa: (and) a; super WBa; (and rocks) a; quiescit] versatur V 5. FWBPV: herb(ul)is WB 6. F 7. FWBPV: (and) BPV; de] a B; hiis] quibus BPV; (fecundatur) P 8. FWSBPVa: (eius) S; (et bone) WSBa; 1 sanis 2 quam 3 infirmis B; 1 sanis 2 quam 3 infirmis] egrotis (hominibus) a

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9. FWBPV: 1 leichet 2 ut alii pisces B; pisces »mas. et fe.« F
10. Indikation: Contra oculorum tela FW, Contra oculorum telam PV

– FWBPV: (homo) WB; oculis WB; (ei) B

11. FW
12. FWBPV: lineat V; etiam] in F, (etiam) B
13. Indikation: Ad oculos humides S

– FWS: Nam] Et S

14. FW
15. FWS: (illud cum) S
16. FW: (et) W
17. FWS: oculis W
18. FWBPV: (Sed) Cetera B; »et« cetera F; »que« in eo »sunt« WB; (apte) WB
19. F – Esch S / PVa – Escha B, ( ) W

20. lat. FW / conj. -*leym PV,* leym scilicet petras B, ( ) a (leym verderbt statt leyen!)
21. FW – leichet B, leychet PV
22. FW – wißa PV, albuginem B V-22 In B and a the chapter is the last in Book V; in a there are 1 1/2 lines of foreign text at the beginning.
23. FWSBPVa: (livosus est et) SBPVa
24. FWBPVa: sed] et B; fagam PV; »in se« habet V; (ac) a; (in) summitate a
25. FWSBPVa: (ita) SB; quod] et S
26. FWBPVa: (ita) 1 non valet 2 ad comedendum B; (faciliter intumescere) FW; faceret B

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5. FWBPV: suo xetiam B; eitrecht parat B
6. FWSBPVa: (et ideo tam) S, (et) ideo (tam) B; quam] et SB; (with) B; (when newly caught) S; (newly caught) fresh BPV; (is to) eat] eaten B; not valid but harmful V; (is) a
7. FW: (and) inde F; 1 sunt 2 et pessimi 3 in 4 venomo suo W
8. FWBPVa: (plurimo) Ba; perfunditur] perfusus est B; feditas] feteritas PV, stetores a; et] id est BPV; (et either) que a; sal(em) Ba; minuunt(ur) W
9. FWB*PVa: hurtit xet eo sanius est a
10. FWPV: qui] cum W; (eum) PV; (de eo) PV; ipsi V
11. FWSBPV: Et] Item (infirmo e sano) B; et] aut PV; assum] assatum B; coctum xum aqua; B; (ad eat) SB
12. FW
13. FWSBPV: rogen / grains xeius SB, rogun xut predicted is PV; poterunt SPV, possunt xassatum B
14. FWSPV: (autem) S; (et cum coquitur et) S; 1 de coctione illa 2 adhuc FW; (illa) S; fundatur S
15. FWPV
16. FWSPV
17. FW
18. FWS: (alec) WS; vinum cuminum addatur S; caminum W; fundatur S
19. FW
20. FWS: dolet S
21. FW: iste W; cumino W; cumini W
22. FB: But et] Allec B; herb(ul)as B; (illud) B; xtunc omnes B; xscilicet in genere B; (h)arena B; tegitur xscilicet grains and milk B; 1 piscis 2 scilicet B; (hoc) B; desistat] cesset xet grains xsua B; lac xsuum B; pours xet B; how] but B
23. Indication : Against leprosy and small scabies F, Against leprosy and small scabies W, Against tinea or leprosy or small scabies PV, For scabies. Leprosy S

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– FW 2 SBPV: (A person) Who has 1 grint 2 in his head B; 1 or in … scabies 2 has S; in his body S; leprosy is oppressed (takes) S; (in time) FW; (and it) S 24. FW 3 BPV: xum eadem B 25. FW 4 SBPV: (other) S; (ibidem) S; (and then) S; secondly FW; xautem day S; of] and ashes W; seems] to make PV 26. FW 5 S*BPV: 1 wash himself 2 again B 27. FW 6 SBPV: (later in) S; in third] intention P; third V; (day) B; (in the same places) S; hyrcino W; onion (himself) B; (per)ungate S; order it B; (as predicted) S 28. FW 7 S*B*PV: aut] et a minuta P 29. FW 1 : aut] vel W 30. FW: tangit] ungat W; (et) livores F; ac] aut cum suavitate W; hyrcinum W 9 B: et tunc malus valet comestum. 26 S: et cum ea aforesaid loca iterum lauabit. 28 S: et mundabitur. 28 B: et a grynt in capite et a minuta scabie in corpore et lepra sanabitur et melius habebit. 5.

W – eiderich F / B – yderecht PV 8. FW – eyter B, eyther PV, ( ) a 13. lat. FWS / BP – milich V – PV – rogen FB, rogin W, grana S 15. W – beyze F, beyße PV 19. FW 22. FB – FB – B – leichit F 23. FWBPV – profundam scabiem S 25. B – calgoz F, calcoz W, calcaz PV, asperam lixiuam S 28. FWPV – grynt B, ( ) S

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V-23 1. FWSBPV: (more) S 2. FWBPV: (ibi) 1 libenter morantur 2 ubi springende wasser sunt B; morantur PV; 1 libenter 2 ibi PV; (aquis) FW, aquis] ripis PV; (id est b.) BPV; versatur] moratur W, versatur PV 3. FWSBPV: (hominibus) S; (hominibus ad comedendum) B; (ad comedendum) F 4. FWBPV: 1 leichet 2 ut alii pisces B 5. Indication: Contra arteticam F, Contra arteticam W – FWS 6. FW 7. FWS: modicum W; tunc] postea (eos) S; 1 lapidem >calefactum 2 ignitum F 8. FWS*: herba que giht F 9. FW: (eorum) W; est, calide F; calor(e) salis W; attenuatur W 8 S: et modicum de puluere gith, uelut poleij addat, et modicum assi salis: et inde ieiunus et pransus sæpe comedat, et sanabitur. 1. FWPV – Crassvs S (fälschlich latinisiert), Crasse B 2. F – sprinkin W – springen PV, springende wasser B (leztteres satta aquarum) – FW – ( ) BPV 4. FWB – leychent P, leychet V 7. F – gith W, paralisin S 8. W – poleye F, poleij S – F – gith W, ( ) S 9. FW

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V-24 1. FWBPVa: day >and heat PVa; (in) PV; summit P; (willingly) BPVa; unclean a; 1 good is 2 healthy and weak people (to eat) B (good marginal statt durchgestrichenem mundus), 1 good is 2 to eat 3 and both weak (people) 4 and healthy a 2. FWBPV 3. B 1. BPV – Hasile FW, Haßela Heßling a 2. F – leichit W, leichent B, leychet PV V-25 1. FWBPVa: more] more B; 1 is 2 of hot air a; 1 than of cold 2 air est WB; (and) day a; 1 loves 2 and heat B; (in) summit a; (willingly) W; (and) clean pastures >querit et B; ad comedendum] comestus B; (ad comedendum) bonus est] valet a; bona W 2. FWB*PVa: (qui sunt) a; 1 infirmi 2 sunt W; eo F 3. FWBPVa: quoniam] quia Ba; habent FPV 4. FWBPV: (et) PV; 1 leichet 2 ut alii pisces B 5. B 2 B: infirmis non 1. FWB / PVa – blick als zweite Form a 4. B – leichit FW, leychent PV V-26 1. FWBPV: magis] plus B 2. FBPV: (et) in PV; (aquarum) B; (et) vermiculos B; herb(ul)as V 3. FWBPV: (et) sanis (hominibus) B; (autem) FB

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4. FBPV: 1 leichet 2 ut alii pis(ci)culi B; pisces PV; sed] and B
5. WB – Paffindume F, Pafenduno PV
6. FB – leychet P, leychent V V-27
7. FWPVa: paludum] pale a; (et) noctem a; (et) litus V, (et) littus a; inc inmundis quam inc mundis V
8. FWPVa*
9. FPV: scapulis V; eadem cavernulla V; (ita) PV; (coagulated) F; 1 accipiant 2 aerem PV; accipia(n)t F
10. WP*V* 2 a: et nulli homini valet pro comestione siue infirmis aut sanis. 4 PV: Et medicine non conveniunt.
11. F – *Alia W (falsche Initiale), Slya PV, Sleya a
12. F – leychet PV – FPV (unleserlich) – F – mois PV – F – slyen PV V-28 5 = PaA 191
13. FWBPVa
14. FWBPVa: (is) B; also in the summit B; 1 some 2 and others PV; (some) B
15. FWBPVa: (But) a; (to) a
16. FWB*PVa: even if] it if F, if it W; (of course) a

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5. FWBPVa: Seck infirmos homines (autem) a; valde] maxime a; 1 faciliter 2 alle infirmitates in homine B; (in homine) W, (in) hominis a; faciliter PVa

6. FW: (as predicted) W
7. FWBPV: Et piscillus iste] Item ille piscis B; 1 quam masculinei 2 genire est B; (est) F; saxam B; (to) B; (h)arenam FB; (con)fricat B, affretant P, offretant V; in(de) W
8. FWPV
9. FBPV
10. FB: rogen >his B; as] and B
11. FBPV: masculine F; coagulates V
12. F
13. FBPV: (many) FPV; then >emits F; which fish] whose fish B; one] one >part B; leads (and) FB; another PV; one >part B; so] so B; they >do not remain B, they] others PV; coagulated FPV; (this fish) F; this] that B; fossulas] fissulas B, suffulas PV; (as mentioned) F
14. FWBPV: (but) BPV; little >or nothing W; they are strong PV 4 B: healthy people can overcome.
15. FWPVa – Grondula B
16. PV – gichtig a, who have gout B / lat. FW
17. FW
18. PV – rogen FWB – FB – rogin W, him PV
19. FB – leychet PV
20. F – slym B – FB
21. F – slyme B, slim PV

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V-29 1. FWBPV: more] vuel abusque quam B; herb(ul)is PV

2. FWB*PV
3. FWBPV: (e)mitt vtunc B
4. BPV: lac vsuum desuper (eadem grana) B
5. FWBPV: (ipse) B; 1 desuper 2 lac suum W; so vlacte illo desuper (ef)fuso B; vdeinde vitalem PV; (ut alii) B; 1 pisciculi 2 alii PV; pis(ci)culi F; accipiunt] recipiant PV; Sed] et B; illa vgrana cum lacte hechtis seu illos pisciculi B; conspexerit FW; eo] eis B
6. FW

2 B: nullum hominem comesta hurtit.

1. FWPV – Stetchela B
2. FW – hechtes PV, light of course hechtis B (hechtis also in A 5)

– FW – birsches PV / porce scilicet berse B

– FW / BP, birsch V

- PV - rogen FWB

– FW – hecht BPV

– FW / lat. B, porch PV

5. Lat. FW / BPV

– FW – bersa B / PV V-30 1. FWSBPVa: (plus) S; (is) Ba

2. FWBPVa

3. FWBPV: of humidity] in the middle B
4. FW: of sands] of spiders W
5. FWBPV
6. FWBPVa: (and) a

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7. FWSBPVa: (healthy) a
8. FWSBPV: (is) S
9. FWBPV: (foams and of egestion) of fish BPV
10. FW 3 BPV: sometimes zpeimal B, (sometimes) PV; (they gather) FWPV: and so 1 together 2 gather 3 lie B; 1 lie 2 together PV; i(bi)dem BPV; (and) tandem PV; dung] smoke F; or ox] or donkey V; Neither] And PV; 1 is good 2 for eating B; non valet PV
11. Indication : Contra libidinem S

– FW 1 S: 1 est 2 in libidine W; 1 aqua 2 frigida W

12. FW 2 : (camphor) W; tempera(n)tur W; quindecim] .xv. W; (s)umitur F (vom s fehlt der senkrechte Strich); aufert] affert W; 1 omnino 2 in eo W
13. FW – Steinbiza S, Steynbiß B (und marginal: saxatilis), Steynbißa PV, Steynpeiß a
14. F – *madum PV, maden scilicet vermis B, vermis WS
15. FW – steynbisse B, steynbißa PV
16. F – steinbiza W, *steinbizim S

– F – burnecarse W, *brunnecrassim S – F – ganfore W, camphore S

12. F – *steinbreche W

– F – burnecarse W – conj. – *gaphore F, ( ) W – FW – F – burnecarsen W – F – ganfore W V-31 1. FWBPVa: (et) diem Ba; (et) in B; 1 aquarum 2 aut] et in summitate V; aut] et BPVa; (in) summit Ba 2. FWBPVa* 3 : uses] eats PV; whatever W

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3. FWBPVa* 2 : in] also head F; his] own B, his PV
4. FWBPVa 1 : (therefore) a; his] own F
5. FWBPV: unclean »with his stomach (his B)« BPV; body B, »in body PV; clean pastures] clean food PV; and] this came from B
6. FBPV: (and) there B; rogen »his« B; and] then male B; (and) not »yet« B; (humidity) that] this B; (she) B; But] And BPV; it] this »seeds his« BPV; effunderunt B
7. B
8. W

2 a: from his pastures it is not said

3 a: because everything rises to the head

1. FW – Kulheubt PV, Kugelhaubt a / B (and marginal: cobio)
2. F – leicht B, leychet PV

– PV – rogen FB V-32 4 = PaA 191 1. FWSBPVa: (more) S; 1 is 2 hot a

2. FWBPVa: 1 than cold 2 is B; heat »that« B; 1 has 3 more 4 than air V; 1 has 2 than air P; (and) day a; night] light a
3. FWBPV: because] when B; (itself) BPV; incidit PV
4. FWSBPVa: (And) healthy a
5. FWS*B*PVa: (man) W
6. FWSBPVa: (it) W, it] man B; 1 is 2 cold B; (is) P; and] illum B; 1 and bestoppet 2 is V; (and bestoppit) S
7. FWSBPVa: Who] and SB; »And« who a; comestos] digestos B; illi] huic Sa; cancri S; esum »non valet quia« B; 1 is 2 strong W
8. FWPVa: (it) FW; difficiliter Va; digerere] digeri PV

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9. Indikation: note of shell or bark B – FB: (And) Quoniam B; 1 super se 2 habet 3 et sic ubique B; alicubi (in aqua) B; can and could B
10. F
11. FB: 1 (who) is a male (is) 2 crabs B; (some) B
12. FB*: tails] quidas F
13. FB: (female) B; fertilizes] receives fertility B
14. FWB: will] is WB; cavernulam B; (after he) B; (he) W; (now) WB; other crabs similar (just) B; pusque dum (all grains) B; 1 mother 2 of them B
15. Indication: Against facial defect PV – FWSBPV: (but) SB; (sagimen) SBPV; 1 green 2 sagimen W; this man takes and (this) S; adds S; so] this B, this PV; (so) moving S; who] if S; and] or around S; is quedelebite] minutely … S (sieb App. C)
16. FWBPV: 1 ulcera 2 et 3 dolor B; ebulliri PV; velint] facit W
17. FWS*B*PV: (with him) PV; 1 ibi] sibi 2 se W; cumc vino V; abluet PV
18. FWSBPV: pulcram F; (in facie) S; (in facie habebit) PV
19. FWBPV: (ita) B; 1 also 2 that 3 ulcers 4 there BPV 5 S: which both healthy and sick can eat: 5 B: and it is valid for both healthy and sick 5/6 a: both healthy and sick can eat Except for those whose stomachs are cold 12 B: and then both she and the woman bend their tails to each other 17 S: when he goes to bed he should anoint himself with it, and in the morning he should wash himself with wine 17 B: and at night he should often anoint himself there and in the morning when he rises he should also wash that anointing with wine
20. dt. neben lat. only in B
21. FW – bestoppet PV, bestoppet pransus B, ( ) Sa

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11. F – merlinsen B
12. FWB
13. W – criuesesmalz F, crebezes malz S / B – *crebeßmar PV

– W – knith F, knitt BPV, mouendo comprimate S – F – *quedecht W, quedlecht B, quedelechte PV, minutissime pustula insurgunt S V-33 11 + 12 = C+C; 7b = PaA 191 1. FWBPV: 1 Anguilla 2 vnde 3 fit »si scire desideras« B 2. FW: (primum facta) est] fit W 3. FWBPV: ut] et nunc FW; hyemps FW; 1 separat se 2 a masculo 3 et »tunc« B; lapidem W; harenam PV; hiemem B; (then) B; insist BP; (then also) B; from his mouth »exculcet« PV, from his mouth »kulkyt« B; and »then« great B; the world (is) V; 1 skin 2 old W;

in which] in water F; eel] snake who B; illuc] illud FW; 1 she 2 snake PV; she] who »feminine is« B; 1 flees 2 him PV; grains »those« PV; eel] snake that B; 1 milk »his« 2 from his mouth 3 as if] as if »milk« B; (that is kulket) FW; 1 extending 2 himself B; denigrating] denigrating »irascitur« B; approaching] approaching B; under the tail(m) BV; anguille »illius« many B, anguille »scilicet« many PV; 1 tail his 2 grains that PV; anguille] eelwilli under B; afflando V; receive] receive P, receive V; begin] begin PV; both it and that F; (the same) B; flee because] flee because B; exceed B; 1 grain 2 predicted B; will be] become V; where] there P; begin] begin PV; »there« multitude B; their PV; arise W, arise] will be V 4. FW: (and) cattle W; 1 sometimes 2 themselves W; also] into fish F; decline F; genus serpentium F; give birth to expect W 5. FWSBPV: but] truly B; (but more) S; more] more W 6. FWBPV: 1 than of cold 2 air FW; (loves) P, loves durchgestrichen V ; and] and B; some P; who] that BPV; cavern(ul)is W; (moan) P, linger V

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7. FWSBPVa: (But) yet] and S; (But yet) Caro eius] angwilla (aliquantum) a; nec ›est W, nec ›etiam B; insano P, sano Va; hominibus FW; comedendum ›est B, comedendum ›valet PVa; caro] corpus a; (fleo) porcor(um) S; sed] cum B; (tamen) Ba; (homines) S; infirmis a; (in) omnibus B; febri(bu)s P; (febribus et) Sa; (in cunctis) S; cu(nc)tis B; concutit] convertit PVa; ›etiam bitter B, bitters S; (in malo) S, in] a malo PVa; (atque archistich) Wa
8. Indikation: Contra caliginem oculorum W, Contra caliginem oculorum PV – FWSB*PVa*: (But) W; (et) FSB; (eyes) S; (in)ungeret FW
9. FWSBPVa: (exinde) SBa; mod(ic)um a; (tempus) S; clari efficerentur] clarefiunt a; efficiuntur B
10. FWSBPV: sed] cum B; (iterum) SB; (ex)inde W, (exinde) S; infirmantur B
11. Indikation: Lice S – FS (= C+C 257, 25–258, 10): (in body) S; aceramo aceto F; (addat) S; (pulverizet) S; ebur S; mediam] tertiam S; velut] nec per F; potum] pt F; quotidie S; ›et lice F; renovabunt F
12. F (= C+C 258, 10–19): diversitate] diversitur F 8 B: But his fel is pingwe est and he who has the darkness of his eyes uses it against this darkness with the same fel and his eyes are invngat. 8 a: And his fel is valid against the darkness of his eyes with that darkness.
13. PV – kulkyt B (so also already above, vgl. App. A), () FW
14. dt. only in a (further text only in Section 7 and 8)
15. F – argelist PV, suspicious id est archlistich B, suspicious S , () Wa
16. F – zinziberum S – FS(-æ) – basiliam C+C – FS(-æ)C+C – FC+C – pure drink S
17. F – FC+C

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V-34 6 + 7 = PaA 191 1. FWBPVa: 1 Alroppa 2 vnd(e) B; (Where) Alrupp fit »ab« vngwilla a 2. FWBPV: (scilicet) BPV; quendam PV; (suo) B; (quendam) B; videlicet] scilicet B; illud] hoc PV; 1 tam diu illud« fovet 2 cum« cauda sua 3 usque« dum B 3. FWSBPVa: (Alroppe autem) a; (but) W; (but more) S; (than from the heat) S; 1 air is 2 than from the heat B 4. FWBPVa: (and) Ba 5. FBPVa: and] but (clean and) PVa; 1 pasture 2 and unclean B; 1 more] more 2 wants (but yet) a; (but) yet] and B, (but yet) PV; (unclean) PVa 6. FWSBPVa: (and) B; (in humans) SB; 1 is good 2 (for) eating B; 1 is good 2 for eating besides »what« a; liver »right« W 7. FWSB*PVa*: 1 (than) healthy 2 both] and weak (for eating) S; weak as healthy P; eating »sumere possunt. Nec non« PV 8. FW: whatever W 9. FWSB: And] That S; (that) S; (are born sometimes) S; "then" head B 10. FWB 11. FWS*B: ulcers "this and" B 12. FWSB 13. dieser Abschnitt steht fälschlich erst nach 35,1 – F: again conj. aus d*mo 14. dieser Abschnitt steht sowohl hier, als auch nach 35,1, dort mit zwei Varianten (= Fx) – F: he] this Fx; another] roasted Fx 7 B: which is good for men to eat 7 a: which is valid for all in eating. 11 S: powdered and placed on ulcers 1. FWB – alroppa P, alruppa V, Alrupp a

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2. F – alroppe W, alruppen BPV
3. FWB – Alropa S, Alruppa PV, ( ) a
4. FWB (recte orsime) – scrofule S

– FW – alropæ S, alroppe B

11. FW (recte orsimen) – *orfune B (recte orsime)
12. F alroppa conj. from *aliorumga V-35
13. FBPV: 1 Punbelin 2 unde B; fiunt] sunt PV; uterque ›parter B; quendam PV; 1 emittunt 2 insimul F; illa(m) F, illum B; emiterunt V; morientur] fouent F; (sic) PV; scilicet] sed B; quasi] sicud B; › in ditches of stagnant water and in dust F; to swim] by nature PV; usually FV, and usually P; neither for the use of man nor for medicine B; fits P; hier folgt in F fälschlich der Abschnitt 34, 13 und eine zweite Version von 34,14.
14. F – Punbelin B (und marginal: snebilczin), punbelen PV

- PV - Alroppe FB
- PV - make F, make of course tinia B – F – punbelen B, punbelun P, punbelin V – F – kulheubtchen P, *kulheuheubtchin V /* colheut videlicet kule B
- FBPV V-36

1. FWBPV: 1 Lampreida 2 whence 3 is B; 1 is 2 snake F; (is) WPV; with] while W; (her) B
2. FWBPV: 1 se 2 (de)on the same PV eggs; (from above the same) egg (it folds itself and it) B; the same twice W; vows P; is born B
3. In W ist hiervor der erste Teil der Prefatio des nächsten Buches eingeschitur.

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– FWBPVa: (autem) Ba; 1 de calido aere est 2 plus FW, 1 est 2 plus de calido aere a; 1 quam de frigido 2 est PV; (in vederslage) 1 habet 2 naturam piscium et (etiam naturam) serpentum (tenet) a; serpentum PV; tenet] habet F, (tenet) W; quia aliquantulum a; et] quia in cauda B; aliquod] quoddam B, (aliquod) a; venomi habet] sunt PV; habet] est B, gerit a 4. FWB*PVa: 1 tantum 2 duos 3 habet 4 oculos a; habet PV 5. FWB*P*V*a*: (et) W; as if W 6. FWBPVa: (but) BPVa; (And) a 7. FBPVa: cavernalis a 8. FWBPVa: (to eat) a 9. FBPVa: (of man) Fa; veins of man F; tempests in the blood B 10. FWBPVa: Neither] nor any (useful) medicine W; useful medicine B; (medicine) a; ea PVa 4/5 B: and two holes like two eyes he has because the holes in it seem 5 PV: that almost eyes in it seem 5 a: that almost eyes in it seem 1. FW – Lampreida B, Lampreda PV 2. dt. only B 3. FWB – Lampreda PVa – FBPV – uedirslage W, () a

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(Book six) The heading in F is divided as a page title over two pages: Of – Volatilis. Entsprechend der veränderten Buchzählung steht in S: PART Secunda LIB. III (Preface) In F stehen die Abschnitte 1–4, in W die Abschnitte 1–3 noch vor dem Beginn des neuen Buches, und zwar in F fortlaufend an den Text von V-36 angeschutz, in W in den Text von V-36 eingeschoben zwischen Abschnitte 2 und 3. Die Abschnitte 5–7 folgen in F nach 1 ½ zeiliger Lücke für fehlende Überschrift und Initiale, in W steht dementsprechend hier das Incipit…, BPV haben nur die Abschnitte 5-7 als Prefatio, in P findet sich davor jedoch eine Rasur von 10 Zeilen. 1. FWS: (h)abundant S 2. FW 3. FWS: 1 change of air 2 many times S; the same (change) S; aura »self« S; change S; which] than either Stellen W ; multo F 4. FW 4 S: (pennis) W; »etiam« in corpore W; for insertion in FW see section 6 5. FW 1 BPV: (C)um F (Initial missing); hominis (est) BPV; aer eius] aereus BP; quod »de« aere B; attollatur F; sensibil(itat)e PV; »et intelli(gibilita)te B; scibilitate] stabilitate BPV; (ipsa) W; (intelligere) PV; deberet W, debent B 6. This section is mentioned twice in FW. The first time is already between sections 4 and 5. The variants there are noted below with FxWx. They are identical

with those of S. – FW 2 SBPV: Quoniam] Et ut FxWxS; aere(m) FWBPV; (suis) FxWxS; sic et] sic etiam FxWxS, 1 et 2 sic PV; in the body of "man" FxWxS; FW is raised

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7. FW 3 BPV: corporability (land) PV; therefore in these B, (in) these PV; (and) in the corporatability of PV; the corporeality of the earth B; so that B; to wither] to increase PV; his soul B (Register) In FW steht das Register erst nach Kapitel 2. Anmerkungen zum Kapitelverzeichnis 1 Für die folgenden Ablative bei den lateinischen Wörtern werden die Nominative angesetzt. 2 Die Stichwörter 7-9 stehen erst vor 17. 3 Steht erst vor 20. 4 Das Pluszeichen hier und im Nexten zeigt an, daß das Kapitel des hier fehlenden Stichworts im Textteil vorhanden ist. Dies bezieht sich auch auf die in der Hs. a befindlichen 4 Kapitel (10, 14-16). 5 Es folgt in addition 'Cappo'. 6 Hier folgt 29 and 7-9. 7 24-27 stehen nachträglich am Ende des Registers mit correspondingly verwirrter Zählung. 8 Es folgen die fremden Stichwörter 'Kalandria, Larus, Pcziticus'. 9 Es folgt übersicht 'Bubo'. 10 Steht schon nach 16. 11 Im Textkapitel: Picus. 12 Instead here 61. 13 Swapped with 61. 14 Stands in place of 40. 15 A second chapter 'Cicada' see footnote 16. 16 There follow 3 further keywords: 'Cicada est musca parva, Culex, Cinos', whose chapters appear in the text part with foreign text (Cicada 5 lines, Culex 8 lines, Cynos 8½.

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VI-1 1. FWSBPV: quiddam S, quoddam B, quidam PV; quedam] etiam S, quoddam B, quidam PV; (de natura) S; in sec habet S, habet] sunt PV 2. FWBPV: ut] quod V; (si) PV; molles F; superc corpore suo PV; gravarent PV 3. FWB: (fere) B 4. FWBPV: (autem) FW; aere(m) PV; non folat V; (sed) B 5. FWSBPV: (And) flesh B; (if) man (of…eaten) B 6. FB*PV: he] there (nor fully the nature of a bird nor) PV; has] holds PV 7. FWBPV: But] And B; to put wlt B, puts P, puts V; some B, some P; outside] inside FW, (in the mouth of the hole thus) W; narrow] sharp P 8. FBPV: sitac quod PV; (it) BPV 9. FWBPV: (which of) the lion (has) W; 1 has 2 of the lion B; (carefully) W; 1 she 2 from a longe W; (to) W; can reach] find W; can] be able B; herself] she W; concularet B; (and breaks) WB; to him] himself B; 1 always 2 to him V; to remain B; 1 suffers 2 to remain PV; (despising his strength) FW 10. FW 2 BPV: with stamenc B, with] yet P 11. F 2 W 1 BPV: 1 is 2 lion F 12. F 1 WBPV: 1 can 2 touch P, 1 could 2 touch V 13. FWSBPV: But] and S; caro seius B; (eius) V; nor] or other B; (ad) medicinæ (multum) valent] conveniunt. S; multum] non B 14. FWBPV: naturis solucrum et bestiarum B; in B folgt noch 7½ Zeilen fremder Text . B 6b: nam illic pleniter naturam bestiarum in se habent. Sed in utraque natura tam volucrum quam bestiarum defectum in se habet. 6 B: nam illic pleniter naturam bestiarum in se habet. Sed in utraque natura tam volucrum quam bestiarum defectum in se habet. 1. FWSB – Griffo PV

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9. FWB – griffo PV VI-2
10. FWSBPV: in part intelligibly 1 is 2 very hot F; (of) nature FW
11. FWBPV: 1 bird 2 feathers (has) PV; in sec has W ; (not) B; quickly P
12. FBPV
13. FWBPV: (worldly) BPV; burn(re)ntur BP; proferrent B; si] sed F; foveret et supersederet B
14. FBPV: qui (zeveimal) (et) B; (has) P; (has and) V; sicc in B, (in) P
15. FWBPV: Sed] Et B; (chicks) W; de] ex B; istis F, (illis) W; exigerint F; (after mother and) W; father etc mother (and with mother) B; 1 velut] sicut alii chicks (faciunt) 2 currunt W
16. Indikation: Contra epilepsiam W, Ad morbum caducum S, contra epilentiam seu caducum morbum B – FWSB*PV: in sec habet S ; struzinis F, eius W; 1 vires 2 ei (tribuunt) W
17. FW*SPV: (ei) S; auferant F, aufferunt V

18. FW: struzinis F; ext(er)itum W
19. FWSBPV: (Sed) Et W, (Sed et) B; (pinguibus et) W; fortibus] sanis B; ad comedendum] comesta B; 1 bona] sana est 2 ad comedendum V; bona] sana P
20. FSBPV: quoniam] nam B; (eorum) B
21. FW 3
22. FB*PV
23. FSPV
24. FW 1 SPV: autem non W
25. FW 2 PV: (eis ad esum) W; es(se)t W
26. Indikation: contra melancoliam W

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– FWSBPV: (And) Who B; melancholic S 18. FSBPV: so that] and SB; (and torpor) mentis] in mind B; has self body B 19. FWSBPV 20. FW 21. FWS*PV: ipsius] his (alleviating) W; 1 makes 2 and blandam PV; (and blandam) W 22. FW: frigiditatem] humiditatem W 23. FWSB: Ova sautem F; (ad eatendum) W; valent] sunt sana W; quoniam] quia SB, quoniam in W erst vor umgestelltem 26 24. F 25. FB: (ipsi) inducunt B (es folgt 16½ Zeilen fremder Text) 26. FW 2 : eorum W 27. FW 3 S: venesosi W 28. Indikation: Ad hydropisim S – FS: (h)ydropicus F; in pulverem conminuat] pulverizet S; (pulverem illum) S; eam S 29. F: sumentur F 30. FW 1 PV: (ostrich) FW; (cetera) PV; qui(a) F; (virtutem) bestiarum PV 7 B: Carnes sepe comesta et sanabitur. 8 W: et sanitatem confert. 13 B: et fortitudinem augmentat. 21 S: et eum alleuiat. 1 W – Strüiz F, Struß PV / lat. SB 7 F – uallende süt W (davor mit Tilgungspunkten: uegithigit), vallentsucht P, vallensucht V, caducum morbum SB (nur in der Indikation neben epilentiam)

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VI-3 13-15 = C+C In B geht zwei Zeilen fremder Text voraus. 1. FWSBPV: Pauo in parte intelligibilitatis F; 1 est 2 et humidus W; (atque de natura volucrum) PV; (de) F; (of nature) SB; also of beasts B; (according to) beasts SV; mixed is and PV 2. FWBPV: some] indeed V; (at will of his) FW; mixed W; coitus] twisted F; (and) PV; (highly) PV; 1 asks] asks 2 in flight PV; asks] asks B; tortuous PV; incests F, incest PV; sometimes (in intercourse) FW; generate(s) PV; and (in) hairs F, and in hairs PV; angry P; born F, born to be W; (peacock of course) W; (his) W; it] so B; (his) WB; him W; endured BPV 3. FBPV: and also B 4. F 5. FBPV: not eggshell] what was with the eggshell not B; (it) B; she] herself B, she V; found] saw V 6. FWBPV: 1 her 2 eggs B; (her) W; (and it guards) PV; ne] nor P; 1 see 2 she FW; (of the sheep) FW; they go out V; can BPV; can go well B; (his) W; And then B; feathers and wings B; those B; themselves have BPV; are strengthened B; (them) PV 7. FBPV: some PV; 1 height seeks 2 some B; inflate B 8. FBV 9. FBPV: with] while V; bestie faciun B; they bring them out by pulling out and so then B; sadden P; grow as before B; him] this B; (what) PV; (they) grow B; always turns B 10. FWS*BPV: (to eat) B; (to men) B 11. FWBPV: (But who) Healthy (is it) indeed] yet B; some V; can B 12. FWSPV: because all S; All but PV; (humors) W; sick] man S; move and excite S 13. Indication: Against dropsy B – FWSB 4 (= C+C 255, 8–16): But man] Man autem S; (But man) Qui 1 habet 2 dropsy morbum B; dropsy S; et

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not (but in water) salientis (fountain) B; hyssop S; etc postea B; unguis F; ipsius] illius WB; quod] ut FW; tantum FW; quantus (pulver) B; (pulver) B; ossium etc SB; pandoneam FW; lubistico F; sagimine] sanguine S; (hoc) B; decem et octo] .xii. FW; x 1 dies 2 et octo B; faciat] postea sanabitur B 14. FW (=C+C 255,16–256, 8): propter] per F; humiditatem (suam) F; morbi] cutat F; 1 has 2 waters W; (which) well water W; (his) leg F; (and) also F; disease binds W; willingly W 15. (= C+C 256,8–14): fixurtis F (so!) 16. Indication: Against bubonem W, Vlcera S, Against ulceram B – FWSB 1 PV: But] And homoc S; (But) 1

dry 2 vesicam pavonis B; exsiccet S; seruet S 17. FWSB 2 PV: etunc eam B; liget S, esic suaviter B; rumpitur B; postquam rumpitur] cum ruptum fuerit B; (eam) SBPV; ponat S, pone] liga B; (illas) SB; (tanto citius) B 18. Indication: against cocturam B

– FW 3 S*B 3 : (And) If B; sordem] idem W, esic sordem B; quod] quidquid B

19. FW 1 S: (but) peacock] his S; (man) S

20. FW 2 : 1 uno 2 corpore W; (man) W; in W follows here (before 18) incorrectly section 4 of the next chapter.

21. F

10 S: Its flesh is neither fit for the healthy nor the weak to eat.

18 S: That if a man has a boil: he uses the peacock's bladder on the bark, and so much less foul, and only removes dirt, and not health. But also from the smallest feathers of his man makes a small ball, and puts it in his boil: and he extracts what is harmful, and does less foul.

13. dt. only C+C

14. dt. only C+C

15. FW – slier S, sliere B, slyr P, slyer V

16. F – plumuederen W, plumfederen B, minutissimis pennis S

– WB – cloiz F, globum paruum S

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VI-4 In B 11 lines of foreign text precede. 1. FWSBPV: Grus in parte sensibilitatis F 2. FWBPV: possibiliate(m) B; et xetiam B; ut] et PV; effug(i)at PV; in virtutem B; vigelem F; hanc habeat B; precaveat] preuidate W; faciliter PV; posset V 3. FWSBPV: (autem) SB; 1 sanis 2 quam 3 infirmis hominibus S; bona est] valet B 4. In W this section is incorrectly already in Chapter 3 after Section 20. – FW: solis] salis W 5. FWS 9 B*PV 6. Indication: Contra paralisim et colicam F, Contra paralisim WBPV, Paralisim S – FWS 1 B*PV: Vnde et homo (but) S 7. FS 3 BPV: And man S; (And) Who B; in himself has S 8. FS 4 B: and because of the good virtue of his liver B; he is constipated] sedated S 9. Indication: Against scrofulas F – FS 5 B: And] Quod S; (And) If B; stomachum] he bladder S; powder and (powder is this) S; place is B; orphan] pain throws and dries S: But (and) S; where] there B; eats F; he from the bones S; his crane F; powder and (powder is this) S; the same place binds] with a ligature S 10. Indication: Against cattle mortality F, Against cattle mortality W – FWS 6 PV: pig V; (tires and) S; man's snout S; crane(i)s W; powder S; xet ipsum powder or PV; or] and S; az quod] pasture which S; eats FV; drinks FV; puts S, (puts) PV 11. FWPV; vel] et PV; (to) drink P; 1 gives 2 or to drink F; has FWV 12. FWS 7 PV

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13. Indication: Against the difficulty of childbirth FWPV, To facilitate childbirth S

– FWS*BPV: »But« et S; (And) Of B; gru(i)s W; dry and serve S; dexter B, dexterum P; dexter foot his (dry) S; his] also B; dry »and serve« PV; (then sometimes) B; (sometimes) S; ulla] aliqua SB; »eodem« sanguine (isto) S; ista B; »then« cum B; illa S; supra SB; (scilicet superius) inungatur S; (sanguine isto permixta make) ipsa femina quasi] uelut S; see S; right hand B, right P; right foot S; (his) V; bind F, bind S; (nature) PV; istis] ipsis V; est] existit PV; (et clause lendenen) S

14. FWBPV: (autem) qui B

15. FWS 2 : melancholiam S; lapidem] laterem W; rhaphanum S; (ad tertiam partem) FW; rhaphani (omnia hec) S; 1 comedat 2 cum pane FW; comedat F 5 B: Item ova eius non valit comestum. 6 B: Qui palasisim habet de carne cottidie comedat et sanabitur.
16. F – gith W, gicht PV, paralisi S, paralisim B

– F – gith W, gicht PV, paralisis S, ( ) B 7. FS – vicht PV, vick scilicet colicam B 8. FS – vick B 9. F (recte orsime) – *orfune namely scrofulas B, scrofule S – F (recte orsime)* – orfune B, ( ) S – SB – sneuelze F 10. FWPV – pestis S – F – aaz W / P(M-)V(M-), pascua S 12. FWPV(Sch-) – pestis S 13. FW / lat. S – comminuat PV, comminuatur id est zu dribe B – FW – lenden BPV, ( ) S VI-5 1. FWSBPV: Cingnus PV; 1 est 2 et humidus PV

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2. FWBPV: (de) natura PV; aqua se] aquosa B; 1 libenter 2 se V; 1 diligit 2 quam volatum B; in aqua B; 1 forat 2 interdum V; forat P
3. FWSB*PV; non valet] mala V
4. Indikation: Contra asma FWPV, Ptisim S, against demphic B

– FWSBPV: (And) man »but« S; (And man) Who demphic is in the lung« B

5. FWBPV: putredinem] pulchritudinem B; (his) FW
6. FWSBPV: and »sic« B; he will cure] he will cure S
7. Indication: Against spleen disease FWPV, Against spleen pain B

– FWSBPV: (But also) Who B; »man« who S; 1 hurts 2 in spleen B; cingni PV; »eum« eats S; (his spleen) B

8. Indication: Against morphea rubeam PV

– FWSBPV: (And) Who 1 has 2 orslechten (in his body) B; (his) W; cingnum PV; (his) PV; (takes and in the patella) S; first V; (that is to say, take away) FWS; (then) S; uselen] fence (of) bark PV; quarcus F, quercus »factos« S; sagimine] sanguine F, sagimine < sanguine P, sagimine] sagwine V; (to) S; (sic) S; (in plate) S

9. FWBPV
10. FWSBPV: (with him) B; eo] illo W; inungat S; Sed] et B; 1 ungit 2 primum S, primo unget B; fit] erit S
11. FWBPV: (And) Reliqua WB; (que) in eo (sunt) B; (multum) FW

3 B: caro eius valet sanis hominibus, infirmis non. 1. dt. nur Li

4. FWPV/B (in der Indikation demphic) – ptisicus est S 5 B: pulmone illius dumphedo – dumpede F, dumphede W / lat. PV
5. conj. orslechte F, orslethe W, ursletheda S, vrslecht PV, orslechten of course morphea red B

– FW – Smalcze P, Smalcz V, sagimen S, sagimen that is smalcz B – B – zulaß PV, ( ) FWS – BP – biuuz F, biuuz W, biboß V, artemisiam S

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– FW – vselen B, cineres S, ( ) PV (but in P iiber dem Ersatzport sepo marginal von anderer Hand: cineres) 10. FPV – bulethe W, pustular S, bulecht id est postulosa B VI-6 1. FWSBPV: calida et sicca SB 2. FWBPV: non (nisi ut) doum] nondum B; (ut) PV; descendit PV; 1 interdum 2 circa aquas V 3. FWSBPV: (hominibus) FWS; (ad comedendum bona) B 4. FWBPV: eius] eorum B 5. Indikation: Contra tristitiam FW – FWS 6 PV: (Homo) autem] Et S; eius] arduæ S; (mentem) ipsius] eum lætum S; ipsius] his PV 6.

Indication: Against the darkness of the eyes FPV, Darkness of the eyes S – FWS 1 BPV: And who] »Homo« but whose S, (And) Who B; (or they are) B; after it is cooked] ita coctum sit B; after it is cooked] coxerit S; his] burn B; (take and them) S, take and (them) B; the sun F; (ex)siccet B; then] afterwards (them) S; them B; 1 water 2 frigidam B; il-la] ea SBP, eo V; molescant F, mollescat V 7. FBPV 8. FB: »and item etiam aquam ponat« and then F; (deinde) iterum »then« B; (frigidam) F 9. FWS 2 BPV: so] hoc W; ter] tertio S; (after having done this) W, after] depost (this has been done) B; them(them eyes) S; to] in B; to powder] pulverize S; (then only with) in the eyes] whose eyes B; (only) with (in) the eyes »his« S; dim SB; or] and FW, or »in them« S; dolent B; (this) S; (and) good B; (sic) S; dip W, dip P; eo] ea SP, eodem »pulvere« B 10. FWS 3 *B: if »too« B 11. FWS 4 BPV: (moderately) S; 1 inside 2 moderately BPV; covers »them« B; 1 often 2 at night (when sleeping) S

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12. FWS 5 *B*PV
13. Indication: Against stomachache F, Stomach induratus S – FSBPV: (But) Who B, (But) Who »too« S; »and who F; so that »it cannot be digested well and that« B; his] hard S, burning B; (his stomach) softens] will be healed S; (his) B; »But« and who S, (And) Who B; his] the same bird B; 1 sufficiently 2 in water S; water(m) PV; (so) fasting (and) S; (so …. night) B 10 S: he circles the eyelids and eyelashes of his eyes and if he sees 12 S: and his eyes will be healed. 12 B: and he will be healed.
14. W – Reygere F, Reyger PV / lat. B – Ardua S
15. FW / PV, ( ) B
16. FWPV – slime B
17. FW – ulcerosi sunt S / PV – ( ) B – F – regeris W, reygers PV(R-), arduæ S, ardee B
18. BPV / F (wohl eher Verschreibung?) – digestionem non S – FBPV – ponat S (semantisch inkongruent!) VI-7
19. FWSPV: novit] »aliquantum« sentit S
20. FWPV: (in) tanta FW; nullam] ullum PV; forat PV
21. FWSPV: »et« caro (autem) S; qui(a) P; (frigiditas que in eo est) S; 1 in cibo 2 mortifera esset (est V) PV; esset (in cibo) S
22. FWS*PV
23. FWSPV: (with him) PV; drive away V
24. FWPV
25. FWSPV: vulturem] volucrem »illum« PV; thumb F; (so that) S; »et« virtutem SV
26. Indikation: Ad frenesim S

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– FWS*PV: adhuchuc V 9. FWPV: (corde) W 10. FWSPV: (et) in nova S; coquantur S; (then) S 11. FWSV: auferatur (aliis carnibus abiectis) S; 1 sagimini 2 huic S 12. FWSPV: 1 et minus olei iusquiami 2 addatur (quam boumolei sit) S; fac] fiat S; ille S 13. FWPV; (per) F; (with) that sepe] sepo illo PV 14. Indication : Against paralysis F, Paralysis S – FWPV 15. SPV 16. FWPV: (with his) anoint V 17. FWSPV: (also) S; (on the back or in the loins or) S; back V; (somewhere) PV; has any infirmity (other than scabies) dolet] has PV; (there in) anoint S; or God….wult nur PV; 1 ointment 2 this (most precious ointment) precious S; (of man) S; (him) S 18. FW; frigi(di)tatem W; 1 air 2 this F; and(now) W; olive (and with the frigidity of oil) W; (and unjustly cold) F 19. FWPV: ›with› head FW; medium PV; ut] and so P; possit] can PV; (and) to the fire P; correct V; consuet (et) PV 20. Indication : Against toxic W (eher as coxitam!) – FWPV: ›with the same PV; neminem] poison PV; eo] illo W, ipso V; (a) volente PV; eum] se PV; Unde cor eius] Sed cor vulturis W 21. FPV: fortitudo] fremitudo PV; roboret(ur) F 22. FWPV: qui(a) F; velociter PV; ipsa pericula PV; ›et› aerem et PV; (illa) W; ut enim] et eum PV; (in) prosperitam W; scandula V; 1 sic etiam

2 versantur] vertuntur PV 23. FW: adtrahunt W 24. Indication : Ad Scrofulas S – FWS: scrophulas W; (in his body) S 25. FPV: Sed ›et‹ F; (and gout) F 26. FWPV: Lungs and feathers] The rest that is in it W 4 S: But his brain is of this nature,

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8 S: But when he is killed, while he is still warm, his feathers are taken away, and the entrails in which the dung is, and the whole other body 10. FW – Smalcz PV, sagimen S 11. F – smalz W, smalcz V, sagimini S 12. FW – baumolei PV, olei olinæ S – FW – bilsen oley P, bilsen olei V, olei insquiami S – FW – baumoley P, baumolei V, () S – PV / lat. FWS 14. V – virgichtigit P / lat. FW 15. PV – paralysis S 17. FW – lenden PV, () S 19. FW – smalcz P, Smalcz V 25. FPV – PV – () F VI-8 1. FWSBPV: is in part of science est F 2. FWBPV 3. FWSBPV 4. FWBPV: ide(o) P; (etiam) B; etc calorem PV; 1 potest 2 pati B; quia] et W 5. FWSBPV: (Sed) S; (Sed et) Caro B; 1 homini 2 ad comedendum SPV; esset] est SB; esset si eam comederetc PV 6. FWPV 7. FWBPV: eiusc calorem (qui in ea est) B; eo PV; (Et) quoniam] quia B; perfusum PV; (et) quia B; 1 eum 2 etiam W; inc eum (fortiter) B; et non] inde BPV; (etiam) B; multum F; 1 has 2 in heart W; inc in heart suoc B (suo übergreschrieben); heart] self V; accuses F, accuses PV; (that) not BPV; but] and 1 only 2 ea B; (that)

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W; 1 that are healthy and warm 2 eat B; some »egg« B; his] own B; (in the shade) lay] vacated PV; heat »sun and air« 1 not 2 pour B; can] can PV; chickens B; so] yet P; (of) right B, (of) right] live PV 8. FWB*PV**: so] yet F 9. FWBPV: 1 could not suffer 2 it FW; it »barely« B; could] can B 10. FBPV: »then« whole B; (that) PV; (comes out) PV; (so) B (on both places); (that) B; habere potest] habet B; ut in ipso est] sicut aquila B; ipsa F; dum] quando P 11. Indikation: Nota stok are B

– FWS*BPV: Sed] sic PV; (Sed et) B; (et) gaus are B

12. FWSBPV: habe(n)t W
13. FWB*PV: (et) W; (predictum est) PV
14. FWSBPV: nisi] nec V; alia SB (viermal); acrior »est« FB; leuior SB; tardius] cordius B
15. FBPV: habe(n)t (Et) B; valent] volent F, vale(n)t B; sicut »etiam« PV; (pre)dictum B, prefatum PV; in B folgt 10 Zeilen fremder Text
16. FW: (medicine) W; fit] fit W

8 B: and such a wonderful nature is in his heart and such a thing is with him and such a knowledge in it shines above human measure 8 PV: And such a wonderful nature is in his heart and such a thing is with him and such a knowledge shines above all modicum in him 11 S: But eagles, although they have different names, all of them 13 B: which eagle has 7. lat. FW / PV – acer est id est grym B 10. F / B / P – vmmechtig V 11. F – stochare W, Stok are B, stockaro PV, ( ) S – FW – gauß are B, gensaro PV, ( ) S – FB – hasin are W, hasenaro PV, ( ) S

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VI-9 1. FWSBPV: Odebore in parte intelligibilitatis 1 est 2 calida F 2. FWBPV: aereis F; (volat) V; medi(et)ate W; times] hours B; those] he B, these] he B; high air are B; always] often BPV; deceive(ur) F; winter PV; times contrary to them B; it B 3. FWSBPV: (And) Flesh B; 1 is not fit for human consumption 2 S 4. FWBPV 5. FWS*BPV: (therefore) B; (and) head (of) B; (and) Remains B; his corpse B; new B; moderately F 6. FWSBPV: burn S, cut V; under pot] over it B; this] food V; another(m) new S; a new pot BPV; put S 7. FWS*BPV: fat flowing B; (so) take PV 8. FWSBPV: (then) S; aruina(m) S; (to) B; add S; butter WS, butter V; third] 3 from B; (bear) S; herb(m) which is (called) gith and herb S; gith F, gicht BPV; and P; (con)tundatur S; cum illa B; coquatur S; (deinde) S; coletur S; 1 ungentum 2 fac F, 1 ungentum 2

fiat S 9. Indication : Against frenesim and against paralysis F, Against frenesim and paralysis W, Frenesim. Paralysis S – FWSBPV: qui] sic quis S; freneticus V; (est) W; aut] et S; (qui) WB; (a) PV; (fatigatur aut qui) S; (corporis sui a giht) S; (a giht) B; debilitatur] fatigatur WPV; isto] illo B; (se) perungatur S 10. FWBPV: Cetera autem PV; (which are in it) 1 not (much) good 2 for medicines B 5 S: Ciconia enim capite, uisceribus, et pennis abiectis in noua olla modico foramine perforato, 7S: et sic fluens sagimen excipiatur, 1. FW – Odebero PV / lat. SB 5. W – odoboren F, odeberun P, odebrum V, Ciconia S, ciconiam B – lat. FW – uisceribus S, interiora B / P(I-) – ingweyde V 7. FW – smalcz PV, sagimen SB

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8. F – crancesnauel W, kranchschnabel S, krankssnabel B, kranchsnabel PV
9. nur B – conj. – gith FW, gicht PV, ( ) SB VI-10 9–10a = PaA 191 In a gibt es die Abschnitte 6–20 in dt. Version (Blatt 60 r/v = M. Weiss-Amer, S. 90)
10. FWSBPV; velk calida B; (etiam) S, etiam vest B; (illo) S; aquoso aere vscilicet humido B; pen(n)as F
11. FWBPV: aquosa B, aquose P; aere vscilicet humido B; (a)qua B; pascitur] pascuis vescitur PV
12. FWBPV: infirmis hominibus B (dazu marginal: infirmis non valet comesta)
13. FBPV: 1 velut scabiem….similia 2 parat PV; vescitur] pascitur B
14. FWSBPV: (Sed) Homines B; (comestas) aliquo modo] in parte B; poterunt S
15. FWSBPV: (autem) W, autem] aucam velk B (dazu marginal: ad parandum aucam vel anserem); eum (aut) S; 1 dies 2 aut per duos W; duas P; (prior) SPV
16. FWBPV: ut] et PV
17. FWSBPV: tunc] deinde S
18. FSBPV: deinde] postquam occiditur S; 1 ad ignem 2 occidisa B; (cum assatur) S; assetur] assa PV
19. FSBPV: (alie) B; 1 bone 2 alie PV; herb(ul)e SB; ei] et B; ut] et BP; earum herbarum B; ipsum S; etiam] ipsam vum B; et] aut aceto S, vel aceto B; semper vat sepe B; ut] et sagimen B; sagimen] sangwis P, sagwis V; (de) ea] eius S; eo F
20. FBPV: sagimine PV; homines F
21. BPV: impigwatum (est) PV; est vsagimen eius B

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13. FWSBPV: (eam) B; 1 hoc modo 2 eum S; way] not B
14. FWSB: roasted S; 1 eat 2 roasted B
15. FWB
16. FWS
17. FW
18. FWSPV: eo S
19. FWSBPV: Cooked S; (but) B; bad S; bad is] not good B; (is) W
20. FWPV: from the fire when roasted] to the fire roasted PV
21. FWS 3 B*PV: how] in any way WPV; prepared PV; 1 are bad 2 for the food of man S
22. FS 4 : because] because S; 1 and they are good for many diseases 2 in man (often) prepare. S
23. Indication: Against dry scab W, For scab S, against strong scab B

– FWS 1 B: (And) Sagimen SB; take S; (only) S; 1 old arvinæ 2 him S; old] another FW; addatur S

24. FWB: simul venimisce et in patella simul velaz W; 1 conmisce 2 sic B
25. FWS 2 B: ville qui S; habeat B; (cui) B; (se) inungatur S
26. FW sagimine] sanguine F
27. FB*
28. FW: ea F; medicamenta W

21 B: Oua autem eius omnino non valent ad esum hominis.

27. B: penne eius pre aliis pennis in lectis sani sunt.
28. dt. nur PV
29. conj. – troir F / B: slym id est liuorem / lat. PV
30. lat. FSB / PV
31. F (recte orsime) – scrophulas S
32. FW – sagimen SB

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24. W – zelaiz F, lazze B
25. dt. nur B VI-11
26. FWSBPV
27. FWBPV: laborant B
28. FWSBPV: ideo] tunc F, (ideo) S; (in)firmis P; sanis hominibus B; bona est] valet B
29. FWBPV
30. FWPV
31. FWBPV: ut] et B; illo] ullo BPV; (sed in nocte) FW; 1 et ideo….vigil est 2 sed in nocte] In nocte autem himet PV; (ali- quantum) virgil est] vigilat B; inmundis PV
32. Indikation: Contra oculorum caliginem W, Ad caligine oculorum S – FWS 3 *BPV: (autem) B; (ei) B; (in) V; noctem hum dormitum vadit B
33. FWS 4 BPV: (etiam) B; hoculi sui clari S, hoculi clari B; fient] erunt S, fiunt PV
34. FWBPV: peliculo B; postea] hel pustula B, helpostema PV; in eis facile in eis W; faciliter BPV; crescunt B
35. FW: grandu(l)a W; fellis eius] huius W
36. Indication: Against colicam FW – FWS 1 PV: Et qui de uich dolet] Homo autem quem nich fatigat S; eius] grandulæ S
37. Indication: Against tussim FW, Tussim S – FWS 2 PV: in eo cessabit S
38. Indication: against stomachi uiscositatem F, Stomachum S – FSPV: Sed et] Homo quoque S; (accipiat) S; het capite F; (reli- quum corpus) S

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14. FS*PV: separat PV
15. FSPV: eo(dem suco et) S; farin(ul)a S; illam iciunus S; (ac malos humores) dej a S; eius illius (ipso ignorante) S; aufert F, auferat PV
16. FWPV: (but) W; eo W; multum valent F 7 S: But also he who in eyes is dark: let him put the gall of the same bird, and twice as much pure wine in a cupric vessel, and from it at night with a feather he shall line his eyelids and the eyelashes of his eyes:
17. S: and then separate the bones from the flesh, and the flesh in a mortar, and the juice
18. F – Hagilgans W, Halegans PV / lat. S – Grandula id est hagelganz B
19. F – *segerent W, serigint B, serigent PV, ( ) S
20. FW – wißa PV, albugio B
21. FWS – vicht PV
22. lat. FWS / PV – lat. FWS / PV
23. FP – halgans V, grandulam S
24. F – suffen PV, sorbitiunculam S – FPV – liuorem S VI-12 3–5, 7b – 8 = PaA 191

25. FWSBPV: (que) B; (est) WPV; et gravem FW
26. FWBPV: (est) PV; 1 de aquoso aere 2 plus B; trahit habet PV; de inmundis B; (et etiam mundis) PV; que ante W; qua aqua FPV; purga(n)tur PV; transeat PV
27. FWSBPV: (qui) sani (sunt) S; sanus est B; (comestas) B; potest B; infirmos P; valet B
28. FWS: (pre)dictum W

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5. FWSB*: (eius) S; (et) W; fixura S; hominis sunt S
6. FWP *V*
7. In SBPV the following appears as a new chapter with initial and number in contrast to the register in PV

– FWSBPV: 1 Aneta 2 silvestris B; (autem) SB; (et) B; sylvestris S, xtamenc (silvestris) B; 1 ad esum hominis 2 est F; (hominis) B; (quam domestica) SB; (illa) S; 1 in aquis 2 illa F; 1 semper 2 in aquis W, 1 semper 2 in aqua S; versatur xscilicet domestica quod silvestris non facit B

8. Indication: Scrophulas S, Contra scrofulas B

– FSBPV: (Silvestrem vero) anetam] Ista aneta S; vero] autem PV; (anetam) B; conburatur S; (et) S; atque] et SB; adiectis F; puluis iste S; istas B; send] mutatur S

9. FWBPV: (penne) W, penne xgallorum uel B

5 B marginal: ova eius non valet. 6 PV: Cetera omnia non valient. 8. F (recte orsime) – *orfunas PV, scrofulas id est* orfune B, scrofulas S VI-13 26, 28–31 = C+C 1. FWSBPV: xest etc uterque PV; frigidæ 1 naturæ 2 et siccæ habent] sunt S 2. FWBPV: (sunt) PV 3. FWSBPV: (ad comedendum) PV; 1 bone sunt 2 (ad) comestum B 4. FWSPV: (tamen) PV; 1 pingues 2 eos W; facit PV 5. FWSBPV: quoque] autem S, (quoque) B; (somewhat) S 6. FSBPV: (That) If 1 sick 2 someone] man (very) B 7. FBPV: (and) B; these] their B; 1 shym 2 in stomach (of) B; (itself) B; 1 makes 2 sick B; eats] others B; can B 8. FWB*PV: (if this) W

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9. FWSB*PV: xand meat W; (would like to eat them) S; who-like] some W
10. FWSBPV
11. FWBPV: xthen eat B, xsic eat PV
12. FWSPV
13. FWPV: can W
14. B
15. FWSB*PV: (for eating) the sick are better] healthier W
16. FPV: more tender P; (than) flesh F
17. FWSPV: (But who) is healthy xautem (in the body) W; 1 is 2 in the body SP; both P, both V; can WS
18. FWBPV; (But) And W; (But and) 1 Cappo 2 healthy man 3 (to) eat B; capo (to eat) W
19. FWBPV: (but) B
20. FBPV: always] sqr F; (also and) B; stronger PV; are xet duriores F
21. FWSBPV: (And) Liver B; 1 rooster 2 than 3 hen SB; eaten 1 is effective 2 against (all) infirmities B; (all) PV; men S
22. FWBPV: 1 for] because 2 liver 3 roosters and hens] their B; est xet of the weak PV (erster Wortteil des nächsten Satzes!), is The weak can eat this. B (Es folgen 14 Zeilen fremder Text)
23. FW: (has) W; lawyers F; poultryman W

24. In W steht der Text als Nachtrag marginal in kleinerer Schrift. – FWPV: ((illo) W; excited PV; incumbit] incurabit W; (autem) F, autem] etiam W; (multum) PV
25. S
26. Indication: For dysentery S – FWS (= C+C 246, 25–247, 2): dissinterium W, dysenteriam S; vitella S; (tantum et non albuginem) S; cuminum W
27. FW
28. FWS (= C+C 247,10-11): Quicquid] Quæcunque S

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29. FW (= C+C 247,12-13)
30. FWS (= C+C 247,13-17): quidquid assum S
31. Indication: Flow of blood S

– FWS (= C+C 247,20–23, 24–26) Sed ›et W; duo vitella S; (hen) S; vinegar S; cinnamon W, cinnamon S; zituaris immittat S; (inde) W; drink or drink W

32. FW
33. F

8/9 B: Infirm who wlt comedere de carnibus heninarum cooks them with other meats

15 B: marginal: hen melior sed gallo

7. FPV – slym B
8. FBPV – capo W
9. FBPV
10. PV – paralisi F, paralysim W
11. FC+C – matre W, metr. S

– S – *cimaris FW, zituar C+C – dt. nur C+C VI-14 1. FWSBPVa: calidus 1 est 2 et aliquantulum humidus W; (est) PV 2. FW 3. FWSB*PVa: in comestione] ad comedendum W; bonus FWPV 4. Indikation: Contra worms W

– FWS*BPV: reduce to powder] pulverize P, pulverise Va: pulverize this powder] of such powder a; (of them) Wa: (of this powder) a; die] move F, ›statim die B, die PV

3 B: and it is good for healthy and sick people.

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4. S: If a tarmus or other worms eat human flesh: the bladder shall be powdered, and placed in the place of the ulcer, and the worms shall die.
5. WBPV – Vrhun F, Vrhvn S, Awerhun a
6. FWBPV – madeñ a, tarmus S – SPV – vrhunes F, urhunes W, vrhuns B, *vehunes a VI-15 6, 8–9 = PaA 191
7. FWSBPVa: 1 is 2 frigide nature a; (is) B
8. FWBPVa: but] and a; (sed) 1 domestic 2 nevertheless B; (tamen) Wa; gal(l)ina a; (partridge) B, partridges PV
9. FWBPV: (partridge) FW; (which) FW, is B; 1 hen 2 domestic B
10. FWSBPVa: xet caro S; (also) SBa; infirma non PVa; 1 non est 2 firma B; (firma non) 1 (sed) fragilis 2 est S

11. FWBPV: (of air nor fully) PV
12. FWSBPVa: sanos homines B; (autem non valet) B
13. FWBPVa*: (quia) 1 parat 2 slim in stomacho (eorum) B; (eorum) W
14. Indikation : Contra pediculos W, Pediculos S – FWS*BPVa: (autem) Ba; eius] partridges B; conmisce] conmeste P
15. FWS*B*PVa: pedicule a; illi Pa; 1 se 2 cum eo sepe a; inungat W, perungat PV, pervngant a
16. FWPVa
17. FWBPV
18. FWSBPVa: so that] and SBa; (lice) a; inde amplius F, amplius in eo W, amplius] vlterius a
19. FW: herbal W; of] ex sweat W; (non) autem] nam F; 1 est 2 predictum F

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14. FS: But and] Quod S, (lice in man) S; aruina xeius S; (then) S
15. F
16. FW: proderunt] valent W 7 a: quia f(a)cit sleymig . 8/9 S: Fel autem alitis huius ueteri aruinæ conmisceatur, et si in cute aliquù hominis lice exterius de sudore carnis crescent: cum isto unguatur,
17. B: et cui lice in cuti de sudore crescunt se sepe vngat,
18. FWPVa / lat. S – Perdix rephun B
19. FWPV – slym B, sleymig a (syntactic variation) VI-16 4 = PaA 191
20. FWSBPVa: (almost) Ba; quam rephun] sicut et iam dictum a
21. FWSPVa: preterquam quod V; xhoc quod a; birkbunes] ipsius melius valet a
22. FWSBPVa: xet tam B
23. FWSB*PVa: (melior et sanior) a; 1 est 2 et sanior] suavior ad comedendum W; sanior] suavior F; 1 est 2 ad comedendum FS; (ad comedendum) V; (est) a; rephunes] precedentis a
24. F
25. Indication : Contra cancros W, Contra cancrum PV – FW 2 SBPV: (autem) B, cancer PV; xarnem hominis S; comedit PV; vesicum F; eius] birkbunes S, of the same B; (aut) ad solem PV; (aut ad solem aut ad ignem) exsicetur S; 1 (aut) ad ignem 2 vel 3 ad solem sicca] coque B; (eam) S
26. W 3 SBPV: parumper] perfundatur xet S; madidam et humidam B; humida (fac et sic eam) S

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8. FW 4 SBPV: extendatur (et desuper conprime) S; 1 conprime 2 desuper W; (ita) S; per permitte W, permittatur S; et] usque cancri moriantur B
9. FW 1 : fortiter] facile F; hu(m)ida W
10. F 4 B: valet comesta plusquam repphun .
11. W – Birchun F, Birchvn S, Birchun B, Birckhun PV, Pirckhun a – FWPV(R-) – repphun B, perdix S, ( ) a
12. W – birchunes FS (so auch im Apparat A 6), birckhunes PV, ( ) a
13. FWPV – repphun B, perdicis S, ( ) a
14. W(b-) – Birchun F VI-17
15. marginal : de herodio B – FWSBPV: calida xavis 1 est et aliquantum 2 sicca B; 1 est 2 et aliquantum siccus PV; (aliquantum) S
16. FWBPV: (in) BPV; volatum velox] volux P; xet inferius B; deorsum xvolat B; volat xvolat B
17. FW: grandi(n)um FW; ullas] suas F; sed] licet W
18. F
19. FWSBPV: Nec] et S; eius] ipsius xnon S
20. FWSPV: (Et) Si xautem S; eius] herodij S; ungatur et siccabunt(ur) S

21. FW: (has and) F; (and) sagimen F; good virtue F; scrophule W
22. FWBPV: But] Item (falco) tantam] talem B; 1 has 2 in itself B; that to medicamenta xpveimal W
23. FSBPV: (But) Other B; (of) B; are PV
24. FBPV: this] that B; (also) B; the same work] the same medicine PV

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11. FSBPV: nature of regions S, region B; in which] they dwell etc B
12. FS*B*PV: in B folgt 7 Zeilen fremder Text
13. S: others are stronger, and faster exist.
14. B: one is stronger and faster in flight.
15. FWB (= lat.) – falko PV / lat. S (-vs)
16. FP (right orsime) -*orphune W,* orfime V, scrofulæ S – FW – Smalcz PV, sagimen S
17. FW (= lat.) – falko PV, ( ) B
18. FPV – herodij S, falcones B VI-18
19. FWSBPV: [1]est [2]et humidus WPV; »avis« est B
20. FWBPV: alios PV; eis] ipsis B; (Et) B; (et inferius) »volat PV; [1]volat [2]aeris B; volat] versatur PV; in B folgt 13 Zeilen fremder Text .
21. FW: ferecitatem F; semper] super W
22. FWS: propter] per W; [1]homo [2]inde S
23. Indikation: Ad dolorem iecoris S – FWSPV: et ei] eique S; mayo WV; parata F
24. FWPV: et sic….faciat zweimal F
25. FWSPV: »cum eo« circa S; (suum) S; (with him) S
26. FW: liver F; cycute W; mayo W
27. F
28. FW
29. Indication: Against leprosy WB – FWSBPV: (And) Who B; [1]leprosy is [2]in (his) body B; leprosy] leprous W; (there) he anoints himself S; soon »etiam« S, soon »with« B; (his own) B; accipitris] aucicipitis PV; »accipitat etc ipsum W; (and this often does) S; (leprosy) is healed] cured B

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12. FW: vino] uno (darüber ar- oder ur-Kürzel) F; (etiam) W
13. FWB*PV
14. FWBPV: quis] homo B; etc graviter F; dormieret V
15. FW: instability F; eadem] eiusdem F; Penna FW; quietem] proprietem F; (etiam) W 13 B: Its feathers are not strong nor healthy,
16. FW – Habich PV / lat. S – Accipiter havich B 5. lat. FWS / PV

– W – schirlinc F, scherling PV, cicutam S

– lat. FWS / PV 11. F – smalz W, smalcz PV, sagimine SB VI-19 1. FWSBPV: hot and deadly 1 bird is 2 and swift B; 1 is 2 and swift and swift S 2. FWBPV: flies high V 3. Indication: Against lust W, Frenandam lust S – FWSBPV: (Quod) Si B; ardent PV 4. FWS*BPV: accipient PV; ea occisa B; auferant P; (tunc) B; perforato PV; accendat W 5. FWBPV: novam vollam PV 6. FWSBPV: 1 effluens 2 sagimen (ita) S; effluent] what is effluent B, effluent PV; (then) S; calandria quere quid sitc BPV; (with the above) S; fire(m) F; (moderately) S; (sic) S; make] appear S 7. FWS*BPV: man] then B; fear(r)um P, veritum V; (with him) FW 8. FWBPV: one PV 9. FWSB*PV 10. FWB*PV: anoint W 11. FWSBPV: he] lust B; herself] ipsis S, she B; month one S 12. FWSPV: per month F; woman] woman PV

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13. FWS*PV: (ibidem) PV; (in)ungan W, inungat PV
14. FWSPV: (so) S; habebit W
15. FBPV: (Quod) Si B; et] aut B; minutissimam feather PV; (and) sufficiently P; five] v (days) B, woman] woman BPV; 1 he 2 anoints himself with it B, 1 he anoints himself 2 with it V; (in them) B; evanescent P
16. FW: feather] feather of his(them aliquots) W; oil F; olyue W; excited W; extinguished W
17. FWPV: (but) W; (also) PV; medicine] medicines not PV 4 S: the nisum feathers, head, and viscera are thrown away, in a new pot perforated with a small hole to the fire, 7 S: And if it is a man, his male organs and kidneys with it for five days shall be anointed: 9/10B: The woman shall anoint herself around the navel and in the opening of the navel for five days, 13 S: in the aforementioned places they shall be anointed with the same ointment,
18. WP – Sperewere F, Sperbere V / lat. S(-vs) – B
19. FWP – Sperberen V, effort SB
20. FW – smalcz PV, sagimen SB

– FWSBPV – FWPV – gāphora B, camphora S – FW – smalcz PV, sagimine S, sagimine B 7. FWB – gelancken PV, kidneys S

15. FBPV

- FBPV – conj. – baumoleum F, baumoleum BPV 6-20

1. FWSBPV

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2. FWBPV: (his) PV
3. BPV
4. FWBPV: but] and FW; (in) mediate] mediocrity PV; medi(et)ate B; (and below him) FW; (him) V
5. FWBPV
6. FWSBPV: Sed] and S; (But) Caro B; (man) BPV; because] And B; that] who PV; opposites PV
7. F
8. Indication: Against scrofulas F, Against scrophulas W, Scrofulas S – FWSPV: (in body) WS; body »his« PV
9. FW*S*PV: will take PV; with] in PV; head] body F
10. FWSPV: (without water) S; set fire S
11. FWPV: under] over P; ollam istam V; new] olla PV
12. FWSPV: (his so) S; except WS
13. FW*SPV: (illas) S; silla« olla P, olla »illa« V; in ipsa S
14. FWSPV: burn V
15. FSPV: with] then F, (with) S
16. FWSPV: »et« sepe »se« W; anoint WS
17. FW 2 : ideo] idem F; will take F; (in)mundum W; scrophularum W
18. FW 1 SPV: autem > scrofulae« S; sunt] fuerint S; (ipso) S; (eadem) S; ponat S; (ex)siccabuntur FW
19. FW: ille] iste W
20. F

9 W: miluum occidat et pennas auferat et stercora conburat et totum alius 9 S: miluum, pennis, et visceribus abiectis, cætera cum capite et unguibus 13. W: et carnes 6. F – *criminent W, crymment B, krymment PV, rapaces sunt S

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8. FW(recte orsime !) – *orfunes P,* orfunos V, scrofulas S
9. FW – smalcz PV; sagimen S
10. F – smalcz PV, sagimine S – FPV (recte orsime !) – scrofulas S VI-21
11. FWBPV: frigidus vavis ; B; fortivos PV
12. FBPV: (etiam) B; 1 hiis que 2 interdum F; (hiis) B
13. FPV
14. FWB*PV: sed] et W; (magis) W
15. FW*B*

4/5 B: et hominem magis comestum quam sanat. 5 W: si comederet.

1. FBPV – Vweho W; in B zusätzlich marginal wehone VI-22
2. FWBPV: 1 est 2 quam frigidus V; (Et) B; (et) audax P; timet vse B; atque] nec B; (non) B; (eum) PV; 1 timet 2 eum B
3. FWB: vocem F; hominum B
4. FWBPV: faciliter PV; irrationabile F; 1 animal 2 irrationale WB; 1 est 2 animal F; 1 rapit 2 ea V; (Et) Caro (eius) B
5. FW: earundem F
6. FWB*P*V*: morem W
7. FW: if] but 1 flesh of these 2 man F; infirmity W
8. FWPV 5 BPV: since he has the nature of thieves and thieves.

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VI-23 1. FWBPV: 1 are 2 cold nature PV; some P, (some) V; are valid F; voices] manners of men B; were] would be F; 1 themselves 2 from above (it) 3 composed B; (de)posed PV; first B 2. FBPV: as now is] and now also B; they placed and put B; of course] But V; cornice and F; so] so (now) B 3. FWBPV: if] in him BPV; use and PV; (and) BPV; wicked] in which B; (his and arch) FW 1. lat. FWB / PV – lat. FWB / PV 3. B: acer id est arch – arg PV, () FW VI-24 1. FWBPV: tempora] ipsa cognoscet B; ex(s)pectat FW; (ac inmundis) B; (pascuis) PV; Sed] et B; 1 prodest] valet 2 multum B 1. FW – Nebilcra B, Nebelkraha PV – F – rumelich (est) W / lat. PV – mores iactantis habet scilicet rumelich B VI-25 1. FWSBPV: ardore solis] aere estilis PV 2. FWBPV: iuvenis] iuventus PV; 1 et fortis 2 est B; (tunc) debilis B; redit] reditum habet P; (atque) B 3. FWSB*PV: (et infirmis) W 4. Indikation: Contra toxicum F, Contra coxitam (sic) W, Ad uenenum S – FWSPV: (aliquo modo) W; sumpsit] bibit aut comedit S; eius] alitis huius (et) S; liver PV; (ac) lung S; viscera eius F; 1 in water 2 cook WS; (then) S; (minus) W ; faciat] prepare PV

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5. FPV
6. FSPV: hiis] illis S; illas] has S; imposes V
7. FWSPV: >eas iciunus S; sepe] semper V; (quod….etiam) S; 1 bibit 2 aut 3 comedit (etiam) W
8. S
9. FWSPV: aufert >et purgabit FW, auferat >et purgabit PV; sic S; (ille) W
10. in W marginal in kleinerer Schrift nachgetragen

– FW: 1 est 2 et acutum in sapore W; (in se) W; cumini W; (pre)dictum W 11. F

3 B: Et caro eius est sana infirmis et sanis hominibus. 1. FW – Mvser PV / lat. S(-vs) – Muser id est larus B

4. lat. FWS / PV

– FW – komel P, kommel V, cimino S – F – sulzin W, sulczen PV, condimentum S

5. F – komel PV VI-26 In B, three foreign chapters are given: Kalandria (4½ lines), Larus (2½ lines), Psitacus (6½ lines – not identical with Chapter 31)
6. FWBPV: 1 has 2 in itself B; 1 is 2 contrary to man B; Nec] and W; (also) WB; 1 is useful for medicines B; >non useful W
7. FWBPV VI-27
8. FWBPV: munda F, et] in quibusdam >locis ac >etiam B; (quibusdam) venenosis B; (also) B; pisces] pastus B
9. FWB*PV

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3. FWPV: (quidem) PV 2 B: And his flesh is not fit to be eaten.
4. FWB – Alkreya PV VI-28
5. FWBPV: etc of the air FW
6. BPV: temperate P
7. FWBPV
8. Indication: Against paralysis WB (in B however without corresponding text!)

– FW 5. F 6. FW: (it takes away) W; cinnamon W; licorice W; (sweet) W 7. F 8. FW: cinnamon W; licorice W; (medium) W 9. F 1. FWBPV 5. F – F 6. F – gith W VI-29 1. FWSBPV: (plus) S; 1 frigida est 2 plus PV 2. FWBPV: 1 quam calida 2 est B; etc mane B; (id est) B; (id est primum ortum eius) FW; simplex animalk B 3. FBPV

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4. FWBPV: 1 not 2 so V; alite >facit B; alio P; magnitudinis] qualitatis B
5. FWSBPV: 1 firma 2 non est S
6. FWBPV
7. FBPV: 1 homini 2 sucum B
8. FWSBPV: (ad cibum) non] nec S; 1 prodest 2 multum B
9. FSBPV: (etiamsi ei) SB; non] nec SB; >multum obest S
10. FWSBPV
11. FPV: deficit PV
12. FWSBPV
13. FW
14. FWB*
15. FW
16. FWSBPV: (Sed holduba et) B; 1 palumbes 2 et 3 holduba S; (holduba) PV; (et holczduba) S
17. FSBPV: iste] illæ S; ille >duo B; illis] istis S; 1 sunt 2 illis B
18. FBPV: (et) B
19. Indikation: note of pigeons B

— FWB*PV

14. B: Its flesh is hard to digest.

15. B: Item none of them are useful for medicines. Nevertheless, as a side note from the same writer: a sap extracted from the right wing and placed in the eyes or instilled in the eye heals pain.
16. S – holdube FW, ( ) BPV

— PV – holzdube FW, Hulczdube B, pigeons S — SPV – ringeldube FB, ringeldube W; in B side note from the same writer: it is said from the color of the neck because their feathers are of many colors in the neck.

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VI-30 1. FWBPV: fortitudinis (est) WB

2. FWB
3. FWBPV: serium] seruum PV; semper] libenter B
4. FWB: (also) B; querit et »quia letitiam non querit« F, querit (et) W; ideo] propter hoc 1 multum 2 non 3 habet 4 succi B
5. FWBPV: suam B; est] facit B; eo] ipso B; (non) B; eo] ea B
6. FWB: inpugnabitur F; »sed« cum (autem) B
7. FWBPV: 1 in eo 2 fel PV; in B folgen 5½ Zeilen fremder Text
8. FWPV: homine] eo V
9. FW
10. FWPV
11. F – gith W, gicht PV VI-31
12. FWBPV: Dry (very) B; (est) F; 1 et etiam humidus 2 est W; (etiam) humidus »est« B; »quidam et« aliquid de volatu P; quicquam W; audet »scilicet facere« B; tempora] hours B; eventos P; habet »et regit« B; cantos (suos) V; (et secundum) fel PV; dolores F, calores B; (Sed) Ad medicamen B; habet] tenet PV; (est) BPV
13. BPV: »de« diversa B

VI-32 1. FWSBPV: 1 habet 2 in se B

2. FWBPV
3. FW 2 B*P*V*

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4. FW 3 BPV: (ut) B; cum] non PV; (ad)venire PV; (viderit) F, senserit W; xtunc vocem suam B; 1 ad adventum eorum 2 voces W; ad] in adventu PV; 1 nociva 2 et 3 venenosa V; herba B, herbule PV
5. FW 4 SBPV: (ideo) S; (homini) FWB; (est) B
6. in B als marginaler Nachtrag — FW 5 BPV: ut] velut PV
7. Indication: Against tinea W, For scabies S — FW 6 SBPV: (And) If SB; (man) FWB, xautem man S; (profundam) BPV; (suo) SB; habuerit V; eius] pice BV; (accipiat et cum eo) S; (cum eo) B; (suum) inungat B
8. FW 1 : (predictam) W
9. FWPV: medicinam PV 3 BPV: et quasi iactantiam (iactantia B) naturaliter sequitur,
10. FWB – arg PV
11. F – romlich W / lat. in BPV sieh Apparat B

12. F – uirgiffenisse W / lat. SBPV
13. lat. (prof. scab.) FWS / BPV — FW – smalcz PV, sagimine S, sagimen B VI-33 7–13 = PaA 184 / 185
14. FWSBPV: (est) S; 1 somewhat (dry) 2 is (and) F; (and somewhat dry) W
15. FWBPV: (well) W; But] and W; chimneys F; unclean FW; harmful F; whatever W
16. FW
17. FWBPV: than B; rarely] care PV
18. FWSB*PV*: xet caro (autem) S; 1 homini 2 quasi venomum 3 esset 4 qui eam comederet S; 1 esset 2 qui eam comederet P; ea(m) F

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6. FWPV: (and) PV
7. FS*PV: autem] ergo F
8. FPV
9. FSPV: ponatur S; et ei] eique S; fenugreek S; addatur S; tunc] postea S; etiam] in F, de S; parato S; addatur S; hæc omnia (simul) S; coquantur S; (sic) S; quae S; fac] fiat S
10. Indikation: contra pain of the limbs F – FSPV: head V; (and) shoulder blades (or) S; or] and F; and] or PV
11. FS*PV
12. FSPV
13. FPV
14. FW 4 : 1 his 2 flesh W; cold fenugreek F; temperate (is) F; (cold) fat W; healthy F; combined F
15. F
16. FW 1 SB*: 1 or pigs 2 or sheep S
17. FW 2 S*B*: boil (and) F
18. FW 3 SB: whatever plague] disease (are) (held) B
19. FW: also] in F
20. F 5 B marginal: his flesh is not fit to be eaten and is poison. 5 V: But his flesh is like poison to be eaten 7 S: But these birds, with their heads, wings, and entrails thrown away, 11 S: If a man who is in pain with him unxerit, 16/17 B: Against infirmities of cattle, pigs and sheep, boil markolff in water and give them whatever they want to drink 17 S: this bird is boiled in water and given to them for food,
21. FWSPV / Hyera id est graculus B; und marginal markolff
22. FW
23. FPV – This bird is S
24. F – bappelun P, bappelum V, malua S

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– F – hirczmarck P, hirczmarg V, medulla cervii S – F – hunresmalcz PV, sagiminis gallinarum S – F – raum PV(R-), pinguedine S 10. F – lenden PV, renum S – F – glancken PV, iliorum S 12. F – gicht PV, gout paralsis S 17. F – hyram W / B, this bird is S VI-34 1. FWSBPV: is »et dicitur ab ululatu noctua« B (noctua auch marginal) 2. FWBPV: sed] et WB; alios PV 3. FWPV: amat] habet W 4. FWBPV: (ne)scit PV; sed] et PV; future sunt W; (illum) F; (illum per aerem) W; 1 sentit 2 per aerem F; avis »sentit B; (mox) W, mox] statim B; illuc] ad illud PV; sed] et postquam BPV; pla(n)ctus F; nature »hominis« PV; contrarie PV 5. FWSB*PV: essent S; propter … habet nur PV; in B folgt 9 Zeilen fremder Text 6. FS*BPV: (autem) B, autem »eius« PV; (eius) V; corpus »eius« B 7. FSBPV: eius] ipsius PV; suscipiatur S, accipe BV; deinde] postea S; coquantur S 8. FS*BPV: »adde et« infunde P (adde zpeimal) V 9. FSBPV: (et) denuo FB; »eis«

etiam S; addatur S; iiii ta pars B; (illius) S, eius P; 1 smalczes 2 illius] eius V; 1 est 2 illius smalzes F; (est) B; (sic) SB 10. SBPV: 1 hiis] istis 2 omnibus B 11. Indication : Contra paralisim F, optimum vngentum contra paralisim B

– FSBPV: 1 unguentum 2 fac] fiat S

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12. FSBPV: paralisim habet] a paralisi fatigatur S; aut v. est nur PV; ungat(ur) V
13. FSBPV: melius habebit] curabitur PV
14. FW: sed] scilicet F; alius frigus F
15. Indication: Contra dementiam FW

– FW; (Sed) Et W; qui pre dolore capitis et pre dolore F; suum] eius fatigat F; his] his sepe F; perungatur W; caveat(ur) W; quoniam] quia W; (ei) W; 1 esset 2 in his body W

16. FW 2
17. FW 1
18. FW

5 B marginal: homini ad comedendum est venenosum.

6 S: Vlula autem, capite, pennis, et uisceribus abiectis ad ignem assetur, 8 S: et herbulis abiectis sagimen in aquam infundantur 12 B: et sepe se pervngat vbi goicht habet,

7. F – smalcz PV, sagimen SB

– B – ibischun F, ybisch PV, ibiscum S – F – reynfane B, reynfano PV, tanaceto S 8. F – smalcz PV / sagimen SB 9. FBPV – ad ignem ponatur S

– F – baumolei PV, olei olivæ S, baumoleum B – F – smalczes PV, sagiminis S, sag(imin)is B

12. lat. FSPV / B

– nur P – virgichtiget V

15. F – gith W

VI-35 1. FWSBPV

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2. FWBPV: (et) ulula WV; fortior este V; robustior ululae B, ulule PV; (et) diem B; (et) noctem B
3. FWSBPV: (Et) Caro B; (eius) FW; (usui) S, visui B, visum P, nisu V; homini S; contraria hominis F
4. FWS*B 2 PV: (Et) B; patella hoce B
5. Indikation: Contra scrofulas F, Contra scrofulas W, Ad Scrofulas S

– FWSB 1 PV: (et) Qui 1 habet 2 scrofulas B; (qui) scrofulaæ (habet) S

6. FWSBPV: 1 se 2 cum eo B; he anoints himself] S is often anointed; FW will be (ex)dried, B will be cured
7. FW
8. FB*PV: (but) F; medicine V

4 S: And let the sago be dissolved in the dish, 8 B: The rest is not valid for medicine. 1. lat. FW – *Rubo S / PV – Huwo that is* Rubo B; dazu in W marginal von anderer Hand nachtrauen

2. FWBPV

– FW / lat. BPV

4. FW – smalcz PV, sagimen SB

– FW – zulasse B, zulaßo P, zulasse V, dissolved S – FW (correctly orsimel) – *orfunas PV, scrofulæ S, scrofulas B VI-36 In der Migne-Ausgabe wird der Text von S fälschlich mit Kap. 56 (57) identifies 'Wazzerstelza'. B beginnt mit 6 Zeilen fremdem Text. 1. FWSBPV 2. FWBPV: (quam) suns B; 1 plus 2 day W; 1 quam ulula 2 amat B; alios B; aliquantum] etiam B; furantis FW; chickens P; primo BV, prime P; egredere P, egrediere V; illos] eos B; (suo) W; 1 diligit 2 valde W; suscitatas P; (esse) V; Sed et] Item B; tristitia F, tristitia > tristia W, trista PV; 1 hominum 2 tempora F; hominis PV;

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ei(s) PV; or] and if sad »are« B; sad(i)a PV; sadness B; »in« dor- so PV; letitie »are« or] ac B; ventura] futura BPV; sunt PV; (ibi) F 3. FS*B* 4. FB *5. FS*B *6. FSB*: from the heart this] from it S; (and casts away oblivion) S 7. F 8. Indication: Against deafness W

– FWB*; (But) And W; (the same) K; (pelicans) F; it in the ear] nurem

9. FW
10. Indication: Against head insanity from pain W, Head pain S

– FWS: (it) S, (also) W; insanire] ferue S; videtur] incipit W

11. FW
12. FW: in pulverem redigat] puluerizet et (to this powder) S; (addat) S; fenugreci F; (into powder) S; eas »it« W; (eas together) S; (it with that cloth) S; super] ad timpora S; (ac ita….collocet) S
13. FW: fenugreci F; liecoris ²eiusdem W
14. FWS*
15. FWS: cum] ubi S; »corpore« hominis insurgit S; exurgit W; (ipsam) uesica(m) »cum« saliva tua] hominis S; madefac] humida fiat S; ponatur et »tumor ille« S; franget(ur) W
16. FW: coadunatus F
17. Indikation: Contra menbrorum disiunctionem vel fracturam W

– FWS: homini alicubi] alicuius hominis S; (his) S

18. FWS*
19. FW: The rest »true« W 3 S: A man who is frenetic,

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3-6 B: He who is frenetic and lacks understanding, that is, he is unsynnich, shall bind the heart of the same pelican dried in the sun above its apex and hold it so and when it warms up it will be healed. 5 S: and he who is forgetful in his knowledge, shall dry the heart of the pelican in the sun, and bind it above its apex, 8 B: Likewise, he who is deaf shall have his heart placed in his ear. 14 S: But also the bladder of the same bird shall be dried, 18 S: the intestine of this bird shall be cleaned and dried in the sun, and after the broken bone has been put together, the intestine shall be smeared with a little olive oil, and the bone shall be bound over the fracture, and the bone shall be joined together. 1. FW – *Sisegonino PV / lat. S(-vs)B and in W marginal by another hand 2. BPV – &dich FW 3. F – freneticus SB 4. F (recte sinnis) – vnsynnich B (other syntax!) 5. F – pellicani SB 8. nur W 15. WS – slir F 18. W – netze F, intestinum S – FW – (fractum os) compositum fuerit S – W – netze F, intestinum S – FW – oleo olivæ S – FW – illiniatur S VI-37 1. FWSBPV: Cucalus FB 2. FWBPV: adventantes] advenientes B, audientes PV; 1 salutat 2 voce B; blanda] blind PV (Verschreibung, die als dt. belind = gelind sinvlnvolv wäre!); Sed] Et B; (pati) potest zpeimal B; tunc umbras B; (eius) PV; 1 fall 2 in winter PV; 1 his] his 2 pastureB;

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his] his B; gathers to eat during winter B; that] as B; 1 nest 2 itself] his B; from them] inde b; (about) F; about] in the beginning W; them] ancient B 3. FWSBPV: But] and S; (But) Caro B; (man) B; 1 to eat 2 man PV; 1 is not fit 2 to eat] eaten B 4. FWBPV: because] because of his scabies (has B) 5. FWPV: because] as if (that) W; he was there PV 6. Indikation: Against gout and morphea FW(morphea), against vrslecht B

– FWSB*PV

7. FSPV: (has) P
8. FW*SPV: (someone) S; (in his) members] him S
9. FWSPV: (and feathers) W; gouches] his W; titampno W, dictamno S, dictampno PV; all together S; etc in water PV; in] with S; roum qui] sagimine quod S; natat] manat (accipiat et ex eo) unguentum faciat] paret S; (se) F; (in)ungat S, perungat PV; (sanabuntur) W, eoc sanabuntur S
10. FWPV
11. FPV
12. FWPV
13. FW: cucali F; arthemesie W; dyptamni W

6 B: Item valet contra vrslecht .

8 W: aut gith habet,

6. FPV – urslethe W, urslethede S, vrslecht B
7. F – gith W, gicht PV, paralisis S
8. F / lat. SPV, ( ) W

– FWPV – artemisiam S – FW – raum PV, sagimine S – FPV – urslethe W, urslethedi S

10. F – gith W, gicht PV
11. F – urslethe W

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VI-38 1. FWSBPV: calida W, calidus »avis« B; existit] est SPV 2. FWBPV: infirmis »hominibus« B 3. Indikation: Contra oculorum caliginem W, Ad caliginem oculorum S – FWSBPV: (Et) Cui B; Et cui] Homo autem cuius S; eius] avis huius S; et ei] eique S 4. FWBPV: (sit) PV 5. FWSBPV: (sic) SPV; »ponat vel« fundat PV; »tunc« ad B 6. BPV: »dormitum« in lecto B 7. FWS*BPV: suos B; anoint W, line PV 8. FWSBPV: (a little) SB; touch SPV, touch B; not »it« W 9. FWBPV: (sic) W, this B 10. FW*S*BPV 11. FW: ointment F 12. FBPV: (which are in it) 1 are not effective 2 for medicines B; »a lot« are effective P 7 S: anoint the eyelids and eyelashes of his eyes with it, 10. W: and he will be healed. 10. S: and the darkness of his eyes will be driven away. 1. FW – Schnepfa S, Snefa B, Snepha PV VI-39 1. FWSBPV: (is) B 2. FWBPV: »quadam« medietate BPV; 1 is not 2 poisonous B; But] and B; (speccht) WB 3. FPV: sed »tamen« F

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4. Indication: Contra lepram F (by another hand) WBPV Lepram S, Contra fortem lepram B (additionally 5 lines lower)

– FWSBPV: (Homo autem) Qui B; (ad ignem) assatum (et ita) S; xeum sepe B; (in eo) PV

5. FW: bona aere F

6. FWSBPV: viridum F, (viridem) S; picus (accipe) S
7. FWBPV: (eius) WB; corpus xipsius B
8. FWS*BPV (superior) FW; xet aufer B; (in) mortar P; ut] quod PV; omnia] totum B; (con)minuatur P, conminuatur xid est V; ad dreb nur PV; (de) aqua F; separata PV
9. FWSBPV: (easdem) S; laterem] stone BPV
10. FWSB: burn S
11. FWS*BPV: (this) B; (the aforementioned) PV; upper skin BPV; 1 his 2 roast B
12. FWSBPV: put S; which same S, which xipsum B; cooked] cooked S; him] them FW; 1 ad parum 2 et B; yrci W; add S
13. FWBPV
14. FWSBPV: from] then B, (of) PV; who] what S; swims] flows S; swims xidelicet sagimen accipe et 1 fac 2 ungentum B; fac] fiat S
15. FWBPV: xum omnibus aliis B; reliqui(i)s PV
16. FWSBPV: xhoc unguent S; (this) SB, illo PV; leprosy(m) S; anoint S; (leprosy) strong xet magna S; xhomo ille S; xtamen sanabitur B
17. FWBPV: (judgment) deus W; aut] et W; (illius) WB; xilla lepra B
18. FW; avis] alitis W; redigit(ur) F; valeat] possit W; ruta W; in] que frigiditate F; hyrcinum W; pertransit W
19. Indication: Contra paralisim F (von anderer Hand), Paralisim S

– FWSPV: eiusdem avis (dry and) S; aut] et PV; (in) argento W; vel(ut) S; annulo V

20. FWS*PV: (and) PV
21. FWPV: xeiusdem avis PV; (est) PV; oramento F; erumento (inposita) diversitates PV; guttam F

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22. FSPV: conveniunt ut preditus est. F 8 S: it is set on fire, and the upper skin which has been burnt on the fire is removed, and the other body is slightly crushed, and boiled strongly in water, or ground into powder. And afterwards the bones are thrown away, 11 S: this is powdered, and the aforesaid upper skin thereof,
23. S: and as long as a man has it with him, the drop of paralysis will cease from him.
24. FWPV / lat. S – Picus specht B
25. PV – speicht F, () WB
26. lat. FS – * spicam W / BPV – nur PV (= consumes)
27. lat. FW – picus S / BPV
28. W – rost F, *runst B,* ronst PV, () S – nur PV
29. FWB – *ronst PV, () S
30. FWS – rutha BPV – lat. FW – picus S / BPV
31. W – rom F, raum BPV, sagimine S
32. FW / PV – componatur et confirmetur S
33. F – gith W, gicht PV, gutta paralisis S VI-40
34. FWPV: (quam calidus) PV; (habet) PV; que] quia W; (nec) sanis PV
35. FPV: prodest] valet F VI-41
36. FWSBPV: calidus S; (est) B
37. FBPV: et fere…volat] et sicca et mansweta, et in puro aere libenter volat P (identificam mit Kapitel 42,2a)

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3. FWSBPV: sanas carnes habet] caro eius (atque) S; (atque) 1 infirmis 2 et 3 sanis W
4. FSBPV: (hominibus) S; 1 is good 2 is good to eat P
5. Indication: against gout F, For paralysis S, Against paralysis B

– FWSB*PV: (And) Homo ›autem‹ S

6. FWPV: facias PV
7. F
8. FS: tunc] et S; (and) acetum S
9. F
10. FWSPV
11. FW: arida] acida W; butiro F; ira] rea F
12. Indication: Against ictericiam F, Against gelsucht B

– FWSB: (Sed et) Qui B; (accipiat) et….auferat] pennis ablatis (atque….et) integrum S; (panno) S; ligat B

13. FW
14. FWSB: (eandem) S, illam B
15. FWB: stomacho suo] ibidem (super) ponat B; so] hoc B
16. in W incorrectly in the next chapter after section 2

– FW: also] in F

5 B: and especially against gout. 1. lat. FWS / PV – Parix id est meyße B

5. lat. FW – a paralisi fatigatur S / V – virgichtig P, goicht B (other syntax!)

– F – meysam WPV, auem hanc S

6. FW – Jussal PV
7. F
8. F – gelsucht W, gelsucht B (also indication!), regium morbum S

– F – meysam WB, eandem aniculam S – F – gelsucht W, gelsucht S, gelsucht B

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14. FB – meysam W, auiculam S

– F – gelevare W, gelfarb S, gelfar B

16. FW VI-42

17. FWSBPV: 1 et sicca 2 est B

18. FWBPV: (hominibus) B; (sed) infirmos >autem< BV; in W here follows section 41, 16

19. FWS*BPV: >Nota< liver (autem) B

20. FWSBPV: voluerit S

21. Indication: Against the devil B

– FWS*BPV: (in) horrore FW; fatigat PV

6. FWBPV

7. FW: exsiccatam F; illud] eadem F

8. F

3 S: Homo autem iecur auiculæ huius exsiccet,

5 S: illudque apud se habeat: et aerei spiritus nullo errore interim illum fatigabunt.

1. FWSPV – Amelsa B
2. FW – bewircke PV, bewirke id est conclude B, componat S
3. lat. FW / PV – gruesal B, ( ) S

– FW – getruchenis B, getrugnusse PV, errore S VI-43 1. FWSBPV

2. FWBPV: (his) W
3. Indikation: Guttur S, Contra doloren gutturis, raucam vocis B

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– FWSPV: But] And SB; (man) FW; (interior) B; gutture »suo« SB; 1 dolet 2 aliquo modo W; (in voice) S; 1 est 2 in voice W; eam] »auiculam« istam S; 1 lineum pannum 2 in (aqua) illa] ea S; (lineum) B; »panno« illo BPV; (madido) B; usque «peimal» B; parat BPV; comedat] »illud« sorbeat S 4. FWBPV 5. F: nature febli F; humiditate] humanitate F; in] et eadem F 6. Indication: Against liver and lung pain F, Against pain in the liver and lungs B

– FW 2 BPV: (And) Who 1 hurts 2 in the liver or in the lungs B; or] and (in) FW; (it) B; cooked B; will be cured] cured V 7. FW 1 : (of man) F; squeezed W

1. FW – Dræsla S, Drosella B (und marginal: merula), Drosela PV
2. dt. nur B

– lat. FWS / B – orclatr um PV – FWBPV – suauiter constringat S – FWB – suffen PV, sorbicium S 6. FW – drosellam B, droselam P, drosselam V VI-44 1. FWSBPV 2. FWBPV: aride] acide FW; »etiam« in splendore B; sed] et B; faciliter PV; perish F; (et munda) PV; inmunda pascua B; (et) nec] non 1 valet 2 sanis seu infirmis….comedendum B; ualent W 3. FW: clamosa] planosa F; inflatione(m) W 4. Indikation: Contra gutturis tumorem W, Contra tumorem gutturis B

– FWSBPV: Sed] Et S; (Sed) Si (alicui) B; guttur »suum« (tumet id est) B; (id est swillet accept) S; (et) capite (et) S; 1 ablatis] abiectis 2 capitis (ac visceribus et pennis) B; visceribus »eius« F; ablatis] abiectis PV; »et reliquum B; (reliquum corpus) S; sicca] exsiccet S; sic tamen] ita cum (ne) B; ne] nec PV; conburatur S

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5. FWSB: (ita) B; into powder redige] pulverize S; redige] rede B
6. FWSBPV: (huic) PV; huic de pulvere] hunc pulverem »cum« tilia 1 trium nummorum 2 (ad) ponderis 3 addito B; tylie W; addat S; (ita) SB; liget S; cum] in PV; »eodem« panno S; illius] suum S, dolentis B; constrictat S; (sepe) SBPV; et »hoc faciat dum« tumor S; (ille) SB; fugabitur] euanescat S; fugabitur »inde.« B
7. FW: abiciende F; liuores F; autem] vero W; et] etiam in powder F; unde] ubi F ; intersum F; itilie F, tylie W; geliditur F; tumoribus F, tumores W; dissipat W
8. Indikation: Ulcer S

– FWSBPV: Et] Quod S; (Et) Si »homo« B; sihomo« S; (somewhere) S, to someone PV; 1 in your body 2 somewhere W; (somewhere in your body) has B; your] own has S; binds S, you bind V

9. PV
10. FWSBPV: (ulcer) soft FW; will be soft] softens B

11. FSPV: What] And if a man (also) S; has S; your] own S; first] first PV; makes S; 1 aforesaid 2 powder S; binds S
12. FW: healthier F; and »and« good F
13. FWSPV: (And) If a dog is »mad« S; lark P, lark V; cut off S, cut off V; 1 same head 2 give to the furious »it« 3 to eat PV; 1 give to the furious »dog (same head) 2 to eat S; 1 give him 2 (the same head) W
14. FWPV
15. FSPV
16. FW: with the restlessness of W
17. lat. FWS / PV – Laudula, und marginal lewerk B
18. conj. – wünnesam F, wünesam W, wonnesam B, wunsam PV 4. WBPV – suillet F, ( ) S (= tumet)

– lat. FWSB / PV

6. Lat. FS – tilie W, tilie B / PV (misunderstanding als tinie!)
7. Lat. FWSB / PV
8. F – Druze PV, bullets S

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VI-45 1. FWSBPV 2. FWBPV: 1 humid 2 somewhat F; cries "for good" W; 1 those 2 waters W; (from dirt) B; (if) P; (that) B; or] and W, or B; (that) B; 1 (to be and) to stay] has a mansion 2 where it nests B; (in the same) B; to occur >can B, to occur V; with herbs B, (herbulis) PV 3. Indication: Against paralysis PV – FSPV: (his) S; feathers >this bird< are thrown away S; wrapped S; >so< on F; placed S; until] so PV 4. FS: (then) S; second >and third< S; wrapped S; (until) F 5. FSPV: (the same leaves) S 6. FP*V* 7. FSPV; (and) Then S; (the bird) F, the bird >that< in a new pot (to the fire) S; 1 put 2 to the fire without water F; placed S; (in it) S; burned S 8. FS*PV 9. FS: added S; (also) S; garyofyli S 10. FSPV: (sit. Et) Si quis >etiam< S; qui] quod S; (illi) S; ieiunus 1 in modica aqua 2 quotidie (da) bibat S; tandem] eandem (ab) infirmitatem (ista) curabit(ur) PV; (ab infirmitate ista) S; iuvenis] ieiunus PV; (homo) est >in corpore< S; (tunc) S; fare P; ea F 11. FW 4 : (in)merge W; abicient(ur) W; superponitur F; gariofoli W 12. Indikation: Contra guttam FW – FW 1 PV: Sed (et) F; delacerare F 13. PV: eorum >que adverbita sunt< P 14. FW 2 S* 15. FW 3 6 PV: et tertia vice simili modo dum ipsa incendatur, 8 S: et puluerizetur et modicum

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14 S: And a man who cannot sleep: let him put some of the bones of this bird under his head, and he will sleep, and horrors will not harm him in the meantime. 1. FWV – Isenbardvs S, Isenbardus B, Isenbrado P 9. F – nutmeg S – nur F 10. F – nutmeg S, nux muscate P 12. lat. FW / P – virgichtiget V VI-46 6 + 7 = PaA 184 + 185 1. FWSBPV: 1 and humid 2 is B; (and humid) S 2. FWBPV: a certain half PV; (and) day B 3. BPV 4. FWBPV: (ideo) FW; est sordibus aut] et B; 1 sordes 2 querit B; (suam) FW 5. FWS: (ideo etiam) S; also] in F; (lest it be hurt) S; be hurt F 6. Indication: Against scrophulas and worms W, Scrophulas. Against worms S, Against orphan scrophulas, against worms B – FWS*BPV: (but) B; (but) FW; 1 (and) pull out the feathers 2 and throw away the viscera B; (body) FW 7. FWSBPV: (someone) B; worms (someone) B; some man] man's flesh S; eat B; 1 of (powder) this] ipso 2 in (the same) wounds 3 put S; ipsa] illa B; isto] illo B; (if) F; (if) orphans (are) SB; (ex)dried S; or] and (if) SB; worms BPV; (is) SB, are PV; die B, die PV; in B folgt 4 Zeilen fremder Text 8. FW 9. F: exsiccat fehlt 10. FW: morientur] minuit F

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6 S: Vpupa autem capite, visceribus, et pennis abiectis, in noua olla ad puluerem redigatur: 1. PV – Wedehoppe F, Uwidehoppe W / lat. S (Vpupa) – Vppupa id est wiedehop B 7. FWPV (recte orsime) – *orfune et scrofule B, scrophule S – FWBPV (recte orsime) – scrofule S VI-47 1. FWBPV: 1 est 2 et humida WPV; (et) munda B; ad comedendum bona est] valet comesta B; »et« infirmis P 2. FBPV 3. FWBPV: humorem (eorum) W 4. FBPV: quoniam] quia F; ea] ipsa B 1. FPV – Vwachtele W / Quacala wachtel B, dazu wachtel auch marginal and by another hand: id est quarkele, quisquila VI-48 3–10 = PaA 190; 6–9 = PaA 183 / 184 1. FWSBPV: »et« calida W 2. FWBPV: de mundo] deinde P; dat] det P; hoc] hunc B 3. Indication: Paralisim S – FWS: »Et« homo (autem) S; (aut) coquat S; assat W; (sic) S 4. FWS* 5. FW 6. Indication: Contra oculorum caliginem FWPV, Ad caliginem oculorum S – FWSBPV: (Et) Cui B; cuius S; »ille« nachtegalen (iam) B; accipit B; (accipitat et illud) S; effudit B; (unam) S; quem S; then] from this S, (then) B

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7. SBPV: eyelid(s) PV; eyes S
8. FWBPV
9. FWS*BPV: go B
10. FWSBPV: (also) SB; 1 inside 2 eyes (moderately) B; 1 moderately 2 inside V; not harm] them not harm S; harm B; (from eyes) 1 darkness 2 wonderfully S, 1 wonderfully darkness] heat 2 from eyes B
11. FBPV: as if] as B; (ie foam) F; food] summer PV; throw away PV
12. F

4 S: and he will be better. 9 S: when he lays down, he anoints himself, 1. W – Nagdegale F, Nachtgalla P, Nachtgala V / lat. S(Lv-) – Lucinia nachtgale B, and marginal: philomena 6. lat. FWS / B – nachtgallam P, nachtgalam V 11. BPV – ( ) F (= spuma) VI-49 1. FWSBPV: (est) P; 1 et timida (humida S) 2 est SBV; timida] timenda W 2. FWBPV: cetera volatilia] ceteras aves W 3. Indikation: Contra scrophulas W

– FW 3 SPV: (Et) Homo autem S; (et) viscera V; auferat S, abice V; in] ad pulverem SP; 1 conburendo 2 in pulverem V; conburat (redige) S; (istum) S

4. FW 4 S*PV
5. FW 5 B
6. Indikation: ad probandum toxicum V

– FW 6 BPV: integram B; (ita) PV; mortuam B; super] su B; him FW; (to be) FW; his] his W; (and) from each other (they will open themselves) FW; (not) PV; 1 would flee 2 and 3 would suffer B

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7. FW 1 : But (and) F
8. F
9. FW 2 : scrophularum W
10. FWPV
11. FW*PV: his V; moventur] die F
12. FW: tanguntur W; from] to each other F 4 S: put it on scrofulas, where they are broken, and they will dry up. 11 W: penne immobiles stant.
13. FSBPV – *Scara W
14. FWPV (rightly orsime) – scrofulas S
15. FW – staram BPV – nur B – B: they scatter etc entluchent se – *entwichent se PV, ( ) FW VI-50
16. FWSBPV
17. FWBPV: (and) herbs PV; their pasture B

18. FWSBPV: healthy people B; (to eat) WB, in eating S; but] true W
19. FWBPV: because] because PV; 1 is] sunt 2 nature V; high] alea F; inc aire PV
20. FWSBPV: Take this bird (and) its head S; (and) its viscera SB; (and its feathers) B; its S; (it) and the rest of its body B; put it S; set it S; (in its skin) S; its B; (vsgeslagen and) FW; (and) S; superpone ipsum frigellum B
21. FWSBP: calefiat S; superpone] apponatur S
22. FWSBPV: (sepe) S
23. SBPV: 1 ubique….infantis huius 2 fac] fiat
24. FW: acume F

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10. FWSBPV: et »sic« B; (et inmundos) FW; (inmundos ac) S; (de cute illius) S
11. FWBPV
12. FWB*PV: (illa) W
13. FW: propter] ad F; accipit F; minuīt F; ulcera] viscera W
14. FP *V*

12 B: et sanabuntur et totum vsgeslagen in kopore infantis.

14. PV: Cetera que in eo sunt parum prosunt.

15. FWV – Vynco P / B / lat. S(-vs)

16. F – vinkin W, vincken PV, frigellum B, ( ) S

– B (auch im Apparat B 12) – vßgeslagen P, vßgesclagen V, minuta scabie S (andere Syntax!), ( ) FW

10. dt. nur B VI-51
11. FWSBPV: (est) PV
12. FWBPV: erumpe(n)tes V; florem > flores W; primo PV; pulcrum F, pulcrhum W
13. Indikation: Contra pectoris vulnera et reliquorum menbrorum FW, contra brustswere et omnes infirmitates corporis B

– FWS*BPV; (Et homo) Qui B; (in corpore) B; 1 dolet 2 in stomacho (aut) in leanden B; ubicumque] quocumque B; (ubicumque interius) PV; 1 infirmitates 2 interius B; Ille« acc(ipiat) B; (et) capite B; pennis »eius« B; »and« viscera B, (viscera) PV; purgat F; sic] se W, (sic) B; (with them….corde et) PV; eis »visceribus« B; (et cum corde) W; corde (et) B 4. FWSBPV: postquam assaverit] sic assatum B; istas] eius SB; distrahit P; (eius) S; (tunc) S; simile F, simule B, semile V; (accipiat) S; (ei) S; addat] accipiat S; 1 illas] his 2 aforesaid 3 carnes S; (aforesaid) FW; 1 illas 2 aforesaid B; aponat W; (in panna) S 5. FWBPV: pulmentum] puluerem W; parat B

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6. FWSBPV: (ita) SB; (si iuvenis est) S

7. FWBPV: (est) PV; these] those B, istas P, illas V; because] because (it is) B

8. FWSBPV: anointing >is B; (what man within) S; anointing >and sanat B, anointing] sanat PV

9. FW: color W; prefato] pre fauo F; (and) visceribus F; what] than F; (in) stomacho F 3 S: And a man who suffers from a serious pain in his body, or who has a stomach or other infirmity inside, should eat a carduellum with his head, intestines, and feathers removed, moderately.

10. W – Distiluincho F, Distelvincke P, Distelvincko V / lat. SB

11. F – brustsueren W, brostsweren B (in der Indikation brustswere), brustswern PV, ( ) S

– lat. FW / BPV – ( ) S – lat. FWSB / PV

4. only BPV (= distracted) VI-52
5. FW*BPV
6. FBPV
7. FW*BPV
8. FBPV: (clean) F

1 + 3 W: see next chapter! 1. FPV – *Simera W / Amarellus amere B VI-53 1. FW*BPV 2. FBPV

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3. FW*BPV: (much) V 52, 1 + 3 and 53, 1 + 3 W:* Simera and grasemuka are dirty and not suitable for medicinal purposes.
4. F / PV – grasemuka W, Grasemucke which some call philomenam B VI-54
5. FWBPV
6. FBPV: vac frigida F; etiam] tunc F, (etiam) V
7. FWBPV; (it) W; (it) FPV; (in others) B
8. FBPV: more hostile] more hostile BPV; (and harder) B; 1 other volatile 2 is PV; v than others B
9. FW*BPV: I have finished P 5 W: But its flesh is of no use to any medicine.
10. F / W / PV / lat. B (right Cruricula) und marginal warchhengel VI-55
11. FWBPV
12. FBPV: (clean and) PV; 1 is 2 and unclean B; (is) PV
13. FWBPV: (but) W, and PV
14. FBPV
15. FW*B*PV: it V 5 W: is of no use to any medicine. 5 B: nor is there any medicine in it.
16. FWBPV

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VI-56 1. FWSBPV: temperamen B 2. FWBPV: (of) turbundus F, turbi(ni)bus W; »aeris« is B; tempestates] potestates 'potest 2 pati B; potest] possit V; ipsis (est) B 3. BPV: quia] quod V; turbi(ni)bus PV 4. FWBPV 5. FWSBPV: sanis et infirmis (ad comedendum) B 6. FWBPV: quia infirmum] et specialiter infirmos B 7. FW: (etiam) W 8. Indikation: contra guttam et cordis dolorem F, contra vik , contra dolorem cordis et contra paralisim B (obne entsprechenden Text) – FS 2 BPV: »Sed« et S; eius»dem auicule« exsiccet (et serva) S; aliquis] aliis B 9. FS 3 PV: (cum aliquis) S; (the same throat) S; placed S; then] afterwards (raise and ipsam) water(m) S; elevate (ac) PV; (by) PV; (it) is founded S; give] is given S 10. FPV 11. F 5 W 2 : Because] That F; bird(s) W; good air F; poured W; drink] inbita F; humors »which« FW; sanction F 12. Indication: against colic F – F 1 W 1 S 1 *PV: have PV; in water(m) WP 13. Indication: against erysipelas F – F 2 WS*PV: keep] »with you« PV 14. F 3 WSBPV: (and) If B; (someone) WB 15. F 4 WS*BPV: make BV; (and) »vesicam« that B; (and) not FW; above B; it] so B; id est] scilicet FW 16. Indication: against colic F – FW: excited F; que] cum prope W; (non) super F; disrumperet] directum peret F 17. Indication: against glands F

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– FWSBPV: (But) And B; and man S; your] his S; a little(by) BPV; madefacta(m) ponat S; ponas B; vanishes B 18. FW: quos W 19. F 12 S: A man but his heart is dried up, and when uich fatigues a person, the same heart is put in water for a short hour, and given to him to drink, and uich ceases. 13. S: and the bladder of the same bird is dried up: 15. S: he with his saliva makes it moderately wet, and so puts it next to, and not

above, the same pain, and vanishes. 1. F – Waszerstelza W, Waßerstelcza P, Wasserstelcza V / lat. SB, in B dazu marginal Wasserstelcze 8. dt. only B 9. F – gout PV, paralysis S 10. F – gout PV 12. FWS – *gicht PV, vik B (nur in der Indikation von Abschnitt 8) – FWS* – vicht PV 14. F – freislichez W, freislichez S, freischlich PV / B 15. FW – freischlich PV / B – ( ) S – WPV – suendet F, swendit B, ( ) S (= dissipates) 17. F – zitterdrusen W, citterdruse S, ziddrusse B, zitdrusse P, citdrusse V 18. F – Citterdrus W 19. F VI-57 1. FWSBPV: 1 is 2 and moist S 2. FWBPV: wind turbines or ear B 3. FWSPV: (man) PV, ate S

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4. Indication: Against the moth clothes W, Against moths clothes SB – FWSB: But ›and W; (But) Bones B; crumble S; bind S; (there) WB; put S; where] about clothes (lie) B; lie] are W
5. Indication: Head S, hair B – FSB*: And] What if ›etiam S; put in lye S; pour in S; die ›and cease. S
6. FW 5 B: Also put some powder in lye last when the hair is immediately washed and annihilated.
7. F – Beggesterz W, Begestertz S, Begestercz B / V – Beynstercza P
8. F – gith W, gicht PV, gout paralysis S VI-58 12 = C+C; 6 + 7 = PaA 184
9. FWSBPV: Swallow WPV, Swallow S, Swallow swallow ›et B
10. FWBPV: (heat and) FW; auram] air BPV; ›auram ut ibi nidificat B; calidum] caliditatem B; habet] est W; 1 acer est 2 aliquantum FW; acer] acra < aerea B; ideo] inde BPV; (non) BPV; ›de inmundis B
11. Indikation: non valet comesta B – FWBPV: (sed) P, Et V
12. FW: etiam] inde F; acerrimorum] a certi morum F
13. FWS: (ideo caro eius) S
14. Indikation: Scrophulas S – FWSB*PV: (in homine) S
15. FWSBPV: (sint, cum) B; irundinis F, yrundinis B; ›eos inunge B, inungatur S
16. S

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9. Indication: Against ear abscess W

– FWSBPV: Et] Quod S; (Et) Si B; (in) W; 1 dolet 2 in orclatern B; irundinis F, yrundinis BPV; (ita) S; comburet S; in pulverem redige] puluerizet S; 1 pulueri 2 huic S; (plus) B; addat S

10. FWBPV: simul] smalz W, (simul) B
11. FWSBPV: inungat S; et melius] meliusque S; habebis P; in B folgt 8 Zeilen fremder Text
12. FWS (= C+C 259, 10–17): yrundinis F; (accipiat) S; cyconie W; sartaginem W; perungi iubeat S

6 B: Qui habet scrofulas, 1. dt. nur B

2. nur PV – grym B (= acer)
3. FPV (rightly orsime) – *orfunen W, scrophulae S, scrofulas B
4. F – smalz W, smalcz PV, * sanguine S, sagis B
5. F – orclattren W, *orchahdrim S, orclatern B, orklatdrim PV

– FW – hanensmalcz BPV, sagimine galli S

10. FW – cnith P, conmisceas B, misce V
11. FW – *orchahdrim S, orclatern B, orcklatdrim PV VI-59
12. FWBPV: (solis) B; solis est] solis hunc habet W; ipsam comedenti F, ipso comedenti PV; (in) maio F; mayo W; then take away the head 1 and the viscera 2 of his body and B; 1 the rest 2 of what B; istum] illum B; fiant PV; there more precious PV
13. F – Cunicgelgen W, Cungelin BP, Cvnegelin V VI-60
14. FWSBPV: in B after Vespertilio a line of foreign text , (plus) S
15. FWBPV

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3. FW
4. FWBPV: «solis et diem B; discurrunt] discursant B
5. Indication: Against jaundice F, Against jaundice W, Against jaundice B, Regium morbum S

– FWSBPV: (Sed et) Si S; (Sed et si) quis] Qui (homo) B; (et) PV; eam] tam F, uespertilionem S; (percutiat) FW, per cutem PV, percutiat «quatenus in quiete maneat S; 1 scilicet 2 ita W; scilicet] tamen S; scilicet ne] quod non B; (tunc) SB; illius] suos SB; ligabit S, ligat B; (vespertilionis) S; dorsum] renes (hominis) S; hominis «ipsius» B; (et) post S; «tunc» post B; «de renibus» auferat S, auferat B; (tunc) S; (illius) S, suum B; liget SB; (eam) S; dimittat SB

6. FWSB: (homo ille) SB; (ille) W; «sic» melius B
7. FW: viva] uana F; quoniam] quia W; quas(i) ianue] *lanut F; (ubi) W; minuantur] animantur F
8. F
9. FW: «quousque» eandem W; (eadem) W
10. F
11. dt. nur B marginal zu Vespertilio
12. F – loufurosse W
13. W – gelewesocht F, gelsucht BPV, regium morbum S – lat. FWS / B: kidneys that is gelanken – glanken PV VI-61
14. WSBPV: calidum S; unstable S
15. FWBPV
16. FW
17. FWS: (unde) S; homini F; «in cibo» non valet] conuenit S
18. Indikation: Ictericiam S, Contra gelsucht B

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– FWSBPV: (Et) Homo ›autem S; (homo) W; in se habet W; (ipsius) S, illius PV; supra B; (suum) B; ligabit S, liga BPV; ipsam] auiculam S; transsibit V; homo ille S 6. Indikation: ad idem B – FBPV: Vel] Item (homo) B 7. FSBPV: ›Sed et eandem S, eandem] ipsam B; avem in pulverem redigat] auiculam pulverizet S; et ›baumoleum super pulverem B; cum] in PV; (moderately) FB, modicum S; sprinkle] dip (dip V) PV; (him) S, eas B; 1 II 2 or by 3 3 s B; (his) B; bind S, bind PV 8. FW: of] in which F 9. Indication: Against deafness WB – FWSBPV: (And) Who 1 is deaf 2 in the ears B; (his) SB; his] own bird B; (his) SB 10. FWBPV: 1 heats up 2 inside B 11. FWSBPV 12. Indication: Against coryza W – FWSBPV: (But also) Who B; of the same bird B; (his) W 13. FWBPV: as] and PV; nose B; (his) WB; introrsum] sursum W; draws B 14. FWSBPV: (his head) St 15. FWBPV: flow out W; (he) B 1. F – Widewale W, Vichdevvale S, Wedewail B, Widderwalo PV 5. F – gelesucht W, gelsuocht S, gelsucht BPV (in B auch in der Indikation) – F – gelesucht W, gelesucht S, gelesucht BPV 6. F – gelsucht BPV 7. F – baumoleo BPV (in B davor auch baumoleum), olive oil S 8. W – gelesucht F 12. BV – *nasebor FS, nasebuoz W, nazeboz P

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VI-62 5–9 = PaA 189; 10–12 = PaA 188 1. FWSBPV

2. FWBPV: (is) B

3. FWSBPV: (but and) S

4. FWBPV

5. Indikation: contra oberbeyn , si aliquor member de loco suo motum aut si aliquor membra contrita sunt B, contra oberbein nec non fracturam ossium et membrarum P, contra oberbein nec non fracturam ossium V

– FWSBPV: (alicui) WB; (homini in membro suo) BPV; (in membro suo) W; (suo) B; (suum) WSPV; est] fuerit S; (si) aliquor F; (si aliquor membra) W; 1 mortue sunt 2 in vasculo (suo) B

6. FWBPV: vive sillas B

7. FWSBPV: (et) S; (of them) S; lineum PV; put etc sew PV

8. FWBPV: sew etc sewn B

9. FWSBPV: (the same cloth) on the aching member] member in which it hurts S; (and do this often) S

10. Indication: against worms FW, To worms S, if worms eat a man B

– FWSBPV: And] That S; (And) If B; worms WBPV; flesh B; (someone's) WSB; eat WBV, eat S; (he) SB; in] from B; (his) B; (receive) S, receive B

11. FWSB: (and them) S; (them) B; in pulverem redigat] pulverizet S

12. FWSB*PV: (powder) S, powder sistum PV; (in)send PV; worms die V; in B follows 27 lines of foreign text, in S follows chapter 179 Mel from Book I.

12 B: et pulverem ad locum vbi uermes comedunt et rodunt scilicet vlceris sepe inmittat et morientur.

5. FW – uberbein S, oberbeyn B(also in the indication)V, uberbeyn P (in the indication: oberbein PV)

6. FW – baumoleo BPV, oleo olinæ S

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– F (sweize) – sueize W, sweizze B, sweiße PV, calefaciat S VI-63 10 = C+C; 6–8 = PaA 190 1. FWSBPV 2. Indication: Ad puncturas uenenosas S – FWS*BPV; (contritam) FW 3. FWBPV: quam FB; 1 tunc 2 de estate W; (then) B 4. FWSBPV: and poison (that) S; (some) W 5. Indication: Against spiders fix PV – FWSBPV: winter B; it is dangerous W 6. Indication: Against flies poison WPV – FWS 2 BPV: (Quod) Si B; (some) S; (mox) S; inmittat] infundat S 7. FWBPV: (ita) PV; ipsum] illum PV 8. FWS 3 BPV: and then to the fire B; (sic) S 9. FWBPV: quatinus] and B; (flies) B; remained B; nausea F 10. FWS 1 (= C+C 250, 3–8, 9–11, 12–15, 17–18, 20–23): (se) F; capiti(bu)s F; eorum FS; preceded F; conc(h)a W; (circa circulum) S; (illum) S; (est) FW; (de) pura F; simele F; tortellu(m) W; (eum) FW; ut] si per se F; (se) rupta W; 1 non fuerit 2 rupta F; hastula W; 1 arida 2 astula S; di(s)rumpatur S; (ullo) W; 1 pustulam 2 hanc S; devitet] duriciet F 2 S: si hominem aliquis vermiculus, uelut aranea est fixerit: muscam contritam superliget, 6. FS – scharleiam WB, scharleyam PV 10. S – freislichis F, freislichez W, freislicha C+C – WC+C – uehedistil-les F, uehendisteles S

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VI-64 1. FWSBPV: Cycada W; (plus) S

2. FWBPV: 1 more 2 man PV; (him) F; or] than FW

3. BPV: wicked] »a wicked PV; (therefore) hurts] hurts B

4. Indication: Scrofula S

– FWSBPV: (But) If »enim« (cicada) S; if] and cycada W; (he) WS; »eam« ita B; (take and) S; (stone) F; in pulverem redigat] puluerizet S

5. FWS*B*PV: (in)mittat V

6. S: and in the place of scrofula they often immittat and they will dry up.

– B: and from above they put and inmittat and they will dry up.

4. BPV (rightly orsime!) – *orphune FW, scrophulæ S

5. FWPV (rightly orsime!) – scrofularum S, ( ) B VI-65

6. In B geht 3 Zeilen fremder Text voraus.

– FWBPV: 1 et nec multum utilis 2 est PV; multa B; utilis »est« B; (multum) B; ubi] ibi B; regionibus illis] terra ista B; venenosa (est) FP; (et) ad V; »homini« periculosa B, (periculosa) V; illic] tunc B, (illic) V; (locusta) PV

2. BPV

3. FWBPV: eo BPV VI-66 2 = PaA 190

4. FWSBPV: (plus) SBPV; (quam frigida) SBPV

5. Indication: For scabies S, Against deep scabies B

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– FWSBPV: quis homo B; profunde PV; 1 habet 2 in capite suo FW; (suo) B; verta(n)tur SPV; ex] cum B; lixiuiam SBPV; vel (ubi) PV; illo FW; se lauet W; 1 sepe 2 hoc P; sanabitur semper aliquantum acide nature est. (B (vgl. 67, 2))

1. FSPV – Mucga W, Mucka B

2. F – mucgen W, muggam SPV, muckam B VI-67

3. FWSBPV: frigida est S

4. FW (fir B vgl. 66, 2 am Ende!)

5. Indication: Ad oculos caligantes S, Against calig(inem) oculorum B

– FSBPV: (autem) B; cuius S; vesicle(m) P, vesicle(m) V; in humble] and umbilicus F; eo PV; 1 deponit 2 se 3 dormitum B; (se) deponit] vadit F; (de)ponit PV; in modice B

4. FSBPV: palpebra(s) F; lineat PV; (aut) bis SB; 1 semel 2 aut 3 bis PV
5. Indikation: Contra inmundos vngwes B

– FWSBPV: homo autem qui W; (vero) WB; inmundas FWPV; (eundem) W; uesic(ul)a W, (vesicle) S; (est) P; (unguez) SPV; eius W, (eos) B, eas PV; lineat PV; usque dum B; pulc(h)ri F

6. Indikation: Ad scabiem S, Contra profundam scabiem B

– FWSBPV: (Et) Si B; capite suo PV; capute suo BPV; lineat V; so B will be taken care of

1. W – Humbelin F, Humbelin S, Hombelen B, Hunbelen PV

2. conj. – humbelim S, hombelen B, hunbelen PV, ( ) F

3. BP – umbelen F, hummelin W, humbelim S, hunbelen V VI-68 In W geht hier das Kapitel 74 ‘Bruchus’ voraus.

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1. FWSBPV: it is colder than F; 1 and clean 2 is B; dirty PV
2. Indication: To poison St

– FWSBPV: 1 pulverizet 2 berwurcz B; these PV; heat(n)t BPV; hot FW, hot PV; (food) FW; (poison is in him) PV; (poison) so S, that poison (so) B; He will not be able to hurt him, W will not hurt him; valebit potest B, valet PV

3. FW: fecerit ceperit W
4. FBPV – Uwespa W, VVespa S
5. FW – berwurtz S, berwurcz BPV

– FWBPV – uuespæ S

3. FW

– F – waspe W VI-69 1b = PaA 191 1. FWSBPV: (plus) WS; 1 frigidum est 2 plus F; frigidum n ature B; 1 quam calidum 2 est V; (quam calidum) WS; (Quod) Si (quis) n homo B; habere WPV, (haberi) S; poterit FW; illius eius FW; statim mox vires n uas B

1. FWBPV – Glimvm S

– FWPV – glimi S, glimones B VI-70 1. FWSBPV: (plus) frigida SPV; frigide n ature B; (as hot) SBPV

2. Indication: For Scrofula S

– FWSB*PV: scrophule W; tollit F

3. FWSBPV: exprimit F; (aut) in vino vel (in) aqua (illud) B; (ad) modice PV; scrophularum W; (eas) F; consume n and expel. B

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2 B: If a man has scrofulas, he removes the vermiculum illum,

1. W – Megilana FS, Meyglana B, Meygelana PV
2. W – megilane F, megilanæ S, meyglane B, meygelane PV (VI-71) Only in F without a capital number, but with a prefixed C.
3. F (VI-72) Only in F without a capital number, but with a prefixed C.
4. F (VI-73) In F without a capital number, but with a prefixed C; in W als marginaler Nachtrag vom gleichen Schreiber in kleinerer Schrift neben dem Ende des Kapitels 63 und dem größten Teil des Kapitels 64 in 14 Zeilen, deren letzte (ergänzbaren) Buchstaben abgeschnitt sind.
5. FW: Bunbex F; his] son W (6-74) In F ohne Kapitelzahl, aber vorgesetztes C; in W steht das Kapitel zwischen 67 und 68, aber mit der Kapitelzahl 69 (68 fehlt!). Die folgenden drei letzten Kapitel haben daher die Zählung 70-72 statt 68-70.
6. FW: Bruchus W; 1 has 2 in itself W; caterpillar W; vermes morientur] uerities mouentur F

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(VI-75) Only in F without chapter number, but preceded by C. 1. F – F

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(Liber septimus) (Preface) The Preface is not titled as such in the manuscripts. In W and B the chapter list precedes the Preface. S counts the Preface as Chapter 1 within the framework of the changed book count with the given heading. 1. FWBPV: ( )olatillia F (Initial weak!); aere »sunt volant et« versantur B; 1 hanc 2 virtutem B; qua] que PV; 1 deputat 2 multa PV; proceda(n)t W 2. FWSBPV: Animalia »irracionabilia« (autem) S; in terra] super terram S; habitant »de uento qui terram humectat et uegetat, spiramen habent et« S; (opera) S; follow F, follow WBV; with] it S; desyderia (ac iusta suspiria) S; i(u)sta PV; suspicion BPV; precede FB; »et« ea B; perfecit V 3. FWBPV: (hic) F; (in the world) W; (in) cogitations PV; precede BPV 4. FWSBPV: »quædam ut« leo S; similia S, similis »uel similia« B; opera PV; preferre F; Sed] quædam »utem ut« S; panthera] pulchra PV; sibi similia] ei similia S; similias »uel similia« B; desyderium S; (in) incipiente FPV; designate B; Cetere autem] quædam uero, ut S; (designant S); »scilicet« et B; »et hoc« demonstrate B; But] some »also as« S 5. FWBPV 6. FWSBPV: 1 straight paths S, straight way V; has »significant« S; rationality PV; (to) F; »often« to (unumquemque) S; or] like it S; animal(s) PV; »some sometimes« similar S; »often« have S, have BPV; (other) PV; devour »and lacerate« S, deforate V; food S, food B; (and) dog WPV; (and) pig V, (and pig) S; pigs F; as] like S; food] pasture F; 1 to eat

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2 naturex hominis B; (sunt) PV; as] how S; bone] oxen xet oues et hijs similia et utx utiles B; (and) In hiis PV; xsic in hiis B; illis] aliis F; xad medicaments are found] valid W Anmerkungen zum Kapitelverzeichnis 1 In S steht dieses Verzeichnis wie immer ohne Kapitelzahlen und mit anderer Bücherzählung am Anfang des Werkes im Rahmen eines Gesamtverzeichnisses. Darin gehört es zu Liber IIII mit der Überschrift »Partis III Capita de…«, daher stehen bei den folgenden Stichwörtern die lateinischen im Ablativ, der in diesem Register jedoch in den Nominativ umgesetzt wurde. 2 Das E- als Initiale fehlt. 3 Fehlt hier im Register beider Handschriften, ist aber als Kapitel im Textteil vorbanden. 4 Nachträglich in kleinerer Schrift. 5 Nur im Textteil als Kapitel vorbanden. 6 Fehlt hier im Register beider Handschriften, ist aber als Kapitel im Textteil vorbanden. 7 Schon nach 5. 8 Es folgt fremdes »Mulus«, das als Kapitel nur aus vier Wörtern besteht: Mulus a molendo dicus (vgl. Kap. 19a). 9 Schon nach 7a. 10 Im Text »Dromedarius«. 11 Es folgt fremdes »Damula«. 12 Es folgt fremdes »Cow« und »Vitellus«. 13 Es folgt »Porcus silvestris«; the corresponding text is in den anderen Hss. im Kapitel 17 enthalten. 14 Hier mit 19 vertauscht, jedoch nicht im Textteil. 15 Nur im Textteil als Kapitel vorbanden. 16 Es folgt “Ericius caninus”; the corresponding text is in den anderen Hss. im Kapitel 30 enthalten. 17 36a und b nur im Textteil als Kapitel vorbanden. 18 Hier mit 43 vertauscht, jedoch nicht im Textteil. 19 Es folgt fremdes »Pediculus«.

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VII-1 1. FWSBPV: Elephant SBV; (also) B; (holds) S; who (also) S; Whence (also) S; beautiful F; 1 are 2 beautiful W 2. FWBPV: (he) WB; under the skin] subrute F; 1 his 2 under the skin B; in] with strength B; 1 changes 2 always FW; umbilicus P; princes FV; sue] his FWB; cities W; do FW; (but) in rectitude PV; (and) sometimes PV; from (the earth) paradise PV; his nostrils B; mix F; kitten] cut F; in himself has PV; 1 long 2 in himself W; because] and B, who PV; cite P; 1 from bones 2 more B; flesh B; gave birth W; then more B; can complain PV 3. Indication: Against brain pain from starvation W, To the brain chilled S — FWS: whose S; 1 is 2 and evacuated FW 4. FW 5. FWS: elephant F; (let him take and the bone itself) S; hat S; make it hollow] appear S; (then) S 6. FW 7. FWS: (so he) S; (ille) W 8. FW: animalis (huius) W 9. Indikation: Contra coryzam F — FS: 1 est 2 elephantis F; (usque) F; de eodem] ab eo (osse) S 10. F 11. FS: (sic ille melius) habebit] sanabitur S 12. Indikation: Contra pectoris dolorem FW — FWS: (qui) F, homo qui S; liquiricium F, liquiricium W; (tunc) S 13. FW 14. FWS 15. FW 2 S: (alii) S; addat] conmisceat S;

apponat] addat (et tunc coquat) et (sic) S; of] from this S 16. FW 3

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17. FW 4 S: will have better] will get better S
18. FW 5 : liquiricio F, liquiricio W
19. Indikation: Against lung pain PV, Lung S

– FSPV: and »what« coughs S; (and put the powder from it) 1 and grind it in wine 2 S; (in a plate) S

20. FPV

21. FSPV: it] thus »temperate« S

22. FW 1 : to the heat of the wine W; abiecto W

23. FWPV

24. FW

25. F – *nasebor S

26. W – gelewesocht F, regium morbum S

– FW – nucem muscatam S

14. F – schaue W, scobet S
15. W – gelewesocht F

– W – gelesocht F

19. FPV – nix spiramen habet S

– FPV – tussitat S – PV – scabe F, scobet S VII-2 1. In B eingangs 5 Zeilen fremder Text.

– FWSBPV: precipientem B; 1 sed tamen aliquantum (tepidum) 2 calorem in se habet FW; (in se) B; (et) inde PV; (et inde tepidus est) S; (et etiam est) F; (etiam) 1 in….morum 2 est S; (in) vicissitude W; gippis F, gybbis W; (corpore) FW; asini habet B 2. FWBPV: gippus F; eius] suum F, (eius) W; leonis] pardileonis PV; leonis »est et ab eo« habet B; (et) gibbus »autem« B; gybbus W; (illi) BPV; »huic« de fortitudine pardi habet B; (ac) gibbus

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autem B; gybbus W; deinde est et P; equi habet B; 1 crescit 2 et in altitudinem PV; (in) altitudinem W; (et) si FW 3. Indikation: Contra cordis dolorem FW, Ad cordis dolorem S – FWSBPV: (Homo autem) Qui 1 dolet 2 in corde B; corde suos dolet habet dolorem F; gybbi W; bibe PV; cordis eius PV 4. FW: sanguescit F; gybbis W; gybbi W; 1 bringing 2 to the heart W 5. Indication: Against spleen pain FW – FWSB*PV: gybbi W; (in itself) S; 1 has 2 in itself F 6. FWSPV: (abradet id est) FW; abrades (id es scabe) S; ita sepe W, illam sepe S; sanabat P 7. Indication: Against scabiem fever and bad sweat W, Scabiem. Fever S – FWSPV: libenter sæpius S, (libenter) V; gybbi W; (in itself) WS 8. F: caret conj. < castet 9. FSPV: And men S; unguem ungulas S; pedum S, pedes PV; sicca exsiccet S; voluerit seruet S; facient S; parabunt S 10. FPV: 1 cameli 2 et fortitudinem 3 dyaboli hec fugi(t) F 11. FW: (plurimam) W; (et in gesuil) W; because than F 12. FWPV: (but) FW; (much) W 5 B: He who hurts in the spleen also does the same with the bone that he has with the strength of the leopard etc. (End of Chapter) 3. FW – schabe BPV; scobet S 6. W – scaue F, schabe PV, ( ) S (= abrade) 7. WPV – febres FS – W – scaue F, schabe PV, scobet S 9. F – gesuuil S, geswel PV 11. F – ( ) W

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VII-3 1. In B eingangs 1/2 Zeilen fremder Text. – FWSBPV 2. FWSB: bestiarum habet B 3. FWSBPV: (ut) FWB; bestiales nature B; domarent B, demoraret PV 4. FWBPV: (ei) BPV; lesionem eius B; sin leene et V; (suos) BPV; in itself it has and B; it gives birth to BPV; (before sadness) PV; it recedes PV; (puppies) have given birth to B; it smells WV; it is strong PV; it roars B; (they) PV; (ex)suscitantur W, exsuscitati erunt PV; exsuscitati V; the same PV; (the same puppies) then B; roars BV; it omits F; (lethal) B; occurs F; (from them) W; suck] rise PV; (to them) B; grow FB; for and Adam B; any] none FB; first B; many] many PV 5. FW: voice(m) W; owe] eue F; man's F 6. FWBPV: plangant F, plangit B; (voice) FW; occurs F; (voice) B; (his) W; then and himself B; vociferaba(n)t(ur) B; (ex)suscitantur W, exsuscitan(tur) B – here ends in B the Chapter with the Marginal is valid for many medicines; the lower half of the page remained unwritten. 7. Indication: Against head insanity FW – FWS 26 PV: (And) Skin W, But and skin S; 1a collo 2 leonis S; abstract (and keep it) S; (then) S; (from another infirmity) S; almost] frenzy and S; ipsa pelmicula S; illius] his W 8. FWS 27 : ponatur S; (usque) FW; (illius) S 9. FWS 28 PV: (skin) S; (suos) PV 10. FW (eius) F; in] etiam F; cib(ari)is W; pascit(ur) F; cerebris W 11. FWPV: superponat PV; eo WPV; eam] eum PV; (itself) PV 12. F 13. FW: auferenda] afferendam F; (of man) W 14. FPV: cyrotecas P; 1 facias 2 nec sotulares PV; portas PV; (te) PV; (te) PV 15. F: apprimeret F

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16. Indikation: Contra lingue (lingua F) paralisim FW – FWS 3 : Et ›homo› S; exsiccet et seruet S; de] ex ulla S; ulla] aliqua W; suppone] superponat ›usque› S
17. FW
18. FWS 4 : 1 tunc 2 cum W; (tunc) S; (illius) S; viderit S; auferat S
19. FW
20. FWS 5 : nundum W
21. FWS 6 *
22. WS 7 *
23. FWS 8 *
24. FWS 9
25. FW: secunda (die) F; ledatur] lederetur W
26. F
27. Indikation: Contra aurium surditatem W, Ad surditatem S, Contra surditatem PV – FWS 1 PV: (Quod) Si (etiam ali)quis ›autem› S; dexteram PV; leonis] eius abcindat S; ›alius homo› eam SPV; surdi hominis] in qua deaf et (tam diu) S; ponat SPV; ›usque› dum (auris illius) S; aure] ea (leonis) S; illius› leonis V
28. FWPV: adjured] adunatus PV; in] et PV
29. FWS 2 PV: (ille) S
30. FW
31. Indication: Against foolishness P, Against foolishness V – FWS 1 10 PV: stupid ›est› (et) id est PV; (idem) S; (suum) PV; (scilicet) S; (tantum) V; (et) mox W; (et mox auferat) PV; 1 permissireit 2 iacere S; efficietur SPV; fiet] erit PV
32. F
33. Indication: Against partus difficultyatem FPV, Against difficultyatem partus W, Partas facilitatem S – FWS 1 11 PV: (Et) Mulier ›quoque› S; mul(ier)is F, mulier(i) PV; difficul(ta)te F

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34. FWPV
35. FWS 12 PV: (et non per longam) S; (per) longam W; de] in SPV; proceeds PV
36. FW 2

37. FW 3 S 13 : etc mox S
38. FW 4
39. FW 5 S 14 : subsequentur S
40. Indication: Against indigestion FPV – FS 16 PV: (But) And F; dries S, (ex)dry PV; (and serve) S; puts S
41. FPV
42. FS 17 PV: (and then) itself S
43. FPV
44. FS 18 PV: to drink give] drink S; eat S; digest PV
45. F
46. Indication: Against incantations and snares of the devil W – FW 6 S 19 : But and] Man also S; (that is, blame) S; dries (and serve) S; at] head F; you] himself S; habeat S
47. FW 7* S 20* : devils (and) F
48. FS 21 : eat or drink S; same guilt] same head S; or] and (next to) hold his drink S
49. F
50. FS 22 : in which they move S; same] things S; (poison is there) S; understand] can be harmed S (correctly noted!)
51. FW 1 : (in) youth F; old age] himself and not protect F
52. Indication: To poison S – FW 8 S 23 : (That if poison) F; if man S; poison (or) S; eat or drink WS; (the same) W, the same S; 1 place 2 for a short hour W; put S
53. FW 9
54. FW 10 S 24 : (so) S; drink S; poison (it) S; took S; you] him S

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55. FW 11 : (capitis) W; (propter) good F
56. FW 12 S 25 : steel S; intingit F, intingat S; alia] alique W; xfacienda quec inscidenda W, incidenta] in scientia S
57. FS 13 : calibem] calidem F
58. Indication: Against lightning W – FW 14 S 15 PV: (tua) S; quocumque] alio S; (volueris ibi) sepeliatur S; sepeli] sepile PV; (ibi) sepultum W, ibi] istic (buried) S; ibi incendia S; faciunt FW; percutiunt W
59. FW 15
60. FW 17 PV: leo tonitruum 2cum PV; tonitrua W; roars V
61. FW 16 : voice (his own) W; despises W
62. PV: corresponds with 3a, 11 21-23 S: or so long as he does so, 47 W: and from the wiles of the devil and from snares and from poison he will not easily be harmed. 47 S: and meanwhile by the hisses of the airy spirits, and from sorcerers he will not easily be harmed.
63. lat. (almost incurs insanity) FWS / P – *vironfrumget est V
64. F – uerlamat W, debilitatur S
65. F – wanwiczig P, *wamwiczig V / W – insipidus S – W – vrsinnich F / PV – amens S
66. W – culpam F, () S (= caput caude leonis)
67. FW – magicis S
68. W – culpam F, caput S
69. FW – caput S
70. FW VII-3a In W with the number of chapters IIII; in F without a number.

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1. FWSB: Leopard] Leopardus F; (and) swift B

2. FW
3. FWSB*: (who) defectum S; (his) S
4. FWSB: (or to the furnace fire)siccet SB
5. FW
6. FWSB: in pulverem redigat] pulverizet SB
7. FW
8. FWSB: then with B; (in pectore….in corde) S; 1 feels 2 in pectore (aut) in stomacho and in corde B; ac] aut in corde W; eis] loco ubi dolet S, loco illo ubi dolet B; (calore et virtute illius) SB; in B folgen 5½ Zeilen fremder Text.
9. FWS: pedis xeiusc (accipiat et) S; fueri(n)t F
10. FW: xibic aerei W; (sunt) F; indignant W
11. F: corresponds with 3, 62

3 B: A man who feels pain in his heart or chest or stomach and often feels this, VII-3b In W with the number of chapters V, in F without number and without paragraph. 1. FW: in] and both F; both W; medicine W; do not agree F VII-4 20+21=C+C 1. FWSBPV: 1 has 2 almost S; (sometimes burns and) BPV; cold] temperature S; (is) PV

2. FWBPV: cold (is) B; suppressed W; (who) are in lust (are) PV; 1 in lust 2 who B; has PV; easily PV; is angry P, is born V; in the body has to operate. B; (other) animals PV; did] would do V; 1 would operate 2 man B; ex(s)pectabant

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FWV; (o) pus B (= after?); 1 first 2 man ›first› B; 1 eats 2 apple B; eats W; sangwīs B; motion] known PV; (his) B 3. FW: exercises W 4. FWBPV: (has) PV 5. BPV: (and lust) PV 6. FWBPV: which to God] as PV; for long….space] almost half a mile BPV; smells V; 1 of them 2 bear B; (them) F, them W; rationality BPV; irrationality B (bi wohl getilgt?); (man) FW; tear(s) FB; to] in birth P; 1 is 2 to birth FW; (vital) B; perceive W; ›then› it B; (in itself) V; 1 sue 2 forme FW; mother] from where B; split] split B, pour PV; ›usque› dum B; a se] sua B; (then) P; (over) FW; ›then› from heat B; .vi. or .v. W; suck] flee B, rise PV; and meanwhile] and again PV; (with) PV; let go WB 7. BPV 8. FWSBPV: (And) Caro ›but› S, (And) Caro B; (to man) FW; 1 ad eatendum 2 homini BP; bona non est] non vail (because) B; (if eaten) hominid] him (so) S; lust B; ignite] intend S, incendit BPV; 1 homini(s) 2 sitim PV; (on the contrary) S; also (and) WB; (in a similar way) S 9. SBPV 10. FWBPV: rotam] totam F; facit V; sed ›næmen› B; just ›non faciunt› B; not] nor B, (not) PV; a] in lust PV 11. FWB 12. FWBPV: 1 not 2 quickly FW 13. FWS 2 BPV: (If but any) Man ›who› B; any P; (and fearful) 1 (and) trembling and anxious 2 is S; (is) and ›by› W; trembling B; (she) WS; (take it) and she moderately gerwe] uelut alius corium purget S; (then) S; she insuper PV; (over) heart S; (so long) S; ›until› SB; ›then› statim B; (and trembling and anxiety) S; recede S 14. FW 5 15. F 16. FBPV: faces F; not (is) B; who] which BPV; ›ei› in B, ›eum› (in) PV

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17. FW 1 BPV: Et] Item B; »si« smero ursi si W; (si) PV
18. FW 3 BPV: tanta W, »tunc« tantum B; 1 illa 2 medicamenta W; so- la(m) V; (autem) P
19. FW 4 B

20. FW 6 S 1 (= C+C 208, 1–8): (Sed) Cum S; tritic(e)o W; ungat] tingat S; (diu) W; nundum W; (ita) FW; that] that F
21. FW 2 (= C+C 208, 8–12): triticea W
22. FWB: (are) B
23. FWBPV
24. WBPV – gerewe F, ( ) S

– FW – *balch PV, bold S, balt that is bold B

16. FBPV

– F – * caro PV / B

17. lat. FW / PV – smer B VII-5
18. FWSBPV: Unicornus SBPV; (plus) S; (quam frigidus) S; frigi- dus »exists« B
19. FWBPV: et] ut cetera PV; istud] illud B; videt < vadit W, »vadit et« videt B, vadit PV
20. Indikation: natura qualiter unicornus capi potest B

– FWBPV: (enim) B; philosophus WP; ille] iste W; istud] hoc B; nulla arte] nullo modo W; potuit] poterat PV; (et) femine B; conmitabantur PV; separate PV; Unicornus PV; 1 visis 2 puellis B; denique] deinde PV; de] a longe BPV (remote) PV; philo- sophus »ille« F, philosophus W 4. FBPV: »et« cum B 5. FWBPV: intelligit B; unicornus PV; puellam B; possit B; illum] illud PV; »et« ipsum PV; capit F; unicornus PV; habent PV; sed tamen] et cum B; hominis »et viri habet« B; (simul) FW; sunt]

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fuerint BPV; (tanto plus miratur et) V; (tanto) citius P; dum] cum PV 6. FBPV: ille] iste PV 7. FWBPV: adol(esc)entie W; suavis PV; pede suos B; (eas) B; et(iam) W, (etiam) B; os] es P; pretiosum] pretensum B 8. F 9. Indikation: Contra lepram F, Ad Lepram S, contra lepram optima medicina B

– FS*BPV: unicornus P, unicorni V; pulvere isto PV; (istum) F, illum B; vittello P; ovarum PV; parato PV, temperatum B; (si) PV; (hoc) B, illo PV; (quin) PV; (who has it) B

10. FSBPV: him] him F, it PV; vult] velit B
11. FWPV: good P; 1 has 2 and cleanliness PV; of vittellorum P; anointed is and against leprosy is valid W; multotiens] often PV; (is born) PV
12. FW: 1 this 2 when (in)ungitur F, inungitur < inungo W; liver] wife F; temperatur] is prepared W
13. Indication: Against pestem S

– FWS*B*PV: And therefore PV

14. FWSPV: let him gird himself S; let him S
15. FSPV: men shoes S; animalis eius] huius paret S; induat S; and] or healthy PV have it S
16. FPV: hurt PV
17. FW: (pelts) W
18. Indication: Against toxicum W

– FWS*: and (zpveimal) vnguen F; cingulum] angle W

19. FWS: scultellam W; qua] quibus FW; (meat) W; cifum W, cyphum S; put S; (meat or drink that) are hot S
20. In W marginal with reference

– FWS*

21. FW
22. FWS: eos S; (ibi) S; 1 scire 2 poterit S

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23. FW: quandam] quantam W
24. FWPV: medicinis F 9 S: Iecur unicorni puluerizetur, et puluis iste sagimini de ulitellis ovorum pretatur inmittatur, et nulla lepra est cuiuscunque generis sit, si cum hoc sæpe perungitur que homo curetur, aut mors illius est,
25. S: Et homo de pelte unicorni paret,
26. B: nur marginal: De cute fac girdle quod valet contra febres et …?…nitates.
27. S: And a man who fears that he will be killed by poison, uses a unicorn's claw
28. S: and poison is in them, he makes them boil in a vessel: but if they are cold,
29. only PV (= sagimen)
30. lat. F – *reoes S / PV VII-6 In B the chapter 7a precedes, and this chapter 6 begins with 5½ lines of foreign text.
31. FWSBPV
32. FW
33. FWSBPV: the course of "his" B; (somewhat) B; assimilates S, has PV
34. FBPV: postule PV; erases F; (that is, rubs) PV; he] also B; has(n)t he pustule B, has(n)t PV; (to) B
35. FWSBPV: 1 is 2 shymecht B
36. FWBPV: »ergo« propter B
37. FWSBPV
38. Indication: Against leprosy recent FW, Lepram S, Against leprosy B – FW 2 S*B*PV: vet(e)rem V

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9. FW 3 SB*PV: (et) ita (recens et) S; (ita recens et) W; homoc sanatur S, sanabitur PV
10. FW 5 PV
11. FW 7 PV: 1 cor illud 2 ei PV; superposuerit W; (illud) PV; superpone F; (hominis) FW; disrumperetur W
12. FW 1 : 1 illud] idem 2 animal W; stable(m) W; extrahit] aufert W; vetusta (est) W; eius(dem) W; tygridis W; 1 loses his 2 juices W
13. F
14. Indication: Against indigestion F

– FSB*: a tiger is killed S; (so) S; (and he receives it recently and) S; a little] short S; (his) S; his] his S

15. F
16. FW 4 : their W
17. Indication: Against an owl W

– FW 8 S: (also) WS; his] your W, man's S; (this) S

18. FW 9 S*: (the same) W; (and it will burst) W
19. F
20. Indication: Against a dragon W

– FW 10 : put] tie W

21. FW 6
22. FW 11

8 S: If a man has fresh leprosy in his body: 8+9 B: His heart is strong against fresh leprosy freshly cooked and eaten. 14 B: I will put his fresh liver (thus) on the stomach, expelling undigested food. 18 S: then the pustules which are in the tiger are superimposed on the same ulcers, and burst, and he will be healed. 3. F – steinbuc W, steinbock B, steinbockes PV, ibicis S

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4. FPV – flyns B

– B – *cibet F, ( ) PV (= wipes away)

5. FPV – slimethe W, slymecht B, linosa S
6. WS – slir F

– FWS

19. F

– F

20. F – suezet W VII-7 In B 6 lines of foreign text precede.
21. FWBPV: (in desire) BPV; desire »anime est et« W; 1 is 2 very hot F; velut] et quasi B; mutaretur FP, imitaret(ur) B, imitatur V; 1 naturam 2 opera eorum BPV; utitur] vescitur V; (h)alitus W, anhelitus BPV
22. BPV: (bene) B
23. FWBPV: sunt] est P; (multum) WBV; valet P VII-7a 9-16 = C+C In B steht das Kapitel zwischen 5 und 6
24. FWSB: calidus »animalk B; atque] et W
25. FW
26. FWSB
27. FW: ponat F
28. F
29. Indikation: Contra frenesim uel paralisim capitis B

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– FSB: (Sed et) Iecor SB; (vel si) F; (si haberi non poterit) SB; (ei) SB 7. F 8. FSB 9. Indication: Against dyabolica fantasmata B – FWB (= C+C 240, 6): (autem) B; (a) dyabolice B 10. FB (= C+C 240, 6): aut] et in nocte B 11. FWB (= C+C 240, 7-10): (accipiat) B; (et hos duos) B; hos duos] h' duos F; 'clauis de calibe 2 minutis B; scilicet] videlicet claui vno B (claui auch C+C!); utroque latus unu (sic!) F (C+C: unum!); latus similiter B; I will lock it B 12. B (= C+C 240, 10-12) 13. FWB (= C+C 240, 12-14): inpositum F 14. FW (= C+C 240, 14-16): (my) W; with] while F 15. FWB (= C+C 240, 16-19): (con)firmo B; (in) die quam (in) FW; et] tunc B; ac] et xetiam B; (verba) B 16. F (= C+C 240, 19-241,3): ex] et omni F; circumcingunt F; animal est] animalem F; adhorrent F 1. F – *Helim S, Helun aut Elne B (Schreibung eher Elue) / W 4. FW 11. B (= C+C) – helan F, helon W 16. F (= C+C) VII-8 7+8 = C+C 1. FWSBPV 2. FW 3. FWS*BPV 4. FWSBPV: (in itself) B; (also) SPV, also] good xet B; great strength S; (in its body)] itself WBPV; has] is S; it] also

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FW; (in itself) PV; 1 esse 2 noscit F, 1 esse 2 nescit S; (esse) W, esse] habere PV; desyderium S; procedere et ire; B; tenax (est) S; (id est zebe) SPV; 1 ad comedendum 2 et PV; 1 for man 2 to eat S; for men B; (is) SPV 5. FWBPV: can digest PV; torcula(ri) F, cortula(ri) W; placed B; are BPV; scilicet] videlicet B 6. FW 8 BPV: those »animalium« B; (are) PV 7. FW 1 S 3 (= C+C 259, 23-26, 27-260, 5,6): bathe this FS;

intermittat W; que(m) in facie F; »ad« amplius S 8. FW 2 (= C+C 260, 6-11): (et) quia etiam W; homo ille] iste W 9. F 2 W 4 10. F 1 W 3 11. FW 6 : conburet F 12. FW 5 : diptanni W 13. FW 7 : (uncultivated) W; pulveris] de puluere W; diptanni W (Nachtrag am Rand) 14. F: facit. »Reliqua que in eo … valent« (Dublette zu 19) 15. Indikation : Contra magnam scabiem W, Ad scabiem S, Contra scabiem BPV

– FWS 1 BPV: (Sed) Homo SB; »et« homo PV; »autem« qui S; 1 (quamvis) fortem 2 scabiem B; (in his body) BPV; habeat PV

16. FWBPV: id est] scilicet B; et »tunc« B
17. FWS 2 BPV: 1 sanguinem 2 de aure equi S; »hircino« sepo (illi sanguinem istum) S; illo PV; istum] illum B, (istum) PV; (id est kenede) SPV; (illum) S, ille BPV; »se« 1 cum eo 2 ad ignem 3 sæpe S; »se« 1 sepe 2 cum eo PV; sepe »se« B; in F follows a duplicate of section 19, in B follows 5 lines of foreign text.
18. FW: 1 equi 2 qui in aure W; 1 sepi (Interlinear supplement) 2 hyrcini W; hyrci W; 1 frigidos 2 et 3 calidos W
19. in F here two duplicates after 14 and 17 – FWPV: (autem) PV

3 S: calidus in temperamento est,

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4. FB – zee W, ( ) SPV (= tenax)
5. F – helhun W
6. F – conj. – *holewn F
7. only P – vnslat B (= sepum)
8. FW – knethe B (= commisceat) VII-9
9. FWSBPV
10. FW
11. FWSBPV: (plus) S; (est) W; 1 how cold 2 is B; (how cold) S; (has) PV; not xest 1 nor] but subjectionem 2 tenet S; (nor) FW
12. FWBPV
13. FWSBPV: But xet S; (But) Caro B; 1 to eat 2 man WPV
14. FWBPV
15. Indikation : Contra paralisim et lunaticas passiones FW, Contra paralisim PV – FWPV: que] quod PV; (in terra volvit id est) FW; voluat P; ibi] ubi F; (pone) PV; bambicio] bubicio PV; eum (ibi) PV; dextrum PV; resur(r)exit F, (re)surrexit PV; et (zpeimal) sicut F; erexit] excitevit PV; tu] te W; (de) periculososa PV; febr(i)um (istarum) PV; (con)iunctione F; [animal] such 1 sitting on top 2 joined together PV; (hour) F
16. FW
17. FWPV: second (2 a V) or third PV; 1 in the same place 2 third PV; (in the same place make) W
18. FWP *V*
19. FW: (and) mutable W; where] as per se F; (circum)rolls W; sup(er)posito W; deprecating W

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12. F
13. Indication: Against scropulas (sic!) W

– FW: scrophulas W (dreimal); scrophule W; incalescat] inolescat W

14. F
15. Indication: Against uermem F, Against uermes W, Vermem S

– FWS 3 B: (Quod) Si SB; vetiam vermis F, vermes B; varnem hominis S; 1 eat 2 man B; in pulverem redige] puluerizet S; (pulverem istum) S

16. FWS 4 B*: (pulverem istum) S; ponat S; in B folgt 2 Zeilen fremder Text
17. FW
18. Indikation: Contra lepram FW

– FWS 1 : (man) W

19. FW
20. Indikation: Scrophulas S

– FWS 2 : scrophulas WS; idem] illud W; bibet studet F, bibit (studet) S

21. FW: vad medicamenta W; conveniunt] valent W 10 PV: una secunda et tertia die iterum tere fac, et curabitur. 16 B: et pulvererem illum super locum ist vbi vermes eatunt pone et vermes morientur.
22. lat. FWS / P – grimheyt V, grymheit ie bitterness B
23. FW / P – walgart V (= rolled on the ground)
24. FW VII-9a In S steht dieses Kapitel vor Kapitel 8; in B geht gemäß dem Kapitelverzeichnis mit Zwischenraum der unechte Satz voraus: The mule was said to be grinding.

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1. SB: Dromedarius B; temper(men)tum B; (another) B; the speed of the X-ray B
2. Indication: Against the magical phantoms of St – SB: (But) If B; (of) hooves B; (has) B; in B folgt noch 4½ Zeilen fremder Text. 7-10 10-12=PaA 188; 14+16=PaA 191 Von den Abschnitten 10-12 gibt es in F eine erste Version mit deutschen Wörtern am Ende von Kapitel III-58 mit den Abschnitten 11-13.
3. FWSBPV: Deer xet F; 1 has 2 in itself PV
4. FWBPV: but] and FW
5. FWS 2 BPV: (is) PV
6. FWS 1 : some F; wise] temperate S
7. FWS 3 BPV: eats] seeks V; (And) Caro PV; (to men) WP; (to eat) V; 1 good 2 to eat W
8. FWBPV: flesh F; (now) V; within] in itself BPV; river] rivers W; then] now F; lit(t)ore B; seeks and eats W; seeks P; vng xest and where he finds it B
9. FW: Serpent but] Suspended F; (is) F; poison] poison not F; (he) F; so] he F
10. FWBPV: xQuod eum inverit Quem F, Quem] Quod PV; so] very PV; 1 fatigues 2 so B; (also) B; (itself) B; (it raises its voice) FW; xid is lumet B; ore xuox B; hyat WP; and] in fatigue PV; twists] boils PV; xin belly W; hastens PV; (seeks) PV; this way W; takes B; from that PV; (also) B; (from that water) FW; serpent xvel angwemx B; serpent] angwis B; (somewhat) PV; weaken B; xet then (but) B; grow] are born W; them (there) B; 1 per month 2 almost 3 there (in quiet) B; 1 lies 2 in quiet W; lies] lies F; and(now) FW; 1 falls 2 from him W; then] there B; meli(or)are B
11. FW 4 BPV: xet again PV; (predicted) B; 1 rising 2 fountain B; (then) B; as] and P; (again) gently rub it B; and then] and then B;

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1 the aforementioned herbs 2 again PV; herb(ul)as W; ita] so V; (so) heal B; (in it) grow as before B; iterum] also B; meliora] sanora (and precious) PV; precious WB; sunt] fiunt W; ante] prius BPV; fuissent] fuerunt BPV 10. Indication: Paralysis S – FW 1 S 6 : (suo) S; eius de] eiusdem W; (accipiat et) S; mirra] mixta F, mirrha S; canibineum F, cambineum S; intinguat W; furit] est W 11. FW 2 : idem] illud membrum F 12. FW 3 S 7 : 1 sepe 2 sic F 13. F: canebinei F; canibineus F 14. Indication: To cleanse the stomach FWP (

in P already before Section 9), to stomach B – FW 6 S 4 BPV: (who) S; (whose) B; flesh] hair FW; cervi] his B; (somewhat) SB; hot W; (and not hot) S; purges and makes it light. PV (as in Section 16!) 15. FW 5 16. Indication: Against gout F, Against paralysis B – FW * S 5 BP 9 V 9 : (But also) Who B; (often) BPV; etc from him B; (and) stomach S; light BPV; illud B 17. F 18. Indication: Against aerial spirits and incantations and poisonous worms W, Against aerial spirits to drive away and incantators and poison as (sic!) worms P, Against aerial spirits to drive away and incantations and poisonous worms V – FWSBP 1 V 1 : And man S; (of) W; his] deer S; scrape off dust B 19. FBP 2 V 2 : this PV; this powder (which inde scabist) B 20. FWSBP 3 V 3 : less] little W; (less) thus BPV; add incense from incense S; (simul) ignite W; set fire S 21. FBP 4 V 4 : whom PV; have(n)t B 22. FWSBP 5 V 5 23. FWBP 6 V 6 : magic W

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24. FBP 7 V 7 : checks] drives B; (and checks the goukel) PV
25. FWBP 8 V 8 : bad PV; F flees; in B folgt 12 Zeilen fremder Text
26. F: thure] phure F; a great force: where is it? 16 W: and his liver eateth up his gith, and maketh him a miserable man.
27. Lat. FW / PV – damp that's the rope (yes!) B – lat. FW / PV – angwis that is vng B
28. Lat. FW / PV / cries of course roars B – W – *nūc F, vng B, vnck PV – lat. FW / PV – luwet B – lat. FW / PV – vng B – lat. FW / PV – queckbronē B – lat. FW / PV – vng B – nur P (= submerged) – nur B (= angwis, sieh App. A)
29. Lat. FWB / P – queckbornen V
30. BPV – gith FW
31. FW – schabe BPV, shaves and scrapes S
32. conj. – *scabisti F, scabest PV, () B
33. F – czauber B, zauber PV – F – gaukelen B, () PV 7-11
34. FWSBPV
35. FW: in] also W
36. FWSBPV: cold S, temperate BPV
37. WSBPV: 1 and tame 2 is B; 1 has meekness 2 and a clean nature S
38. WBPV: (who) PV

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6. FWBPV: And also B
7. FSBPV: and good S; and meat twice F
8. FWSBPV: (for men) WS; (for eating) PV
9. Indication : Against colic FW, Against vick B

– FWS 2 BPV: (Man) 1 Who 2 but S; (but) who (of) B; espec fatigatur S; liver but P; 1 eat often 2 F; (vich in him) conpescitur] sanabitur W; conpescit(ur) BPV

10. FW: ipsius] eius W; temperatur F
11. Indication : Against interior viscosity FW

– FWBPV: (But) And W; (But and if) Who B; (sepe) W; eat B; in stomacho and in body eius purgan B

12. Indication : Against scapular pain F, Against scapular pain W

– FW 2 S 1 PV: Et] Sed S; (and serve) S; between] ita (scapulas) S; of gout hurts V; (in) S; dips S; (so) S; (his) S, his PV; binds S; better] well W

13. FW 1 : olive W; sagit(t)antes W

14. Indikation : Against stomach diseases FPV, To stomach S

– FSBPV: (But also) Who 1 hurts 2 in stomach B (twice)

15. FBPV: (is) B
16. FSBPV: ulcerous (is) B; cold is PV; or] and hardened B; (or livosus) BPV; (is) FB; so] and (that comests) S; 1 digest 2 food 3 comests B; his] animalis huius (accipitat) S; accipit B; 1 his 2 third S; (his) PV; 1 part 2 his] his B; add(t) P
17. FBPV
18. FSBPV: (sic) S; (su)per PV; cambineum S; (pannum istum) S; (et sic portet) S; (in stomacho eius) S
19. FBPV: Quod] et B; solum] tunc B, (solum) PV; (prefatum) B; esic ponat (ut predictum est) B; (Sed) 1 Emplastrum 2 ad hoc B; (de) bucha B
20. FW 6 : cum oleo eum W; canibineum F (oder cam- ?); perfatos F; nach diesem Abschnitt folgt in W erschlich der Abschnitt 11 des Kapitels 12

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21. F
22. Indikation: Contra pestes diversas W – FW 3 SB*: Sed et homoc S; et] in cyrotecas W; thirothecas (fac) S
23. FW 4 B: ad] super B; (tuam) W; (inde) sanitatem habebis] sanus eris B; will have W
24. FW 5 SB*: (if) S; as if W; will do] do S; (your) or] as if S; (your) carry] wear S; (nothing great) S; you] will not hurt him S; in B folgen 5½ Zeilen fremder Text.
25. FW 22 B: Make a belt of his skin, 24 B: Also make a cirothecas etiam et super cutem aut super lineum pannum camisiam indue et in c(entesim)o tempore nulla infirmitas seu pestis te ledit.
26. FPV – Ree W, Roech S / lat. B, dazu marginal Rehe
27. F – uich WS, vick B (auch in der Indikation), *wicht P,* wicht V – F – uich S, vick B, *vicht PV, ( ) W
28. F – which W
29. FWPV – slime B
30. F – gith W, gicht PV (ein zweites mal in V sieh App. A), paralysis S

- FW - baumoleo PV, olive oil S

15. lat. B
16. lat. FS / PV – onion that is vnslit B

- dt. only B – F – hagenbuchim S, hagenbuche B, hagenbucha PV

18. FPV – strijche B, lines S
19. FPV(R-) – rehe B – lat. FB / PV – FPV – hagenbuch B – FBV – *rutha P
20. W – agenbucha F

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21. F VII-12
22. FWSBPV
23. FW
24. FWSBPV: (more) S; (than hot) S; 1 is 2 than hot P; hot (is) FW; his (is) SPV
25. FWBPV
26. FW
27. FWBPV: so] yet F
28. FWB: that »also« B

29. FWSBPV: But] and S; (But) Caro B; (and weak and) B; (and) nor S; (for man) WS; is good] good V
30. FWSB*PV: (man who) is healthy (is) S; he eats P, he (eats) V; potest] ualet S
31. Indication: to preserve the health of the body F, To preserve the health of the body W, To preserve the health of the body PV

– FWSB*PV: »homo« cingulum S; sotulares SPV; 1 make 2 and subtulares FW; make] paret S; (eos) induat S; (corpori) W; tuo] tibi W, suo S; confert W, conservent P

11. In W this section is in Chapter 11 after Section 20. – FW
12. W
13. Indication: Against incantations FW

– FWSBPV: Et] Homo »quoque« S; (Et) Caudam B; (cum) S; crinibus] cineribus S, carnibus BPV; (caude) exsiccet S; (tua ipsam) SB; porta] ferat S

14. FWB
15. FWSBPV: (nec) 1 interim 2 per…tuam] suam S; »non« poterit S

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16. Indication: Against toxicum F, Against toxicam W, Venenum S – FWSBPV: Et] Quod S; (Et) Si B; autem in cibo B; 1 aut in potu 2 aut in cibo sumpserit S; (tunc) SB; (aut) in vinum B; (quemlibet) B; 1 unam] aliquam 2 horam S, 1 unam 2 horam B; ponat S; (sic) bibat S; (illud) S; nauseam F; aut] et B; te] ipsum S; (sic) curabitur S
17. FW: ita] et F; econtra] econverso W; (istud) F; magyca W; ille] iste W
18. FWSBPV: Sed et homox S; cornu] carne PV; eius] huius animalis S; cu(l)telli F; make S
19. FW*S*BPV: (and) 1 or 2 that B; (or) in hand F; (your) B; (always) have] porta V; have P; conferet B
20. FWB: Et] Item B; (with) W
21. FB: 1 then 2 high jumps makes F
22. FWB
23. FB: (gefeime et) B; 1 emits 2 over the earth B
24. FWB: (and) This W
25. FB: (she) B; falls B
26. FWB
27. Indikation: contra aereorum spiritus illusiones F – FB: (deinde) B; elusiones (suas) B; (predicted) B
28. FWB: super] sunt F, etc super W
29. FB
30. FWB: homnes illi W; (quotquot fuerint) W; fuerint] sunt index B; flee W
31. F
32. FWB: are B
33. FB: (steinbuch) are glad B
34. FB*
35. FWPV: Cetera hautem F; medicinam P 9 B: licet sanus melius eam superare potest quam infirmus.

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10 B: Calcei et sotulares ac girduli de pelle eius fasti concurrent sanitatem. 19 W: et in manu olli ad te porta et sanus eris. 19 S: et ad se frequeter habet, et concurrent sanitatem corpori suo. 34 B: saldando hanc foamam eiecit et non alio tempore et cum captus et tristis est ipsum non emmittit. 1. F – Steinbuc W, Steinbock S, Steynbock PV / Capricornus steinbock B, dazu marginal Steynbock 4. lat. FW / B – doffte P / V 6. W – *duue B, dauwe PV / F 8. FPV – slimethe W, slimecht B, liosa S 14. F-gougel W, Gaukeley B

15. FW – zauberey B, zauber PV, magica S 20. F – steinbock W, steinbock B 23. F – ( ) B – F – geyferen B 32. F – steinbock W, steinbock B 33. conj. – steinbuc F, ( ) B 7-13 1. FWSBPV 2. FW 3. FWSBPV 4. FWBPV: sweeter] healthier PV 5. FWSBPV: his zpeimal B 6. FSBPV: (and) B; 1 to eat 2 and P 7. FSPV: 1 goods 2 for man 3 to eat 5; (est) SV

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8. Indication: Against pestilences of horses, donkeys, oxen, goats, pigs, etc. B

– FWSBPV: (autem) B; aut] et FS

9. FWSPV
10. FWSBPV: quecumque] quelibet S; 1 animalia 2 quecumque B
11. FWSB
12. FWSBPV: aqua(m) B; 1 scabendo 2 in aquam mittatur S; novem] ix B
13. F
14. FWSBPV: illis] illud B; da] detur S; (ab eis) W; in B folgen 6 Zeilen eines unechten Kapitels Damula
15. FW: aliqua(ndo) de prava nebula F; bones of the xeorum W
16. FPV: not much] to the perfect not PV
17. FBPV – Wwisant W, Vvisant S
18. FWPV(S-) – schelm B, pestilence S
19. FWBPV – eiusdem animalis S FW – schabe BPV, scabendo mittatur S
20. FWPV – schelm B, pestis S VII-14 24, 26-31, 33, 35 = C+C7-9, 21 = PaA 191; 24 = PaA 186; 26 = PaA 184
21. FWSBPV
22. FW
23. FWSBPV: frigidus xest BPV; in] et B; 1 et siccus 2 est PV; siccus xest B
24. FWBPV: aer(e)is B; nor xipsix BPV
25. FWPV: (ox) W
26. FWBPV: 1 to God 2 in holocaust often B
27. FWSBPV: xet caro S; (but) SB; (his) FW

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8. FWBPV
9. FWSBPV: (to eat) B; Calido autem] sed illi S, (Calido autem) B; autem »scilicet« F
10. FSB*PV
11. FB*PV
12. FWS*B*PV: »homini« bona W
13. Indikation: Contra stechenden B, Contra arteticam et stomachi dolorem PV

– FWS 5 BPV: (Et) Si (ali)quis B; aliquis »homo« FW; (pest) B; (suis) B 14. FBPV: 1 habet 2 et in…suorum B; joint F 15. FWS 6 BPV 16. FWBPV: (si) W; si »etiam« PV; (suo) W; (id est) B, (id) est] et V 17. FWS 7 BPV: (et sepum) S; pedem PV; »ipsius« ox B; »et sæper et 1 sufficienter 2 de] ex eis S; sufficienter] satis W 18. FWS 8 *BPV: et »sic« B; (figentem) W; pestem »in membris et« B 19. FBPV 20. FWS 9* BPV: (dolorem) B; (in) stomachi W 21. In B steht der Abschnitt 21 marginal.

– FWBPV: Sed »et« W; (Sed qui) B; ox] eius B; comesta (illum) B; confortat »propter bonam naturam« BPV 22. FWB*PV: pulmo »eius« F; (ad comedendum) W 23. FWS 10 BP*V*: Et] Item B; in] etiam W; »homo« sentiat S; In B follow 6/2 lines of foreign text, then 5 lines of an spurious chapter »Vitulus«; then 9 lines of an spurious chapter »Vacca«. 24. Indication: Contra calculum W, Calculum FS

– FWS 4 (= C+C 259,1-6): iuuentis W; saxifrage W; »tantum quantum S; »simul liget S; forte(m) FS; 1 purum 2 et 3 bonum W

25. Indication: Scrofulas S

– FS 11 : scrophulas S; »et« per novem S; (per) plures F; scrophule S; In S, chapters 181 “Lac” and 182 “Butirum” from Book I then follow in the running text, followed only by the present sections 32-36.

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26. Indication: Ad caliginem oculorum S – FS 1 (= C+C 213,21-23): (eadem) albugo] adhuc S; (accipiat et ita recenter) S; 1 superponat 2 in nocte F; (ligamine panni) S
27. F (= C+C 213, 23-24)
28. FS 2 (= C+C 213,24): (hoc) S
29. F (= C+C 213,24-214,1)
30. FS 3 (= C+C 214,1-2): fœnum grecum S; (sumat et) S; (ita) S
31. F (= C+C 214, 2-5)
32. FWS: (et) butyrum W; diversorum] eorundem S In FW the following sections 33-36 appear as the first of two appendices only at the end of book VIII after chap. 18
33. Indication: Contra morbum boum W – FWS (= C+C 265,1-4): «de conchis S; in potum S
34. FWS: existit] est W; (et) infirmitatem (autem) S
35. FWS (= C+C 265, 4-5): (eis) S
36. FWS: eis] ipsis S 10-12 B: Homini qui naturaliter calidus est sana ad comedendum est. 12 S: non multum obest. 18+20 S: et curabitur. 22 B: Pulmo et cor eius non multum prosunt comesta. 23 PV: And in the face feeling the same nature. But the rest that is in it is of little use to medicines.
37. FWB (in der Indikation stechenden) – *schenden PV, pungentem S
38. FW – geswil BPV, induratas plantas S – lat. FW / PV – cepum id est vnslit B, () S
39. W – *bathema F, bathemia S* – *W* – batheme F, bathemia S
40. W – *batheme F, bathemia S* – *W* – bathema F, bathemia S

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VII-15 3b,36-37 = PaA 191; 31-35 = C+C 1. FWSB*PV

2. FW
3. FWSB*PV: (et amaritudinem) S; (hominibus) S; (to eat by men) W
4. Indication: Against consumed FW

– FW 7 SBPV: (he) WS, but B; failed S

5. FSBPV: etc debilitate F; (debilitate et) BPV
6. FW 8 SBPV: (flesh) of sheep eat W; of the sheep themselves or of the rams or of the lambs B
7. FSBPV: cooked SB
8. FW 9 SBPV: and] but F; (of their) WB
9. FW 10 *SBPV: and] but S; will recover] will then B; of the same flesh F, of them S; (if he will) S
10. FW 11 BPV: And] Item B; eedem] iste W; (to eat) W; 1 good sunt 2 (ad) comedendum] comestum B
11. FBPV
12. FW 12 BPV: autem] enim B

13. FBPV
14. FW 13 BPV: ita bene vale(n)t B
15. FBPV: hyemps FB
16. FW 14 S 8 BPV: (Sed et) Pelles B; (hominis) SB; homini] ei S; inserunt B
17. FW 15 BPV
18. FBPV: (faciunt) B
19. FW 16 S 9 BPV: indumentum] vestem B
20. Indikation: Febres F(spätere Hand)S, Contra febres WPV, Contra febres uniuscumque generis etc. B

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– FW 17 S 10 BPV: Et] Quod S; (Et) Si (ali)quis B; (someone) W; (man) SBPV 21. S 11 BPV: daily S; (or) third B 22. FW 18 S 12 BPV: he is tired with fevers] he has fevers W; he is tired and suffers B 23. FW 19 BPV: if(n)t B 24. FW 20 S 13 BPV: (ram) S, ram PV; skin and PV; (only) W; (and in) that] that S; sheep] his B; having heated, anoint and S 25. FW 21 PV 26. FW 22 S 14 PV: 1 heat 2 again PV; let it heat S 27. FW 23 S 15 *BPV: 1 now 2 man (that) B; (that) W; (in) FW 28. FW 24 S 16 BPV: then soon B; (on) his] chest S; his] his own S, his B; put S; so that] a little S; sleep W; do this S, (this) B; etotiens quotiens V; 1 him 2 fever FW; fatigat] invades S, fatigues and BPV; cure] frees S 29. Indication: Against excess of phlegm F, Against excess of phlegm W, Against minimum phlegm B – FW 25 S 1 B: And man S; (And) Of B; (sheep…sufficiently and) W; sheep] his (and ram) S; and] or ram or lamb (sufficiently and) B; 1 often 2 and 3 eat sufficiently S; (in you) W; you] him S 30. FW 26 S 2 : (fetid) stomach (yours) W; yours] his S; in F follows here a duplicate of Section 38. 31. Indication: Conceptum S – FW 2 S 5 (C+C = 226,1-3): aripiendum F, concipiendum S 32. FW 3 (C+C = 226, 3-4): que] quod W; gingnere W 33. FW 4 S 6 (C+C = 226,4-7): (et cum sagimine) S; sagimine] sanguine F; (easque comedat) S 34. FW 5 (C+C = 226,7-8) 35. FW 6 S 7 (C+C = 226,8,10-12): huius (modi) F; (faster and) St 36. Indication: Against cough and asthma F, Against cough W, Cough S – FW 27* S 3 *B: (But also) Who 1 coughs 2 in the chest B

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37. FW 28*S4 B: (this) S, xthen this] that B; sheep] his S; (and sufficiently) S; in B folgt drei Zeilen fremder Text.
38. In F steht eine Dublette dieses Abschnitts nach Abschnitt 30. – FW 1 : sheep] his W; (pains) W
39. Dieser Abschnitt steht nicht hier, sondern in FW als zweiter von zwei Anhängen erst am Ende von liber VIII nach Kap. 18. – Indication: blessing against sheep disease F, Against sheep disease W – FW 1+3 B: Sheep and rams are cold in nature but ox and cow are warmer, moist and simple, they have no bitterness or astringency. And their flesh is good for both healthy and sick people, especially in summer. 9 W: and he will have it well. 27 S: and when the aforementioned fever fatigues him, 36 S: But also he who coughs in the chest and has difficulty breathing without pain in the lungs, 36+37 W: But also eat sheep's lungs often and it will reduce the cough in you.
40. lat. FS / B – *virwolket P,* virwollet V
41. lat. FWS / PV / B
42. FW – schepir B, scheper PV, wool S – nur B
43. lat. FW / PV
44. FWP – riede B, ridden V, febris S
45. lat. FWS / PV – schepir B – lat. FWS / PV – riede B
46. lat. FS / B, ( ) W – F / B – spiramen difficulter immittit et emittit S, ( ) W

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VII-16 3b,3d = PaA 191; 4+5 = PaA 185 1. In B geht 2 Zeilen fremder Text voraus

– FWSBPV: Hyrcus W

2. FW
3. FWSBPV: (valde) S; mores habet B; (caro eius) B; 1 infirmis 2 et 3 sanis (hominibus) S; (hominibus ad comedendum) W; 1 bona est 2 (ad) comesta B; (comedentis) W, comedentes S; sanat et confortat PV; 1 if 2 goat strong (is) B; hyrcus W; (himself) BPV; (to) eat and FW; 1 good 2 to eat B; But if B; (h)edi FWV; hyrci W; then until B; autumn S; (man) FW
4. Indication: Against stomach pain FW, Against stomach pain B, Stomach S

– FWSBPV: (And man) Who 1 hurts 2 in stomach B; hyrci W; (so until) S; (augusti) PV; (his) WB; purge P

5. FSBPV: (and heals) B; or as SB, and P
6. FWS: hyrci W; healthy] good S; 1 has 2 nature F
7. FS: quam et S
8. Indikation: Contra pulmonis dolorem W, Pulmonem S

– FWS

9. FWPV: eis] eo W VII-17
10. FWSBPV
11. FW
12. FWBPV
13. FWSBPV: livosus] limosus BPV; (est) B
14. FWBPV: eyterich (est) FW; (etiam) B

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6. WBPV
7. BPV: Et siam B
8. FW*BPV: (in eo) B; quemadmodum] sicut F; moratur] manet B
9. FWBPV
10. FWSBPV: Et] unde SBPV
11. FWBPV: tortuosa est (et) B
12. FWSBPV: (to men) WS; (to eat) good] healthy B
13. FSB*PV: 1minuit 2in homine P; (in homine) S
14. FBPV: (heat) his 1se 2heat of homines B
15. Indication: Against consumed W

– FWS*BPV: (But man) Who B; (his) W; failed F; little B 16. FWBPV: (heat) to himself B; and] but B 17. Indication: Against leprosy W, to leprosy B

– FWS*B: And] Item S; (And) If B; (ali)quis S; (man) SB

18. FWS*B: take B; part of that B; what] water F

19. FWS*B: it is above B; (him) S, of the same B; put S, put B; as] how much (him in it) S; he] himself B; (of man) SB
20. FWB: so] so B
21. FWS*B: (that leper) B; (leper…his) W; (his) B; sweated B; it] skin W; took away B
22. FS*B: him] sick S, himself B; anointed S, anointed B
23. FB: (the aforementioned) 1swine's skin 2throw away B
24. FWB: ne(c) WB; (any) W, some B
25. FB: this] that (as aforesaid) B
26. FWS*B: And again W; (another) hyrcino W; let B
27. FS*B: again] so S; (the same) let S; let B
28. FWB: and also what F
29. FWS*B: and] or (in addition) often] more W; willed WB; so he] himself B

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30. Indication: Against consumptives W, Against defectum cordis et corporis B – FWBPV: (et) B; 1 iam fere deficit 2 in corpore illex B; (iam) F; (iam fere) W; deficit PV
31. FWS 1 BPV: »et« de S; »sufficienter et« sæpe S; refocilat S; (et confortat) B; confortat. »Qui autem leprosus est: devitet porcinas carnes, quia lepram in eo augent.« S
32. Indication: Ad paralisim S – F 2 S 2 : ponatur F; (eodem) S; (in mortar) S; acerum] vinegar F; (juice) lard (predicated) S; (ex) straw F; (in pan) S; (per) cloth F
33. Indication: Lepram S – F 3 WS 3 : (autem) W; killed] idle FW; tempered W; 1 fat 2 whole S; as] what then W
34. F 4
35. F 5 W: to have W
36. F 6 WS 4 : 1 (of course) and only three 2 of the "sepo hircorum] cervorum S
37. F 7 W
38. F 8 WS 5
39. F 9 W: (until) W
40. F 10 WS 6 : to be cooked F
41. F 11 W
42. F 12 WS 7 : to be anointed with "this" ointment S
43. F 13 W
44. F 14 WS 8 : to be anointed with "this" ointment in this way S; to be driven away S; to be anointed with "this" ointment W; to be desired "or his death will follow." S
45. F 1 WSBPV: (And) 1 Wild boar B; has »quam et domesticus« S; (wild pig) S, 1 pig 2 wild B; (pig) PV; domestic »pig« B; 1 est 2 domesticus S; est »quia munda aliquando comedit B, sodann folgt noch 12 Zeilen fremder Text.
46. FWPV: (vero) PV; non »multum« PV 8 W: et libenter ut canis cum hominibus est;

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13 B: quia auget flecma et alias infirmitates in homine,

15 S: Et homo qui defectu corporis est, de iuuenibus pigellis modice

18 S: sicca cutis sicca in qua parte carnes fuerunt,

21 S: Et post sudorem cutis auferatur,

26 S: Deinde idem leprosus cum alia cuncina cutis simili modo circumdetur, et gircino sepo,

29 S: et etiam insuperunt uccem dum sanetur.

5. F – eitherrich W / PV(E-) – eytrecht B
6. nur PV – labit B (= refocillat) VII-18
7. FWSBPV
8. FW
9. FWSBPV: (more) S
10. FWBPV: ovis] eius P, (ovis) V
11. FWS
12. FW: tempestamet W; (eius) F
13. FWBPV: hoc] id B; (ideo) BPV; 1 aliquando] interdum

2 masculus B; trahit] habet W, trahit interdum PV; (ob) PV

8. FWB
9. FWBPV: et etiam quod B; et ita F; quod etiam ob B; (quasi)

B; nequaquam] non WB

10. Indikation: Contra lepram FWB

– FWSBPV: Et] Homo autem qui leprosus est S; (Et) Simplex B;

supra WB; hominis] suam fundat S; eam] etiam PV; 1 cum eo

2 eam S; sepius PV; (in)unge F, inungat S; 1 lepre cadent 2 eiusdem

B; cadent] soluebuntur S; (sic) SPV

11. FWBPV: 1 satis 2 ad hoc PV; prodest] valet V; in B folgt 17 Zeilen

fremder Text mit dem Explicit: ut dicit plinus (sic)

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12. FW: perfunda F
13. FWPV: (multum) W; valent] prosunt PV
14. PV – reich F, ree W, rehe B
15. FWBPV
16. FPV – râue W, ruven B, rufæ pustulæ S VII-19
17. FWSBPV
18. FW: (est) F
19. FWSBPV: (est) FW
20. FWS*BPV: aeriorum BV; and »etiam« B; 1 has 2 and of the character of a lion W
21. FWBPV: in] also F; 1 often 2 with (it) B, 1 often 2 with it] that PV; (therefore) PV; (etiam) B; 1 nature 2 of a lion WB; (it) BPV; smells] adores FB, smells V; first] first FB; saw PV; »then« airy B; (in his strength) W; »then« god B; »sic« intention B; she »good« (and) B; wolf F, wolves »simul« B; them F; flees »and flees« B
22. Indication : Against gout FW, To paralyze S, against gout B

– FWS 7 BPV: »Sed et« Homo S; (autem) SB; de] a SB; (valde) W; (accipit) S, accipit B; leaves »of the herb« B; (and it in the mortar) S; (it) PV; (in a mortar) W; »simultaneously« stamp B; (then) SB; sagimine] sanguine S; (addat et simultaneum) S

7. FWBPV
8. FWS 8 BPV: 1 se 2 cum eo B; 1 ubi dolet 2 se inungat S; dolet »et melius habebit« W
9. FS 9 BPV: (Et) Posea »uero« S; tertia] 3 a B; intrat F; (with the same ointment) S; 1 exsudabit 2 ex eo B; 1 fortiter 2 se (in the same bath) S; abluat] lauet F
10. FBPV: et »tunc« B; (hoc) F; non »diu« FB; tam] tamen F; forte est »ungentum illud« B; (n)ullo B; 1 place 2 that FB
11. FW

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12. F
13. FW: lede(re)tur F
14. FBPV: in which B
15. Indikation: Contra frenesim FW, Ad frenesim S

– FWS 1 BPV: (And) If SB; quis autem homo S; (pre infirmitate pestium) W; pestium] malorum humorum S; capite suo B; furit dolens B, fuerit V; et] vel freneticus W; freneticus V; (est) B; eius] illius F, (eius) BPV; abrade] abcinditur S, abradat B; wolf S; in wolf in B; coquatur S, coquat B; (eius) WPV, ipsius S; (furentis) B; cum] in PV; eiusdem] illo (aque) lauet B; lavetur S; (et) auribus et naribus B; auribus] naribus S; illius] eius W, ipsius B; first tie S, strongly and well tie B

16. FWBPV: eyes…themselves B; noses] ears PV; illius] his W, (illius) B
17. FS 2 PV: illo PV; his] his S; enteraret S; fureret S
18. FWS 3 BPV: because] because (him) as] as W; because] for him] himself (as) B; would be totally contrary to the body. B
19. FWBPV
20. FBPV: fury and pain in the head of the same B
21. FWBPV: (him) sense (his) W
22. FBPV: he] himself B; him] them PV; eyes (and) B; 1 constricti sint 2 cum pannu B; constrictas PV; tunc sumas B; et in eodem B; intingat B; tunc ipse B; illius] his B; wetfaciat B; (his) F, ipse B; permittat B
23. FS 4 BPV: this] so S; and now by F; let S, let B, do PV; (he to) B; return] recover B
24. FWS 5 BPV: his] his WS; wash S, wash B
25. FWS 6 BPV: as] and B; his] his F, his W; wash and take away P, wash and take away V
26. FW: sharp] sharp F; in worse] inside F
27. FWSBPV: (And) In SB; but house S; skins W; (or) hairs B; hairs PV; (or bones) S; (in) she] there W
28. BPV

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29. FWBPV
30. BPV
31. FWBPV: freely F; run] are W
32. B: then follows 13 lines of foreign text >according to Ysidorix
33. FW: (but) W 4 S: and a little evil of the air spirits is assimilated. 25 S: that it may be cleansed of fatness.
34. F – gith W, gout B (also in the indication) PV, paralysis S

– F – githboum W, goutboum S, goutbaum B, goutbaumes PV – FW – stabewurcz B, stawurcz PV, abrotanum S – FWPV – stampe id est contundat B, goutdat S

9. F – gout BPV, gutta paralisis S
10. F – gout BPV
11. FW – broth PV, goutdine S, brodio et pingwe B
12. F – brotho PV, goutdine S
13. lat. FB / PV VII-19a Only W has this text with chapter number XX. VII-20
14. FWSBPV
15. FW
16. FWSBPV: something] something S, something B; (commonly or) S; or] and BPV; (to himself) FW
17. FWBPV: (to him) BPV; faithful >and faithful< B; therefore] for this reason B; 1 hates 2 him, namely< dog B; >him< abhors B; faith] fidelity B; whom FV; 1 has 2 to man B

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5. FSBPV: (And) Dog ›etiam B; (dog) S; (and) anger B
6. FWSB: (man) S; treachery ›and anger W
7. FWSBPV: ›and in ipsum PV; fremit] frenit S, fremit ›et latrat B; 1 hatred and anger 2 in the house S; house ›in which is B; or] and anger SPV; knows] knows B; by himself B; ›and in himself PV; silently] willingly FW; (under)murmurs B; (and gnashes) S; gnashes FWB
8. FSBPV: (And) If (also) B; consili] traditionem (perfidie) PV; trefidie] traditoria B; (in) him (gnashes with his teeth) F; (teeth) gnashes S; (that man) FS; him] same dog PV
9. FBPV: 1 feels and understands 2 in man B; (feels and) F
10. FWSBPV: That] And if (also) B; thief] someone S; 1 is 2 in house B; (or someone man) S; (some man who) W; (who) 1 having 2 will to steal B; 1 has 2 to steal F; in] and W, ›dog in B; (and grins) WB
11. FSBPV: nodding B, nodding PV; 1 than to another (man) 2 has S
12. FWSBPV
13. SBPV: (and) PV; 1 odor 2 his tempts] tempts S
14. FWBPV: him] himself B
15. FWSBPV: this way] so W
16. Indikation : actus eventus quocumque way indicat B

– FWBPV: sive] and letitie PV; que B; future B, futura PV; insta(n)t FW; presentat BPV; ›secundum quod intelligit (et) secundum B, ›secundum intellectum et secundum PV; hos] hoc B; (eos) B; (quia) B; (ubi) P, si V; ea] leta WB; futurum P; (que leta sunt) W, que] seu letitie (sunt) B; (suam letus) W; ac] aut F, sed W; (si) W; where W, (there) B; is] sunt ›tunc sad B

17. FW: non deserunt] c(ontr)a felt F; sad] sad F
18. FWSBPV: (And) Heat S; (who in) tongue W; his] his B, (his) PV; (is) W; infers S
19. FSBPV: she] himself B
20. FW 5
21. W 6

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22. FW 1 PV: (his) F; frigid] pain PV; (makes) W; (in)firm F; (reddit) PV
23. PV
24. FW 2 PV: But] and W; (his almost) W; (therefore) W; hanelitus F; (his) W; (is) W
25. FW 3 B*PV: not] nor eat PV
26. FB*PV

27. FW 4 B*PV: reliquias illas] cibum aut in potum W, reliquis illis PV
28. FB*PV: in F folgt here incorrectly section 16 of the next chapter.
29. FWBPV: (And) Canis B; soft W; strong W; (itself) W; canis etiam PV; aliquem] aliquando B, quendam PV; (aqueous and putrid) FW; (air) FW; aliquem dum odoratur PV; sibulos FPV, sibiles B; inde] etiam (itself) B; ipsum PV; in B folgt 9 Zeilen fremder Text
30. FWPV: (ad medicinam) W; medicamenta F; multum valent PV 25-28 B: Note that a man should be careful not to take from it any food or drink tasted by a dog, for a dog is sometimes wont to taste venomous food.
31. only PV – grynet B (= frendit)
32. F – zanckelt P, ( ) SBV
33. FPV – frendet S, ( ) WB
34. FW – stanket B, stancket PV
35. FW / lat. BPV VII-21
36. In B 2 Zeilen fremder Text voraus. – FWSBPV: Wulpis F, Vulpes B (im vorausgehenden Text Vulpis)
37. FW
38. FWSBPV: calidus WBV

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4. FWBPV: 1 et…pantheri habet 2 et…leonis habet PV; natura et scientia B; 1 habet 2 et aliquid de natura et moribus panthere B; (aliquid) de moribus W
5. FBPV: (ita) quod] Nam B; natura et scientia B; natura scientie PV; (et) quod] Sed B; pantheri PV
6. FWBPV: (velut canis) PV; novit] moves B; sometimes also B
7. FBPV: (et) B; diversity of morals B
8. FWSBPV: and flesh WS; 1 for man 2 to eat WP; (heat of his own skin) S; (of his own) W; good S
9. Indication: Contra scrofulas FB (to Section 10), Contra scrophulas W, Scrofulas S – FWSPV: (in his body) S; (his) W
10. FWSB*PV: ecum aruina uulpis (accipiat) S; (huic smalze) WS; sagimine] sanguine FW; 1 addat 2 vitellorum ovorum P; addito (et cum hiis) S; in B folgt 4½ Zeilen fremder Text nach plinus (sic!)
11. FSPV: (Et) Deinde S; (sic) S, et PV; (in patella) S; patellam P; califaciat V; (calefaciat id est) F; (id est sweize) S; (tunc ipsam) metram] calidam S; liget S
12. FS*PV: alia(m) PV; (in) F; (fac) F
13. FS: (noctes et dies) fiat S
14. FSPV: (simul) S; (easdem) S; perungat S, inunge PV
15. FWSPV: (orphane) S, orphane] ipse PV
16. In F fälschlich schon im Kapitel 20 nach Abschnitt 28. – FW: wlpe F; quicquid W 10 B: Accipe smalz wulpis et minus de saguine de vitellorum ovorum adde cum hijs se ungat et hoc sepe fac. 12 S: et cum illa exsiccatur, aliam hoc modo madeam superponat. And so with the aforesaid herb for three days and nights
17. FW (rightly orsime) – *orfunas PV, scrofulas S
18. FW – smalcz BPV, aruina S – F – smalcz PV, ( ) WSB – FW (rightly orsime) – *orfunas PV, ( ) S

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11. FPV – mettram S

– F – sweyße PV, ( ) S (= calefaciat) – FPV – ( ) S – FP (rightly orsime) – *orfunas V, scrofulas S

12. FPV – ( ) S

– F – sweyße P, sweyß V, ( ) S – FPV – the aforesaid herb S

14. F (rightly orsime) – *orfunas PV, scrofulas S

– FPV – mettram S

15. FW (rightly orsime) – ( ) SPV VII-22
16. FWSBPV
17. FW
18. FWSBPV
19. FWBPV: (also) B; water] watery B; 1 in the earth 2 always] long B, 1 in the earth 2 always V; can] could BPV
20. FWB*PV: 1 to remain 2 always P; able F, can W
21. FWBPV: when] because while PV; (his) B; then 1 runs 2 to the water B; (and) From the water B; (it) PV
22. FWSB*PV: But] and S; (men) S
23. FWS: and to him] and S
24. FW
25. Indication: Against spleen pain F (first in Section 14) W, Spleen S, Against spleen pain B

– FWSBPV: (Homo autem) Qui 1 dolet 2 in spleen B; cooked F, cooked scald B; (in the spleen) SB

11. FWB*PV: (often) PV
12. FWPV: have P

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13. FW: bonus F
14. FSBPV: (And) Who B; has] suffers S; (dry and) reduces to powder] powders S; xtunc modicum F; eo] hoc B; calido vino (ponat et) S; (sic) SPV; bibat] faciat B
15. FW 9 : liuorem < liquorem W; reliquosque] reliquos quia W
16. Indication : to make menstruum B

– FW 1 B*: in eo F; xinc iniusto W 17. FW 2 B: cum tempore suo F; ponat…purgabitur in W als Nachtrag am unteren Rand mit Verweiszeichen ; (ita) W, sic B; (et menstrua habe) W; purgabuntur B 18. F: tempered F 19. in W as continuation of the Nachtrags at the bottom edge

– FW 3 SB*: placed in hot wine] drank S

20. FW 4 B*
21. FW 5 S: (and) S; (by man) W; restrained S
22. FW 6
23. FW 7 B*: to be provoked] procured W
24. FW 8
25. FW: medicine does not suit] to medicines do not work. W

5 B: and vice versa.

7 B: His flesh is healthy to eat by the healthy and the weak. 11 B: Or from powdered tongue also good to eat in honey placed. 16 B: A woman who does not have her period is just as she lacks it, 19+20 B: Also place his testicles in the same way in hot wine and drink it and she will provoke her period. 23 B: the powder is better.

1. FSPV – Piber W / lat. B
2. F – beueris W, Bebres P, bibers V, eius SB

3. FBPV – febrem S

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21. FW – febrem S
22. FW VII-23
23. FWBPV
24. FW: (et) F
25. FWBPV: inmundam W; 1 Et caput 2 et cauda BPV
26. FW*BPV
27. FWBPV: autem] vero W; (autem) 1 eius 2 peltis (homini) B
28. FW
29. FWPV: Que autem] Cetera que PV; medicamenta W 4 W: est comedenti.
30. FWPV – * Hostrus id est otter B (rectly Lustrus?) VII-24
31. FWBPV: Symia B, Simea V
32. FW
33. FWBPV: calidus V; (And) 1 habet 2 etiam mores bestiarum B; sed] et W; ambobus BPV; hiis] suis PV; bestia(a)s B; nichil facere B; (with) B; (interdum) W; vidit FB; (ea) que] quod W; (ea que vult) B; (stantim) W
34. FWBPV: (Sed) Et B; quoniam] quia B; 1 assimulatur 2 homini aliquantum F; aliquantum] aliqualiter B
35. FWBPV: et secundum W
36. FWBPV: 1 est 2 et infirma B
37. FWBPV: et ad W, ergo ad B; not] null W

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VII-25 1. FWBPV

2. FW: (and) F
3. FWBPV: (plus) B; (is) P; turn »usually and« can B; somewhat] in part B; wolves »is« B; cat B; toad] land PV
4. B
5. FWBPV: 1 has 2 in itself PV; also] from B; and] to despise BPV; »and« under B; land V; hides »that« B; 1 evil 2 that B; of] from that B; (who) B; that] this B; (merkatze) W; (this way) B
6. FWPV: to] and P
7. FWBPV: serpent(s) V; (others) PV; multotiens] sepe W
8. F
9. F – Mercazza W, Merkacza PV, Merkacz B
10. F – Mercazza W, Merkacza PV, merkacz B

– F – merkacza PV, merkacz B, ( ) W VII-26 1. FWBPV: (est) B; ipsi eum] e contrario B; eam PV; ali(qu)am W, (aliquam) B; 1 habet 2 cum tofone et serpente B; pluribus B; (estus) W; »tunc« cattus B; (et) tunc PV; (tunc) B; (et desiderat) BPV; serpentes PV; quatenus] ut B; illorum] eorum B; (et) PV; (ut) 1 labesal 2 inde B

2. FBPV: sal(em) B; (inde) B; habeat] acquirat B

3. FWBPV: venenosa est] sunt B; eo] illa »hora aut« B; quo »cattus« B; 1 serpent 2 or 3 toad W; or] and FPV; licks] vngit P; (his) PV; (also) WB; (in himself) B; carries »then« B
4. In W the shortened text is marginal with a reference.

– FW*B: (But yet) If B; of skin twice F; skin F; neither fuder only B; nor skins] or skin B; carries »nor a vestimentum from it factum induat« B; catti] he B

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5. FB: flees B; conseguires »but increases.« B
6. FW: (in his body…his) W
7. FWB*: But »and W; (who) W; catti] his W; (from them a little) W; (from the flesh of the cat almost) W
8. FW: »and« it F; cat] eo W
9. F

4 W: But he who is sick in the head or paralyzed, should not wear a hat or skins from a cat, because it is insane for a man.

7 B: Its flesh is not fit to be eaten, for it is poisonous.

1. lat. FWB / PV

– lat. FW / PV – licks, that is, licks B – PV / B – vital strength FW 3. lat. FWB / PV 4. lat. FW / B – nur B 9. F VII-27 1. FWSBPV: in B folgen 1½ Zeilen fremder Text 2. FW 3. FWSBPV: 1 est 2 calidus B; (est) W 4. FWS: glori(os)us F; desyderat S 5. FWSBPV: ac] aut P 6. FWBPV: faciendo B; (de) pulchra PV; pulcra F; 1 (in) summer 2 of] and sun B; (of) snow B; gaudet] letatur BPV; sed] et (fere) B 7. FBPV: (his) B; (liventer) BPV 8. FWS: (quia) S; eius] sua S 9. FWSBPV: »et« ideo FPV; que noctem] in nocte (illuminat) PV

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10. Indikation: Contra animalium mortalitatem FW, Contra pestilentiam equorum schelm asinorum porcorum B – FW*SB*PV: Et] Quod S; et] aut asinos PV; 1 porcos 2 et 3 boves V
11. FWSB*PV: aque SPV; commisceantur S; (dies) FW (in W aber interlinear nachgetragen); (ad) PV; dabis] given S
12. FWB*PV
13. FWSB*PV: (et) B
14. FW: ille] iste W; pestiferas F
15. FPV: die eingeklammerten Satzteile nur in PV
16. FWSPV: Sed »et S; (Sed) 1 Capris »autem 2 et 3 ovibus (ad potandum) W; (non) detur (etiam)si S; (etiamsi infirmantur) W
17. FWPV: illis »sed equis et bubus et asinis et porcis.« W
18. FPV
19. FS: (huius) F
20. F: vgl. Kapitel IV-19,3 »Ligurius«
21. FWPV: lygurio W; medicinam PV; (multum) W 10 W: Si schelmo pecora occidit (das weiter im Zusatz zu Abschnitt 17 im App. A) 10.-13. B die Indikation vorauassetzend: Give them some lynx blood for three days once a day to drink when you see them getting sick, they will immediately recover.
22. FPV – Lusch < Luchs W / lat. S, Linx id est loß B
23. FWPV – schelm B (in der Indikation), pestilence S VII-28
24. FWSBPV

25. FW
26. FWSBPV: (is) W; tacitam naturam] tacitos mores BPV; sed] et (tamen) W; (aliquantum) BPV; (is) W

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4. FWBPV: vires 1 habet 2 in se B; virtutem »suam« (quam in se habet) W; reputat PV; (interdum) W; (iterum) W; »sepe« eam (semper) W; (fere) W; conpararetur] conputaretur W
5. FW*BPV: (suas) B; (quod) B; (eas) B; pro] pre PV; pro letitia] causa le(ti)tie B; (et exultatione) F; exultationis (ostendit) B
6. Indication: Contra artheticam et paralisim W; Ad paralisim S, Contra paralisim optimum vengentum B

– FWS*BPV: (autem) B; (ie)cor PV; tam] eam B; (ad trab) FWS; (usque…conminuatur) BPV; (tunc ei) WB; eius(dem bestie) W

7. FWSBPV: (quam gibtboumes sit) WS; (hec) S; (in predicted water) W; (predicta) B; coquantur S; 1 fac 2 ungentum FPV; fac] fiat S; quod] et W, et »hoc« S; (quod optimum est) B
8. FSPV: (contra) S; nodis] medio PV
9. FWPV: (de gibt) W
10. FB*PV
11. FW: (his) W; (in)juste calidis W; et (de) FW
12. Indikation: Contra capitis dolorem FW

– FWPV: tymporibus WP; dorso »suo« F; predicteda virtute illius nur PV 13. Indikation: Contra morphea F

– FSPV: (Et) Qui S; 1 etiam 2 qui PV; (et) maculosas P; (in corpore suo) S; (ibi) S; eodem] hoc S

14. FPV
15. FWB*PV: Sed (et) W; (eius) FW; eadem (pelle) PV
16. FWPV: (with him) W; (tuam) W
17. FPV
18. FWS*B*PV: (et eas indue) W
19. FW: (vel)ut W; congruunt] vali W 5 W: But it does not show it except when it is in joy. 6 S: But a man boils his liver in water so strongly that it is ground into powder: and afterwards some of the remains of the same animal are added to it:

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10 B: and pervnge the members. 15+18 B: From the skin a healthy girdle is made for healthy heels. 18 S: But a man also makes boots from the skin of dachshunds, and puts them on, and it is healthy for him. 1. WPV – Dacsh F, *Helus S (correctly Melus!),* Helus that is daish B 3. lat. FWS / PV – sharp that is arch B 4. FWPV – frinole B 6. PV – *tras B (rundes s aber fast wie b), () FWS 7. F – githbaum WS, gichtbaum BPS – FW – stawurcz PV, abrotano S , stabewurcz that is abrotano B – F – gichtbaums B, gichtbaums PV, () WS – conj. - gicht FBPV, gith W, paralysis S 9. F – gout PV, () W 11. F – Githboumis W 12. FWPV 18. nur St VII-29 1. FWBPV 2. FW: (and) F 3. FWBPV: cold BV; fetidus BPV; (of) manners B; furis]* fui:tis F; (que) W; (sunt) WB 4. FW: Ideoque] et W; (ad usum) homini W 5. FWBPV: (Et) Pellis B; (eius) W; (hominis) W; (non) W 6. FBPV 7. FWB*PV: (et) W; medicine V 7 B: et cetera non valet. 1. PV – Ellediso FW, Illediso id est* Iylris B

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VII-30 1. FWSBPV: Hericius W, Ericius porcic scilicet] id est B

2. FW

3. FWSBPV: nature est FB

4. FWBPV: aliqualiter B

5. FWSBPV: 1 eius 2 que in carne B; et in spinas F; (eius) ascendit] transit S; 1 cleaner is 2 pig B

6. FWBPV: manus homini(s) B; 1 cleanliness and health 2 hominis B

7. FWPV: (then) PV; these P; cum] in powders PV; (his) V

8. FW: (that) W; cinnamon F

9. Indication: Against colic FW

— FWS*: (or) put in hot wine . W

10. FS*

11. FW: hericius W; formidulosus W; quod formidinem] quod forti(tudi)nem F; ut] non durare F; formidulosus W

12. F

13. FW: et sepe W; hericius W; per] scilicet F; confortatur] confricatur W; quoniam] quando W; (his) W; infirmitate stomachus F; hominis] eius W; liberat] biderat F

14. F

15. FWSPV: Hericius W; (scilicet) S

16. SPV: initatur P

17. FWSPV: (huntigel) S

18. FWPV: (quiddam) W, quidam P, quoddam V; 1 in se 2 habet PV; (in se) W; (interdum) W; (alia quedam) PV; inmunda] inmunditia W; est] sunt PV; (in) spina W; ascendunt PV

19. FWSPV: et caro (autem) S; quemadmod] sicut FW

20. Indikation: Contra scrofulas F, Contra scropulas W

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– FWSPV: Et] Sed S; dirupta P; totum (reliquam) carnem] corpus S 21. FWS: (cius) WS; (cum) spinis S 22. FWS*PV: diruptas V; (often) V 23. FWSPV: (ex)dry FW 24. FWPV: But] And W 9+10 S: And the man whom this vich fatigues, his heart will be powdered with this urchin, and he will often drink in hot wine and will cease. 22 S: powder it, and put it over them often, 1. W – swingel F, schueingel S, swinegel BP, Swinegil V 4. W – heckeberen F, heckeberen B, heckeberen PV 7. W – swingel F, Swinegel P, Swinegil V – FWPV – FPV – bibellum W 8. F – bibinelle W 9. FS – where W 10. F – ( ) S 11. FW – F – where W 12. F (= overturned) - F 17. W – huntygel F,* here Egel P, * here Egil V, ( ) S 20. lat. FS – scrofule W / PV (rect or very) – W – hunt ygelis F / lat. PV – 1 ericij 2 huius S 22. FWP (rightly orsime) – *orfunas V VII-31 1. FWSBPV

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2. FW

3. FWSBPV
4. FWBPV: (of nature) bird PV
5. FWB: (of beasts) cunning B
6. FWBPV: (that is wintliunich) WPV
7. FWSBPV: 1 bona] sanus est 2 hominibus B; bona est x quia semper in aere conversari solet. S
8. Indikation : Contra guttam W

– FW*SBPV: (Et) Si x autem S 9. FWBPV: homini(s) F; 1 videntur 2 contracthi et dissolvi W 10. FWSBPV: xtunc eichorn accipi(a)t B; (accipiat et) capite (et) S; capitis B; visceribus x eius F; 1 et pelle 2 abiectis WS; (pelle) B 11. FBPV 12. FWSBPV 13. FBPV: cum xiam F; assetur P 14. FW 2 SBPV: x et cum S; cum] et aruinam W; (superius modice) perungat] apponat W; perungat] purgat PV 15. FSBPV: effluat S, fluat x et sagimen (sagumen P) ab eo fluat PV; (sagimen) S, sagumen P; excipiat S; (Et) PV; xi assaverit S 16. FW 1 BPV: eum] et W, (eum) PV 17. FWSBPV: (et) omnem S; (et omne sagimen) S; (omne) W, omnem P; quod] qui S; (illum) S, illud V 18. FSBPV: et] ut B; sagimine BPV; (addat) S 19. FW*S*BPV: x sic membra B; x let him anoint himself V 20. F

8 W: And if there is a boil in a man, 19 W: and let him anoint himself often and the boil in him will cease. 19 S: let him anoint himself where it hurts and he will be healed. 1. W – Eychorn FPV / Spiriolus S, Aspiriolus that is eichorn B 6. FB – () WPV (= windy)

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8. F – gith W, goit PV, drop paralysis S, paralysis B
9. WBV(E-) – eychorn FP(E-), spiriolum S
10. F – smalcz BP, *smlacz V, sagimen S
11. F – gith W, gicht BPV, ( ) S VII-32 A
12. Indication: De damma or hamastra B – FWSBPV
13. FW
14. FWSBPV
15. FWBPV: 1 and sharp 2 is PV; acres B; bear PV; (also) BPV; 1 is 2 nature W; WB man's clothes
16. Indication: Scrofula S

- FSBPV: (And) Man is high; 1 druse 2 et] or 3 orphan B; et] or S; (in his body) S; (this powder or) S; bread haut aliis B

6. FSBPV: 1 or in sip (drink) 2 eat S; 1 or in] cum suffen 2 eat 3 or drink V; (in sufene) B
7. FPV: or] and F; 1 plus 2 inde F
8. FSPV: het plus S
9. FW: het uelut W; fortis (est) F
10. F
11. FW
12. Indikation: Contra scapularum dolorem W – FWSPV: (Sed) Et W; (homo) S; (suas) S; (suas de) W; fatigatur] habet W, dolet S; dexteram S; (hamistre) S; dextero S; (eius exsiccet et hec) S; (suas) WS; (therefore) WS
13. FW: right] right F; left F
14. F

C

1. FWS – Hamstra B (auch in der Indikation), Hamstra PV

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5. FBPV (correct orsime) – scrophulas S

– FBPV – bullets St – F – hamster B, hamster P, hamster V, animal of this S

6. F – suffen PV, sorbicio S, ( ) B
7. FPV (right or wrong)

– FPV

9. F – hammer W
10. F – git W, goit PV, paralysis S

– W – hamster F, hamster P, hamsters V, ( ) S VII-33 1. FWSBPV 2. FW 3. FWSBPV: (is) W; meek 5; mansuetam mores] naturam S 4. FWBPV: (sua) B 5. FWB*PV: (qui) carnem (cius) F; 1 eius 2 carnem W; contraria(m) F 6. FWPV 7. FWSBPV: et] Sed B; (ideo) SB; illa] cius WSB; 1 sana 2 et 3 bona V; (bona et) B; (et sana) S 8. Indikation: Contra scrophulas W, Scrofulas S

– FWSPV: Et] Quod S; (quispiam) W; (in corpore suo) WS; (silvestrem) mart] eum W, bestiam S; excoreat V; sagumen P; sagimen quod] arvinam que in ea S; (quod in eo est) W; (in patella) WS; capiti FSPV; (cius) WS; (reliquum) W; (corpus) S; (modica) W; (aqua) P; fat that W, fat P

9. FSPV: (then) from] from S; can be had PV
10. FWSPV: (fat) S, fat PV
11. FWS*PV: fat P; vittellis P; (less weight) W; fat V; add and mix PV

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12. FWPV: (sic) W
13. FSPV: (before they are broken) S
14. FWSPV: xet sex with W
15. FPV 5 B: therefore its flesh is contrary to man for eating. 11 S: less fat from the yolks of eggs,
16. FW – Marth PV / lat. S – *Tartarus id est morder B
17. FWPV (recte orsime) – scrophulas S – F – marth PV, ( ) WS
18. FPV (recte orsime) – scrophulas S VII-34
19. FWSBPV
20. FW
21. FWSBPV: (est) W
22. FWBPV: acer W
23. FBPV: quam silvester F, quam silvester P; melior xest quam B
24. Indikation: Contra guttam F, Paralisim S – FWS*PV: vittellorum P, vittellorum V
25. FWSPV: ut] quemadmodum S; silvestri V; predictu(m) S, (pre)dictum V; (de) gith fatigatur] habet (with him) W; fatigatur] dolet S; xex cum eo (illum) perungat S; perunges PV
26. FWS*PV: conspescit] cease W
27. FWPV 6 S: Of his blood, and the ointment of the yolks shall be. 8 S: and he shall have better.
28. F – *Uwazzermat W, Vvazermart S, Wassermarth PV / B
29. F – Marth P marth V / B

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– nur B 7. F – marth WV, Marth P, martaro S – F – gith W, gicht PV, paralysis S 8. F – gith W, gicht PV, ( ) S VII-35 1. FWBPV 2. FW 3. FWBPV: (est) W; et xetiam F; 1 nature eichorn 2 aliquantum B; et] est suavior est F, 1 est 2 et suavior B 4. FBPV: (sit) B 5. FWBPV: vestes] usus W; hominis V; 1 not is 2 good B; (not) FW; eo] homine B 6. FWPV 1. FPV – Zabel W, Zobulus id est zobil B 3. W – eychornes F, eichorn B, eychorns PV 4. BV – eychorn FP VII-36 1. FWBPV 2. FW: (et) F 3. FWBPV: frigidum xest F, frigidum xanimal est B; (et) PV; (a little) B; catti in parte B; levide PV; (et) velut BPV; quandam] sicut quam B, quando PV; spuma(m) PV; 1 eicit 2 sepe PV; ita] et W; hominum BP, homini V; (not) W 4. FWPV: eo] eis F 5. FWP*V*: (ad) F 6. FBPV: quoniam] et B, quia PV; somewhat] in part B

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5 PV: they are not very suitable for medicines,

1. FW – *Harmini PV / B (marginal) / Migale vel melo B
2. FPV – spumecthe W, spumose B VII-36a
3. FW: auratum F; (in itself has) leuisque W; nutritur] utitur F;

1 interdum 2 eum W; (autem) F; ipsius] eius W

1. W – Cunengelin F VII-36b
2. FW: corpore (suo) W; dolere] delere W
3. F – *vach W VII-37 12-20 = C+C
4. FWSBPV
5. FW
6. FWSBPV: (est) W
7. FWBPV: 1 terra 2 et (in) limosa W; (in) limosa F; leimosa PV;

(de)vitat B; 1 is 2 and useless W; (is) V

5. FWSBPV: 1 remains 2 in that B; that] land 1 which is good and healthy

2 remains S; 1 is 2 and healthy vac useful B

6. FWBPV: (And) B; has that is sensitivity B; smells V;

unless] nor P

7. Indication: Against scrofulas and interior putrefaction W, Against

putrefactions of the body and orphan B

– FWSBPV: (For) Man B; (interior) B; 1 rots 2 in his body

his W; (his) PV; or] and S; (who) BPV; (in his body) S; (his)

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B; (he) S; (cooks and) S; him SB; (powder this) S; this] him eats B, (this) V; quo(modo)cumque poterit] potest B; (interius in corpore suo) B; (in corpore suo) S 8. FWSPV: evanescunt W, (evanescent) PV 9. FWPV: et ita (etiam) P; emittitur PV 10. Indication: iecor valet comesta et pulmo non B

– FW 2 B*PV: (etiam idem) W; de] a PV; eius] suo W

11. FW 1 B*PV: sed] et W; (eius) W

12. In W steht 12-22 as marginaler Randtext der Seite 159 a in kleinerer Schrift

– Indication: Contra morbum caducum F (marginal von späterer Hand mit Verweiszeichen), Morbum caducum S – FWS (= C+C 252,23-253,9): exsic(c)et F, (exsiccet) S; anseris etiam S; tantum W; (terram) W; iecorum S; ipsis] hiis FW; tortellas F; (addat) FW; (quam…sit) S; cemini F, cymini W

13. FWS (= C+C 254,5-7): (Et) Si FW; V dies F (an beiden Stellen)
14. FW (= C+C 254,7)
15. FWS (= C+C 254,7-9): V dierum F, V que dierum W; (h)edi FW, hedi S; petroselino S; coctas et interim comedat F, (coctas) et interim comedat W
16. FWS (= C+C 254,15-16): (et) FW; (carnes) S; (can eat) FW
17. FW (= C+C 254,16-17): (meat) W
18. FWS (= C+C 254,17): pork and beef S
19. FW (= C+C 254,17-255,1)
20. S (= C+C 255,1)
21. FWS (= C+C 255,3-4,6-7)
22. FW (= C+C 255,6): whatever F, whatever W

10 B: The liver of man eats with his body, for it takes away the putrefaction from his body.

11 B: But his heart and lungs are not fit for eating.

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4. only B – to compare is the dt.-lat. Mischform leimosa in PV (Apparat A)
5. FPV (recte orsime) – orfunen W, orfun B (auch in der Indikation), scrophulas S
6. PV (recte orsime) – scrofule F , scrophule W , scrophulæ S VII-38
7. FWSBPV
8. FW
9. FWSBPV: (est) W
10. FWBPV: prudentem] putredinem PV; (insensible) FW; inc insensible PV; 1 habet 2 naturam V; in sec habet B; cathulos B; dolere aut moric B; tunc hanc B; paruula estc W; 1 est 2 et gracilis W; cito et statimc B; suo zpveimal P; myingit P; virtute illius herbulec B; ita] tunc sicc B; ex(s)pectat FV; usquec dum eandem herbulam urina] aruina B; 1 pleniter 2 et 3 bene V; (et pleniter) FW; (et) then it with B; illo PV; dies F, moriture] so that it dies B
11. B
12. FWBPV: ista] illa hominibus B; incognitac 1 est 2 etc ignota B; in B folgt abschließend 3 Zeilen fremder Text.
13. FWPV: (etiam) W; aut] et V; aliac animalia FW; eam] eum valeret PV; (vires) PV; accipit F, accipit < accipiat W; (tam) fortes P; quod] quia P; ulla] aliqua W; accedere potest PV; 1 homini 2 ad comedendum F
14. FPV
15. FS 12 *PV: (de) illo] inde V
16. FS 13 *PV: (tuos) F
17. FS 14 : (et) ad aures (et) S
18. FS 15 PV: suas S; pone] tene F, ponat S; you will keep F
19. Indication: Against head pain W, Head pain S

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– FWS 10 PV: his] mustele W, mustele S; (dry and in) S; with man S; hurts (the same) S; (him) S; to] in

SPV; (both) PV; (your) S; puts S 14. FWPV: 1 as 2 namely PV 15. FWS 11 PV: (in the head) S; has S 16. FWPV: some] any PV; dirty PV; it] your W 17. Indication: Against deafness W – FWS 1 PV: (And) The head of man his] musteles are cut off S; cut off V 18. FWS 2 PV: in vain FPV; divided S; (and) feet S; (his) WS 19. F 20. FWS 3 PV: in vain PV 21. FWPV 22. FWS 4 PV: dry up S 23. F 24. FWS 5 *PV: (and) F; it FW; (any) W; (made separately) W; (so) that] and 1 one 2 piece W; piece PV; (your) placed (sit)] put W 25. FW*S 6 *PV: (to) F; piece PV 26. FW*S 7 PV: (sic) S; ipso] illo PV; (girdle) S; his own man S; 1 semper 2 te P; (always) V; gird S 27. FWS 8 *PV: incolomem F; reddit WPV 28. FW*S 9 *PV: fatigatur P, fatigat V 9+10. S: A man may also hold its skin over balsam, or to musk, so that he may receive a scent from them, and to his eyes, 24+25. S: and in the man's girdle one is sewn to the navel on each side, 25+26. W: and one to each side and thus to the bare skin you shall gird yourself with the girdle itself, 27+28. S: For from this virtue is strengthened in him, and is rendered robust, and paralysis does not tire him in the meantime. 28. W: and drives away the gith.

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1. FPV – Uwiesela W / lat. S – Mustela weasel B
2. only B (no German equivalent for mingi, but in the following also arvina instead of urine)
3. FW – bewircke PV, circumponatur S
4. F – gith W, gout PV, paralysis S VII-39 In B 5 lines of text go ahead according to Ys(idorem).
5. FWSBPV
6. FW
7. FWSBPV: (is) W; insidiantem mores] naturam S
8. FWSB: 1 et diabolicas artes 2 habet S; artes habet F
9. FWBPV
10. FW
11. FWBPV: (ideo etiam) W; (etiam) B; homini ad comedendum B; (tamen) WB; 1 to medicines 2 not much W, 1 to medicines 2 not (much) B
12. Indication: Against a passing disease WB, To a passing disease S

– FWS 11 B 14 PV: (But) If (any) person B; yet] and if (any) person S; (has) PV; and] with over B; (and) after S; and] with (afterwards then) B; (then) S

9. FWS 12 B 15 : 1 complains 2 bread B
10. FW
11. FWS 13 B 16 : and then B; mice] bread which (in the same bread) SB
12. FWS 14 B 17 PV: (in a vessel) SB; vessel W; are placed SB
13. FWS 15 B 18 B 19 PV: 1 his 2 and feet W
14. FWS 16 B 19 PV: quotiens(cumque) WSB; in B follows 5 lines of foreign text

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15. F 2 WS 17 PV: Nam] Et S; (etiam) et (ipse) S; (et) W; ipsa PV; fugatur F
16. F 1 W: halitu] halun F, (h)alitu W; nature] creature F; in aqua(m) W

17. FWB 1 PV: (Et) Cum B; xtunc angustiatur B; 1 aquam 2 ripe vadit] currit V; 1 vadit] currit 2 aque B; lapillos] lapides B; quodquod W; eo(s) afflat B; xtunc se deponit B; 1 (de)ponit 2 se W; deponet F, (de)ponit V; pepererit FW; (lapillos) illos PV; illos] suos W; (eos pedibus) W; pedibus xsuis B; (id est uzschirret) WB; (tunc) B; (on) W; (decumbit et eos) W; xultra fovet B
18. FW: Isti] Illi W; (h)alitu W; sumit F; possit F; 1 eam 2 amplius W
19. Indication: Contra difficultatem pariendi F, Contra difficultatem partus W (the same indication also already in Section 17 before: et postquam pererit …)

– FWB 2* PV: (istos) W; (postquam…abiecerit) W; (mus) PV; (eos) W; liga(ret) PV; ligaret…laborat] et iam laborantis ligaret (ita…potest) W; labo(rat) F

20. FWPV: (eos) W
21. Indication: Contra febres FWB (before Section 22), Febres S

– FWS 1 PV: (Sed et) Si S; (homo) WS; haberet xcuiuscumque modi F

22. FWS 2 B 3 PV: muri F; 1 Take 2 a mouse xsmall B, 1 take 2 a mouse PV; take] take S; it PV; (and) 1 hit 2 it a little B; (a little) W; hit S
23. FW*S 3 B 4 PV: can escape] can go B
24. FS 4 B 5 PV: xpone back B
25. FWS 5 B 6 PV: xet between W; between] under the shoulders 1 of him] of him 2 man 3 tied B; (man) of him] his own tied xfaciat S; (him) W
26. FB 7 PV: 1 him 2 now FB
27. FS 6 B 8 PV: as] and PV; there] then B, where P; (between the shoulders of him) S; of him] man B; and xstatim B
28. FW*PV: invades PV
29. F

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30. Indication: Against stomach pain W

– FWS 7 B 9 : (And) If B; 1 hurts 2 in stomach B 31. FWB 10 : (also) B; (his) B 32. FWS 8 B 11 33. FWB 12 : (also) W; slightly weakened ›percutiendo‹ (ne effligeat et) B; ›antequam‹ (ne effligeat et ne) W; ne ›tamen‹ B; (accipiat) B; eam B; (ita) W 34. FWS 9 B 13 : (barely) B; barely living] semi-living W; his] his S; (ties) FWB; stomach] back W; (his) S; quidquit F, quicquid S; (stomach) illius] ipso S; illius] eius W; ›malus‹ est B; (se) euertitur S, se avertitur B; (ita) SB; eius] illius W, (eius) B; in B folgt 5 zielen fremder Text. 35. FWS 10 13 S: et illi ad potandum detur: (i)psaque aqua frons et pedes illius lauentur: 13 B: et illi ad potandum detur et tunc cum illa aqua frons et pedes eius lauentur, 19 B: lapilli isti valent ad umblicum mulieris inpregnatis positi et statim pareret. 23 W: ut semiiuiuus maneat, 28 W: et amplius ei non nocebit. 1. FWSBPV: lat. und dt. identisch, so auch sechsmal im Text, daneben jedoch die inflektierten Formen immer lat. (muris, murem) 8. FW – lat. SBPV 15+17. müs P 17. F – vßschirrit P, ußschirret V, ( ) WB (= pedibus abicit) 21. WPV – redden F, quotidianas seu tertianas seu quartanas febres S 26. FPV – riede B 29. F 31. dt. mur B

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VII-40 1. FWBPV: (autem) WB, etiam PV

2. FW
3. FWBPV: (est) F; (est et) W; (habet) PV
4. FBPV: (alius) B; (mus) V; (minores) PV

5. FWBPV: (pericula) W; valent B; (sicut et alius mus) W; (et alius mus ut) B; prefatum PV
6. FWPV / Lirale id est ratte B
7. FB dt. oder lat.? – müs P
8. FPV dt. oder lat.? – müs P VII-41
9. FWBPV
10. FW
11. FWBPV: (almost) B; (and) mole WB; (holds) W; (earth) V; and (more) BV
12. FWPV
13. FPV
14. F
15. FPV
16. FWPV: ea PV; adk medicamenta non valent W; multum conveniunt F
17. FW – Spiczmus BPV
18. FW – spiczmus BPV
19.
20. FWSBPV: (est) PV; crescit] nascitur S

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2. FWBPV: humida ›est PV; [1]est [2]interius ›tunc B; ›manent et iacent B; (in) ea B; [1]se abscondunt [2]in ea V
3. Indikation: Contra pulices W

– FWBPV: ›Et cum (autem) W; ›then from] the earth B, ›and from the earth PV; (and the flea invades) B; it B; ›To drive away fleas take (therefore) B; (to the ground) W

4. FWSBPV: (and it in) ›Man testam S; it(m) PV; calefaciat S
5. FWBPV
6. FWSBPV: and ›then B; (that earth) S; its own will be scattered S; fleas P; they(n)serint W
7. FWBPV
8. FWSBPV: (and perish) S; in B folgt 8½ Zeilen fremder Text
9. FWPV: [1]potest [2]habere PV
10. dt. nur B: Pulex id est floe VII-43
11. FWSBPV
12. FWBPV: (to) B; (to the ground) PV; velut] sicud B; ›its own ova [1]produces [2]in its own nature V
13. Indication: Against excess of phlegm F, Against excess of phlegm W

– FWB*PV: (its own) W; stomacho ›its own F

4. FWPV: ›scilicet cum PV; foundat (et) PV; minuetur PV
5. Indication: Against drop FW, Paralisim S

– FWSPV: (But) Et W; (But et) ›Homo S

6. FSB*PV: [1]humorum [2]malorum V

7. FWSB*PV
8. FWSPV
9. FSPV: (accipiat et) S

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10. FWSPV: ipsa aqua V; (sic) WB; et ipsum] ipsumque S; ipsum] illud W; (bath) WS; 1 exposed 2 head (only) 3 in ipso (bath) teneat W; (ipso) S; (only) F; (in) W
11. FPV: (in the bath) F; he touched and had PV; easy PV
12. FWSPV: this] sic S; (gives from him) ceases] heals W; from] in V
13. Indication: Against leprosy W, Lepram S

– FWSB*PV: generis] naturæ S; in B follows 3½ lines of foreign text and then the foreign chapter »Pediculus» with 17½ lines.

14. FWSPV: he [that land] (takes) S; (is) W; (it may be noted) S; (the land itself) 1 of them (ants) 2 made (and it) S; I make it happen S; ut] quatenus S; 1 quod 2 ita PV; quod] ut (the same) S; eorundem F; ipsam] eandem S; lexiuam S, lixiviam PV
15. FWS*
16. FWSPV: (and) S; (de)inde 1 goat 2 hedge PV; hyrci W; (take) SPV; (and) a little PV; (and this) S; lixiuæ S, lixue P, lixiuie V; illa S; eadem PV; ea(dem aqua) S; (take) PV; deinde] postea pulueri huic (hedge addat de) puluerem S; (add) FW
17. FWS
18. FW
19. FWSPV: (sit) S; viole (sit) PV; (sic) S; lepre] lepore PV; (with the same ointment) S; nine months SPS; vel (per) F; plures dies W
20. FWPV
21. FWSPV: deus] dominus S; 1 non vult 2 eum sanari FW; sanari] curari PV
22. FWPV: alicui] aliem hominem P, alii homini V; vel] aut PV; pecori] porci P, porco V; forti PV; se] eo PV; illas PV; qui(a) F; faciliter PV; consequere(n)tur PV
23. Indication: Against scrofulas and glands F, Ad Scrofulas S

– FSPV: autem] etiam F; aut glandes S; aut] et PV; lineet P, lineat V

24. FS: (idem) S
25. FSPV: (eadem) S; liniat] componat S, lineet PV; sic] hæc calida S; aut] et S; super prefatas PV

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26. Indication: Against sadness and to mentis subtilitatem F, Against sadness and mentis subtilitatem W, Against sadness PV – FWSPV: Sed (et) F; (Sed et si quis) Homo autem qui W; quis] aliquis F; oppressus est P; ova sua S; adhererit F, adhereant PV; (accipiat) S; modicis] modice F; (modicis) 1 eorum] ipsis 2 nidulis S; eorum accipiat F, earum accipiat W
27. PV
28. SPV: quo] quibus S
29. FWSPV: (et hec) S; 1 se 2 gravatum (in mente sua) S; (ipsum) S; eodem F, (eedem) WS; (dis)solvat PV; (eas) S; (ita) SPV; illis] eis PV; capiat] accipiat W
30. FWPV: in quibus zpeimal V 3 B: Item valet contra multum flecma capitis pectoris et (st)omachi. 6+7 B: Item contra superfluitatem humorum malorum ex pallisi. 13 B: Item contra lepram qualiscumque sit. 15 S: et roum eiusdem aquæ in uas excipiat,
31. nur PV (= cumulum) – lat. FW / PV

32. F – gith W, gicht PV, gutte paralisis S; paralisi B
33. F – gicht PV, paralisis S; ( ) W
34. F – *roast W / S
35. F – *rost W, water SPV – F* – rost W, water PV, ( ) S – FW (-swamp) – habichswamp PV, *haberswam S
36. FW (-swamp)
37. F – *take W, measure S, measure PV
38. F (correct orsime) – orphans PV, scrophulas S
39. F (correct orsime) – scrophulas orphan P, orphans V, scrophulas S
40. lat. FWS / conj. – bathe P, bache V

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(Book eight) Vorbemerkung zu Liber VIII: Auch die Zählung dieses Buches kunst nicht dem Handschriftenbefund: In FWB gibt es gar keine Zählung der Bücher, in PV ist dies der Liber VII, weil der Liber II nicht mitgezählt worden war. In S sind alle Tiere als Liber IV zusammengefaßt, jedoch mit dreifacher Unterteilung: Pars I »Wassertiere« (hier = Book V), Pars II »Lufttiere« (hier = Book VI), Pars III »Landtiere« (hier = Book VII + VIII) erscheinen die auf sechs reduced Tiere des Liber VIII »Gewürm« in S an letzter Stelle von Pars III erscheinen. (Preface) Die Prefatio wird als solche nicht beannatt, sondern nur in W als prologus« bezeichnet – allerdings erst vor Abschnitt 2, der Abschnitt 1 dagegen ist in FW ohne Absatz an das vorausgehende Kapitel »Formica« angeschlossen. F läßt erst dann eine Zeile frei mit Platz für eine nicht einführungte Initiale '(C)um'. In B steht die Preface nach dem Kapitelverzeichnis, in S fehlt sie. 1. FWBPV: (all) B; created PV; that to the world] as BPV; divine will PV; and] to revenge BPV; with man xcum B; genera] grains PV; cruel »animalium« B; in] ad ultionem PV; hanc] huic W; 1 et 2 ut B; mortiferas B; (sua) B; ostenderent PV; eum] cum W, eum »scilicet hominem« B; necare(n)t PV 2. here incorrect Beginning of the Preface in FW (vgl. oben) – FWBPV: (C)um F, »Sed et« cum BPV; terra »scilicet« B; (ignis) B; in hell] in infirmo F; ex »in« hell B; 1 vermes 2 pessimi … mortiferi B; (multotiens) FW; quatinus] ut B; »de terra« deleti B, delete V; idem] ecedem V; pot(u)erunt PV; eorum] eorundem F; (inundatione aquarum) per (totam) W; (deinde) W 3. FBPV: cadavere F; 1 rotted 2 full of poison F 4. FWBPV: »then« from B; 1 rotten 2 itself] of their W

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5. BPV: (and) B
6. FWBPV: (and) men B; (really) B, but PV; (somewhat) W; not fehlt in FW; (that) F; (also) B; some PV; and] but the rest of the BPV Anmerkungen zum Kapitelverzeichnis 1 See dazu die Vorbemerkung zu Kap. 2. 2 Die instalatung vier unechten Kapitel in B stehen in eckigen Klammern. Sie werden im Textteil ausgelassen 3 Offenbar hier fälschlich in Anlehnung an Kap. II-31; im Textteil steht das richtige Wort 4 The sequence of the vier letzten Kapitel corresponds to hier der im Textteil; in FWPV ist sie dagegen in deren Kapitelverzeichnissen vertauscht: 17+18 steht vor 15+16. 5 The missing chapter here in B is present in the text part. 6 Only in the text part of b. 7 The two German words of this spurious chapter are noted in the text part. VIII-1 In B 15 lines of foreign text precede.
7. FWSBPV: siccum] succum PV; (et alienum) S
8. FWP *V*
9. FWSBPV: (in se) B
10. FWBPV: (non) B; 1 tam acer 2 et 3 tam fortis FB; (tam) acer PV; (eum) WPV; ignis zweimal B; (cum) B; e(l)icitur BPV; fortiue PV; (quandam) B; (in se) W; tunc aerei B; quicquid FW; carne cius B; aut] ac in ossibus P; (eius) V; existit] est B; sanguine] sagimine PV; (draco) B; 1 suum 2 flatum W; (suum emittit) B; (nor fluid is) B; (truly) B; his breath PV; has] holds then B; (his) B

11. FWPV: only] yet W, not PV
12. Indication: Against calculus FWB, Calculus S

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– FWS 5 B*PV: For] And (man) S; (take) S 7. FWS 6 BPV: (and him) S; (him) W; puts S; (to moisten moderately) W; moistens] moistens S; then] afterwards S; (blood) S, the blood itself BPV; pure P; (pure and) S; (and moderately) W; 1 puts 2 for a short hour V; (puts) B 8. FS 7 BPV: (until) SPV; (the same) S; (water) PV; heat PV; take] take F, have B 9. FWS 8 BPV: (sic) SB; (illo) WS, eodem PV; ablated PV; from (a)qua ille PV; 1 modice 2 ieiunus S; 1 bibat 2 modice B; et] ut ita B; (cum … aqua) S; novem] ix B; (de … illius) S; sangwi(ni)s P; (in eo) S; 1 frangitur 2 in eo B; frangitur] dirumpitur S 10. FWBPV: (sic homo ille) B; (homo ille) W; (autem) B; et] aut simplici B; simplice PV; eius] illo B; aut] et bibat PV; (si … faceret) WB; hoc] homo PV 11. Indikation: Contra oculorum caliginem F, Caliginem oculorum S

– FS 1 : Sed et cui] Nam homo cuius S; *coligant (item) S 12. FS 2* 13. FS 3 : (tamen) S; (uno) S 14. F 15. FS 4 16. Indication: Against hail F, Against *grauedinem W

– FW: autem] vero W; then follows in F incorrectly section 31 of the next chapter.

2 PV: et quendam igneam intemperantiam 6 B: Homo habens calculum recipiat de sanguine draconis, 12 S: et de eadem aqua sanguine ablato, palpebras et cilia oculorum ad noctem VIII-2 The chapter is clearly divided in WB into two (1–11 and 12–30), in W also in the count II and III.

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1. FWBPV: serpentum B; (est) W
2. FWBP
3. FWBPV: in] et PV; istud] illud B; serpentum B; »etiam illud genus« plenum] plus B; mortifere B; (etiam) B; (in) rugas PV; contracthit(ur) V; (etiam) B; splititur] splititur B, funditur PV; (cum) PV; (idem serpent) W; »genus« serpentum B, (serpent) PV
4. FBPV: 1 velut 2 inde PV
5. FWBPV: 1 querit 2 petre F, 1 querere 2 petit V; 1 tam diu 2 se WB; (con)fricat PV; »usque« dum B; squamas] spumas PV; (tunc) W
6. FBPV: fuisset] fuerit B; squamis] spumis PV; (illis) B
7. FWPV: squamas] spumas PV; (et) velut PV; (de) hoc PV; (in) insidiis P; minus] nimis V
8. Indikation: Contra tristitie et molestie oppressionem FW – FWBPV: Sed] et B; who] with B; then] so B; kill »him« W, kill »him« B; some] water PV; matello F, matallo B; 1 keeping 2 metal PV; and »then« with B; (and annoyance) B; oppressed V; how long] so long B; (also) WB; hold »that« W; (none) B; (in the meantime) B; »not« can B
9. FPV: nausea PV; pass V
10. FW: his] ista F; matallo F; (what) F
11. Indication: Against poison W – FWPV: (and others) PV; what] who V; that(serpent) W; are] is V; exist] are W, exists V; any WPV; fits V
12. FWBPV: (but) B; serpentum B; (also) B; (and) that B; (stays) B; (and) whose BPV; (somewhat) slightly B; hurt W; illud] istud PV; because »illud« V; (And) Istud B; (serpent) B; (and) in B; (of men) B; ac] or PV; that] with P; hit] hit »and molestare« B, carry PV; li(n)guam »suam« B; him BPV; that] isto PV; (also) B
13. FWB: prolongare inceperint B; extendit] ostendit F; »tunc« serpent iste] ille B; 1 terre 2 per rimas B; enterat (and) B; (in) gusto B; 1 »et« invenire 2 nec] non B; »et« because if man B; (quasi) B
14. FWB*

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15. FWB: 'that 2 kind of (serpent) W; those serpents (is) who that B; it] itself found W; etc sufficiently B; eat B; (from him) W, etc from him B; (someone) W; (then) B; (she) F; drink B
16. FB: much] great B
17. FWB: etc swell W; in his poison] and venomous B; until etc B; (time) F; iterum eat B
18. Indication: Against gout and plagues F; Against gout W – FWB: (But) If B; (if anyone) W; (him) W
19. FB: repe(re)rit B; prefatam] predictedam B; eat(er)it F
20. FWB: etc kill B; (his) W; (assidue) W, continue B; (interim) W; (and dangerous W
21. FB: fatiga(bi)tur B
22. FWB: etc dangerous W; meanwhile] not W; can be injured] can be injured B
23. FW: are placed that] when W
24. Indication: Against erysipelas W – FW: (illud) quod] aut W; (dicitur) in (aliquo) W
25. F
26. FW
27. F
28. FW: etc follows F
29. F
30. FW: 'in aliquo orto 2 aut 3 agro etc W; (h)olera W; (autem) W
31. In F steht dieser Abschnitt schon am Ende des Kapitels 1 – FW: (autem) F; (multudinem vel) F; (et) maximam F; nec] unde (ullum) W; medicamen(tum) F; etc est W 14 B: Man autem radicem istam non nouit, autem serpens eam bene nouit.
32. FW / seruando confirmet id est versmidde B – F – gith W, paralisi B
33. W – freislichet F (oder -ec?)

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26. F – bestrich W
27. FW VIII-3
28. FWBPV: homini (nec ad medicinam) W; (ad) medicinam B; postquam] cum B; fuerit] est B
29. FWB*PV 2 B: tamen homines per venomum eius leduntur, si eos tangunt aut gustant.
30. FWV – Blintsleich BP / lat. marginal B VIII-4
31. FWSBPV: ex] in parte B (an beiden Stellen); calorem habet PV; (et) B; (in se) W; habet] ostendit S
32. FWBPV: fulgora B; atque] et q(uasi) B; quandam dyabolicam W; tenet] habet W; (with) danger P, with] danger V
33. FWB: (and) F
34. FWPV
35. Indication: Against scrofulas FW, Scrofulas S, Against orfim B – FWSBPV: (but) B; (in itself) WS; 1 has 2 in itself B; tofonis] rubetæ S; (take and it) S; (in)roll B; in] and another F; another B; earth B; novem] ix B; bury BV; and] but on the tenth (day) S; tenth] x B; (it) S, then it B; (the same) SB; (take and it) S; (it) B, him FV; (sic) S; 1 puts 2 that … days FW
36. FWBPV: (or) WB; (of man) FW; his] his W, (his) B
37. FWPV: (unless) W
38. FSPV: (then) SV; man the same (land as above) S; (to the fire) V; old SPV; wool F, linen V; receives P; (but) S; 1 over the same ulcers 2 before S; (the same) S; (with) PV; (itself) S; (in illo consuta) S

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9. PV

10. FSPV; three x totiens calefacta; F; 1 bis 2 vel 3 ter PV; 1 faciat 2 per tres dies S; die] noctes PV; (orphane) S
11. PV: linen V; line P; linen] linen V; wool] linen P
12. FW: eo F
13. FWPV / lat. S – Toad or rubeta B
14. FW (correctly orsime) – *orfime B (und in der Indikation* orfim), *orfunas PV; scrophulas S – FWPV (recte orsime)* – orfime B, scrophulas S
15. FPV (recte orsime) – scrophulae S
16. FPV (recte orsime) – ( ) S VIII-5 In B, this chapter is preceded by two foreign prefaces: 'Sangwissuga' with 6½ lines, 'Botrax' with 15½ lines.
17. FWBPV: frigida (est) B; aquosa B; quemadmod] sicud B; bufo] dufe W; in B follows 4½ lines of foreign text.
18. Indication: Contra guttam FW, Contra paralisim B – FWBPV: (Sed) Si PV; (Si) Qui (s) B; (a) giht habet WB
19. FBPV: (alicubi) B; (suo) B; caput PV; (fatigatur) B
20. FWBPV: iste F, (istam) PV; accipiat] capiat B; (et) eum] tum W; eum PV; sub] super herbulis PV; (foliis aut) PV; sub alia (quadam) B; herba resuffocet PV; subfocet F; super] supra membrum … pannum als marginaler Nachtrag mit Verweiszeichen W (korrigierter Zeilensprung) ; (super membrum) in quo] ubi B; x tunc ranam B
21. FBPV: (loco) x aut per annum (unum) B; 1 cessabit 2 per 3 unum aut per dimidium 4 annum F; x annum dimidium P, dimedium V
22. FWBPV
23. PV – Frusch F, Urosch W / Rana id est froisch B
24. F – gith W, gicht BPV

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4. lat. FWB / PV – F – gith W, gicht BPV lat. FWB / PV F – gith W, gicht BPV VIII-6
5. FWBPV: 1 quam frigidus 2 est BPV; aere] arbore W; which] that V; their flowers (on trees) PV; lead W; proceed] produce PV; then that B; (also) B; men BPV; (more) B; vanity PV; to play and also B; ex(s)urgunt W, exsurgant B; (also then) B; rises and grows B; then (also) B; (But) If B; irritate PV; become PV; (one) FW; throw P; and] then B, (and) PV; 1 with him 2 none W; (arts) PV; 1 diabolically 2 arts B
6. FWPV
7. F – Lofvrosch W, Laubfroisch B, Laubfrosch PV – FW – queckbrun B, queckbronnen PV VIII-7
8. FWPV: heats PV
9. FPV: 1 much 2 inde (autem) PV; (aut iuvetur) PV; iuvetur conj. instead of living F
10. FWPV: medicamenta W; est] sunt W
11. FW – Haruuina PV (-uuina in allen Hss. also read as -muna u. ä. lesbar) VIII-8
12. FWPV: sed] et W; mortiferum (est) PV
13. FPV: 1 per se 2 hominem V; 1 (de) illud 2 gustaverint PV

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3. FWPV: xet ad medicamenta non valet W
4. FW – Moll PV
5. F – Moll P, moll V VIII-9
6. FWSBPV
7. FWBPV: (aliquantum) W; hominum P; 1 est 2 in natura sua WB; (est) P
8. FPV: (ad) medicine V; valent] agree V
9. Indication: Against head mite and morphea W, Head scabies S

– FWSB: (But) Man x autem S, (But) Man B; (his) WB

5. FWB: 1 maculas 2 in body (suo aliquas nigras) W; 1 aliquas nigras maculas 2 in body suo B
6. FWSB: conburet B; (pulverem illum) W; illum] istum S; (purum et) W; x then this B; (this wine) W; veterem SB; intingat] addat W
7. FSB: (then) S, sic B; (lard) illo] eo S; head x suic B
8. FB; body] head (sui) F
9. FWSB: perungat] x et sex inungat W
10. dt. only marginal to Lacerta B
11. FW – dirty scab S , deep dirty scab B
12. lat. FS / B VIII-10
13. FWSBPV: (plus) WS; 1 how cold 2 is B; (how cold) WS; and x is BPV
14. FWBPV
15. FBPV: but] but B; holds] has V

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4. FWBPV: (if) B; 1 spider venom 2 if PV; (flesh) B; then to man B; dangerous PV; would eat V; or] and drink PV; escapes PV
5. FWB: (with) F; then a bruise B; web] neck B; empty(av)erit B; cavernula (m) F; filled with venom B
6. FWSB: (then) iterum] meanwhile S; (while) B; same cavernula (its) B; evacuates W, (evacuated) S; and fierce B; insidiousness of his B; (others) W; But itself (truly) B; (spiders) W
7. FS*B: it is good because it is somewhat mixed with poison B
8. FSB: on] are F
9. FWSB: they are good for the ulcers of men W
10. FSB: sweet (u)s SB; in B follow 12½ lines of foreign text

7 S: not very suitable for utility, 5. only B VIII-11 1. FWBPV: hot PV; is] exists PV; deadly poison is because it is deadly B; suffers] permits PV; (is) FW; also] one B; another (viper) B; what] what BPV; conceives PV 2. FW: abru(m)pit F; ma(s)culus F; (then) W; she fove(a)t W; conceives W; that] because W 3. FWBPV: but she B; (viper) W; finder(er)it W, invenerit B, repierit PV; no one has (not) B; can] can PV; (so) dead] viper in that fire B; that fire PV; near F, perpere B, remote V; not] as PV; that viper B; its vapor B; itself] him not V (not nachträglich interlinear); if then B; (and ashes) of coals (so!) F; and] with ashes 1 of those 2 coals B; incinerated] is] made V; conserve] reserve PV 4. Indication: Against tumor FW

– FWBPV: Then and c B 5. FWPV: anyone P; (his) W; (that tumor) W; he] iste PV 6. Indication: Against dragon F

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— F 1. only B 6. F VIII-12 1. FWBPV: who xetiam B; habe(n)t B; quod] as B; rubeta xid est bufor B; (est) BPV; (aliquando) B; (cum iam) B; (iam) PV; in proximo] inpregnata PV; 1 in proximo 2 iam W; quod] as B; gignit B; super (illud) PV; fetus] secus B, vetus P; conciperat PV; postquam] proquam B; produx(er)it V; xtunc eos B, (eos) PV; ponat P; vovet P; fetus] secus B; vivere xsentit et viverere B; inciperit B, inciperit PV; (permissione dei) BPV; (vis) V; que] qui P; requiescit BPV; (ita) WB; resistet B; istud] illud BPV; repugnant F; 1 killing 2 them V; (in egg) B; illud] istud WPV, xtunc illud xquod vivit in egg B; blowum] sound B 2. FWB: holds] has W; similar W, similar B; hail B 3. FWBPV: fire xfire has V; fulgori W; thunder P, thunders V; (but) B; from egg] deuo P; xtunc mox] statim B; 1 sui 2 blowus V; sui] sue B; splits (makes) B; (to) B; terra xibi B; quoust W; (dum) FW; creverit BPV; (iterum) BPV; (omnia) W; repperit W; 1 viderit quod 2 aliquid B; vivit] vid F; scorning W; pre(m)ittit B; (et) deinde F; (fire PV; fulgore P; 1 sit 2 percussa V 4. FWB: But] and B; (basiliscus) FW; some FB; xcreature living B; xille afflaverit F; afflaverit] breath (and so) W; xthen from this B; (from)inde B; moras] mores B; basilisks W; xetiam some (truly) B; 1 could 2 kill B; approach W 5. FW*B: him] basilisk B; xaccurt and himself B; belly] teeth (of his) F; his] own B 6. FB: (but) B; unless someone xwhether man or animal B; (truly) B; deer B; so] as B; those (ashes) F; (who) B; xille immediately] soon B; whatever B 7. FWB: basilisk W; born] goes out < goes forward W; (in his breath … his) W; breath F; 1 his is 2 and in poison B; (he who) W; (goes out) W; although xtamen B; (living) B

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8. FWBPV: however] but W, (but) B; (any) W, some B; or] and P; (in any) WPV; (any) B
9. FBPV
10. FWBPV: xtunc place B; infertile xest V; (infertile and) W; (or) If B; (in some yard or) W; 'in some house 2 or (in some) yard] court xeu cellar B; yard] tower PV; some house PV
11. FPV
12. FWBPV: 'there are 2 men (living) W; there] in B; 'there are 2 sick B; there] will be W; (in)there WBPV
13. FW*BPV: that is] and B; 'often 2 inde V; often P; in B follows 6½ lines of foreign text

5 W: Attamen aliquando de minoribus animalibus in debilitate ipsum uidentibus mordet, quo facto idem animal diutius uiuere non potest.

13 W: a peste infirmantur uel moriuntur.

13. FP(S-)V(S-) – schelm B, peste W (Ablative) (= pestilentia) VIII-13 In B this chapter is preceded by the foreign 'Syrena' with 12½ lines
14. FWBPV: xcalorem et ardorem PV; et xetiam B; 'in se habet 2 et] nec non quandam (quoddam P) … penarum PV; quanda(m) F; quid(quid) B; hominum B; (aliorum) B, aliquod PV (durch verderbte orum-Kürzel)
15. FBPV: (ita) B; venomifica PV; 'parare vellet] vult 2 cum illo V; vellet] vult P; to someone] he who F, (to someone) B; 'give 2 or to touch the arm B; to lie(n)t PV
16. FW*BPV: very quickly] very certain PV; in B folgt 13 Zeilen foreign Text

3 W: And for medicines it is not valid.

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VIII-14 1. FWBPV: (in) his tail inmitt PV; emitt W; to man(s) BPV; nec] or (some) medicine B 1. FWBPV VIII-15 1. FWBPV: Tiriaca B; (scilicet) PV; (est) B; (sua) PV 2. FWB 3. FWBPV: who] because PV; to him(him) W; (his) W; with] while sick PV; and] or air PV; insist P; then some B; 1 then 2 healthy B; produce PV; much FW; from man is B; but infirmities BPV VIII-16 1. FWBPV: (also) B; man this PV; illex scher(cz)fedir B; (with a shell) PV; (reduce) W; semile V; also] then B; water V; (sic) B; tortillas PV; (and them) to] in the sun B; hot furnace PV; (somewhat infrigid) B; infrigidatam W, infrigidatum PV; the tortillas themselves PV; (of the powder this) often] this B; often] himself PV; and] then poison that he eats or drinks (or) B; nausea F; (from him) W; purgat et depelit B 1. W – Scercevedre F, Scherczfedir B, Scherczvedra PV – FW – scher(cz)fedir B (cz am Zeilenrand des getrennten Wortes nicht vorbanden), Scherczvedern PV VIII-17 11–15 = C+C 1. FWSBPV: calidi sunt S; nascuntur S, crescit PV; (ger)minare PV

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2. FWBPV: (velut muscus et) V; muscus et] alie utiles P; (velut) cinnamon B; cinnamon V; 1 herbe 2 utiles B; enim] autem B; continentur P; defluat V; (est) PV; tunc ea(de)m B; 1 venturam 2 pluviam illam B; etiam vene B; 1 intelligent 2 by its nature B
3. Indication: Against scrofulas F, Scrophulas S, Lvmbrici terre against (scrophulas) glandulas b (scrophulas durchgestrichen) – FS 10 PVb: (Homo … habet) Illa b; 1 hora 2 illa S; cum] qua b; (ad) PV; descensum S; de] ex b; accipe b; (accipiat … aut) S; testa(m) aut (in) olla(m) pone b; (eos) S; ordeacio V; ordeaceos straminibus P; suffumiget S, subfumagat PV, suffumiga b; tunc] postea S; (eis) b; addat] apponat S, addas b
4. FPVb: (cum) V; (simul) F; confice et fortiter conmisce b
5. FS 11 PVb: (tunc) S; (modicum) Sb; vinum et acetum S; adde b; (sic) iterum] fortiter S; mix b; pasta] mass b; (And then from) this] Eandem S; this pasta] that mass b / isto deick PV; three] 3 b; place b; cleanliness b; these] those b; 1 worms 2 these (clean) S; uncleanness b; (flesh) of his] ital S; may] permittit S; are b; predicted] aforesaid BPV, same b; pasta] mass b; same] this S; prepared PV, prepared b; (as predicted) S, (pre)dictum b; insuper in ronst cominentiam PV, insuper (in ronst) cominentia S; acer(be) F; acerbi lixivii b; lixiuie intingat S; (so) S; (over) PV; (broken) orphan] them S; put S, impose PV; italm] earum S; eas sanat S
6. Indication: To provoke menstruation F, To provoke menstruation Wb – FWBb: Et] Nam W; (Et) If (someone) B; woman] woman Bb; men(struorum) b; 1 does not have 2 menstruorum then B; 1 take 2 earthworms tut above (with … proceed) b; proceed from their caverns accepti(a)t B; teste(o) B; from] with B, (of) b; ordeoctos b; fume B; suffocated W, suffocated Bb; 1 cloth 2 subtilem Bb; (it) b; su(c)o F; humorem] honorem F; 1 pertranseat 2 cloth W; (et) subtilem B; put and then put the same cloth B; fussule b; also] in W; (with) strong FW; canibinea F, canibinia B; sound Bb; bind B; diffuse (et) b; five] v B
7. FWb
8. FWBb: (with) sagimine b; (of the day) b

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9. FWB: in] to bed B
10. FWBb: (cleaning) FW; he will have “of course menses” B
11. Indikation: Contra vulnera et scabiem FW, Contra vulnera et scab(iem) b (da die Abschnitte 13–16 in b wegen Zeilensprung von 12 zu 17 ausfallen, ist die Anordnung der beiden Indikationen zu 11 und 16 verwirrt. Die hier verzeichnete steht erst vor Abschnitt 20, ist jedoch durchgestrichen mit dem marginalen Hinweis: ‘This order is perverse’)

– FWS 17 Bb*: (But also) If B; if anyone] a man who S; (is) or (very) S; 1 ulcerous 2 very much] exists B

12. FWS 18 B*b
13. FWS 19 B: »moderately« diminishes B; (so) S; (place) wound or ulcer S; 1 ulcer 2 or 3 wound FW; (and their decay) S; decay] scabies F; (eorum) B
14. FWS 20 : »bonum« emplastrum (predictis viribus suis) S
15. FWS 21 B: »ab eis« extrahit B
16. Indication: Contra splenis dolorem FWb (in b this indication appears only after section 19, but is crossed out there and instead probably added later before section 11 as 'Contra dol(orem) sple(nis)' in the margin), Ad splenis dolorem S

– FWS 1 : Et] Homo »autem« S

17. FWS 2 b: (tunc eos) S; (ita) S; splen »suum« S, splenem b; (illum) FW; distemperatos] misce b; (extrinsecus) b
18. FW
19. FWS 3 b: (ita) S; (per) diem WS; circum se (constrictos) S; will cease »and so they are« b
20. FWBb: (That) If (also) B; »some« man b; proceed] produce b; they b; ordeace(o) F, ord(eaceo) b; suffocate] suffocate »take and minuate« B; illiniet b; similar F; 1 flour 2 simule B; (flour) b; »then« eundem B
21. FWB: »hair or« worms and »also« B
22. FWBb: so] this B; infertile b; proceed »or grow« B
23. Indication: Against worms W

– FWS 12 Bb: But and »man« S; (But and) 1 Take 2 vulwurm B; (take and them) S; ord(eaceo) b; suffocate S; 1 in 2 vessel 3 test 4 suffocate

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and B; xeos with wood b; (of) oak] seeking S; xeos comminue B; comminuat et (tunc) S; tunc] cum b; (eiusdem) mesure] tantum B; malue B; addat et (deinde) S; commisceat S; (etiam) SB; 1 quam … sit 2 addat S; istorum] illorum B 24. FWBb: (tunc) ea] illa B; patella] patina B 25. FWS 13 Bb: et xtunc B; 1 scrophulas 2 sive intactas sive ruptas 3 inungat S; xetiam carnem S; eatunt] corrode S; (et fortia) S; sui et sanabitur S; etiam] autem Sb, (etiam) B; in] de S; aut] et B; in] de S; (aliis) W; glandulis] glandibus SBb; xille stercus B 26. FS 14 Bb: invenit(ur) F; invenitur] reperit (accipiat et) S; accipi(a)t B 27. FWS 15 Bb: (ad ignem) calefactum (et tunc) S; calefaci(a)t b; (tunc) WB; lineo panno S; (ita) S; super hageldruse] ubi dolet W; (hageldruse) S 27/28. FBb: 1 aut … glandes 2 ponat Bb 29. FWBb 30. FW*S 16 b: dol(or) b; et xetiam aliex b; glandes Sb; evanescunt b 31. Indikation: Contra dolorem stomachi F, Contra dolorem stomachi WPVb, Stomachum S — FWS 4 PVb: Et] Si quis xetiam S; (Et) Qui b; (idem) S; (vlwrme) b 32. FWS 5 33. FWS 6 PVb: (take) SPVb; test(eo) b 34. FWS 7 PVb: we predicted] said W 35. FWS 8 PVb: (on brustleffe) W; and (on) Sb; (his) b; this] it b 36. FW*S 9 BPVb: his] his F, (his) B; will be xin digestionex B 37. FPVb: (in) time b; (in) quo Fb; egrediunt(ur) PV 38. FB*PVb 39. FPVb 40. PVb: facere xpossis V 41. FPVb: 1 more useful 2 much F; (in) P, in] of V; descend P 11 b: Against wounds and scab(iem) and ulcers

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12. B: modice conminuat
13. W: et sanibitur.
14. S: ad ignem calefaciat, et in lineum pannum ponat, et calidum
15. W: et sanibitur.

16. B: in humida terra potest quere ille vermis. (ille zweimal)
17. W – Ulwrm F, Vlvvirm S (Plur.), Ulwurm PV / Lumbricus id est spulwurm B (am sp aber eine undeutliche Korrektur)
18. W – vlwrme F, vulwurm B, vlwurm PV
19. F (recte orsime) – *orfunas PV, scrophulas S, ( ) b – conj. – vlwrme F, vlwurm PV, iidem uermiculi S, lumbrici b
20. dt. only PV (= pasta) – lat. FSb / dt. PV – F (right orsime) – *orfunas PV,* orphune that is gland(ulas) b, scrophulas S – F (correct orsime) – *orphune b, scrofule and* orphane PV, scrophulae S

- dt. only PV – FVb – *renst P ( ) S – FPV (right or very)* – orphan b, ( ) St

6. W – ulwrme F, wulwurm B, earthworms b – nur B (= crush) – FWB – measure b – FWB – put b
7. light B (= feces)
8. only B
9. conj. – vlwrme F, vlwrme W, predictos uermiculos S, lumbricos b
10. only B
11. W – vlwrme F, predictos uermiculos S
12. W – vlwrme F, vlwurm B, lumbricos b
13. FW – strijche B, illiniet b

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23. W – vlwrme F – vulwurm B, præfatos uermiculos S, lumb(ricos) b

– dt. only B / b 25. dt. only Bb: *orphune b,* orfune in est scrofulas B

– F – hagendruse W, hagendrusen S, hagdroß B, inguinibus b

– conj. – vlwrmes F, ulwurme W, vulwurms B, præfatorum uermiculorum S, lumbricorum b 27. F – hagdruß B, inguina b, () WS 31. W – vlwrme F, vlwurmes PV, eorundem uermiculorum S, () b 35. F – brostleffel PVb, præcordium S, () W 37. conj. – vlwrme F, vlwurm PV, lumb(ricus) b VIII-18 1. FWSBPV: et »que« SB, (et) PV; procedit B, (incedit) V; frigida (nature) S 2. FWBPV: »eadem« testudo B; in testa »non« W, »non« in testa PV 3. FWSBPV: »et« non S; (ad medicamenta) S; medicinam PV; valent V 4. Indikation: Contra vermes W, Contra uermem S

– FWSBPV: vermes PV; (someone) W; some man] flesh of some S; eat PV; »he« testam B; 1 testudinis 2 huius S; accept] pulverizet S, accept B 5. FWBPV 6. FWS*BPV: locum »istum« B; vermes BPV; eat BV, eatant P; vermes PV; die B, dientur PV 7. FBPV: (he) BV 8. in S wird hier ein neues Kapitel begonten

– FWS 4 BPV: (autem) S; »etiam« frigide »nature« B; (frigida est et) W; (frigida est et fere) S; (est et) PV; eam »homo« S; 1 ita 2 eam FW; prepare S; »supra« dictum S; medicamenta PV; (factum) S; 1 fortius 2 et 3 melius FW; better and stronger S

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9. FBPV: (of) the tortoise is] that B
10. FWBPV: you can W; that W; predicted BPV; that] that W; tortoise (is) F; although ›but› B; those ›medicines B; will be cured ›of such infirmities B; ›of them PV; 1 uses 2 them (so) B; (so) PV; predicted B
11. Indication: Against swine disease W

– FWS 1 B (= C+C 266, 9–10): ›And with S; pigs B; any W, (any) SB; are sick B; ›this (tortoise) S, ›his tortoise B

12. FW (= C+C 266, 10)
13. FWS 2 B (= C+C 266, 11): ›theirs put B; comedant B
14. FW (= C+C 266, 11–13): eadem] calida W
15. FWS 3 B (= C+C 266, 13): curabuntur B; in FW folgen hier als Anbänge die Abschnitte VII, 14, 33–36 und VII, 15, 39.

6 S: et super illum ponat, et uermis morietur. 1. nur B

8. W – vlw ö rme F, uluürme S, vulwurme B, vlwurm PV

– W – vlw ö rme F, uluürme S, vulwurm B, vlwurm PV

10. W – vlw ö rme F, vulwurme B, vlwurm P, ulwurm V

– W – vlwurme F, vulwurm B, vlwurm P, ulwurm V

11. zpeimal dt. only C+C
12. FW C+C – *hartz S, aiz B
13. dt. only C+C

– FW C+C

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(Book nine) (Preface) Die Prefatio wird wiederum als solche nicht tituliert. In S gibt es keine Prefatio, da dort eine Umgruppierung der Bücher mit anderer Kapitelreihenfolge begegengen wurde. Die Metalle erscheinen dort im ersten von vier Büchern an zweiter Stelle ohne Übergang nach den Kapiteln >Aer bis >Cretas, also jenen, die hier als Liber II güfter werden. In B steht die Preface nach dem Register. 1. FWBPV: in the beginning] I use F, (in) the beginning of PV; and the waters had not yet flooded B; now W, world PV; but] and > also B, and PV; wave(u)ation F; FBPV would remain, B would flow; (saint) PV; the breath of W, the breath of B; she (s) B; (eedem) W; >to the earth >itself B; >flooded and confirmed B; then where] with there PV; >fiery force which 2 flows 3 in water 4 where B; there] where PV; (with) BPV; (which) PV; (turned is) PV; F will pass through P; the earth from above (perfused itself B); moved >is and B; the same fluctuation >inundation V; calipdis W; than >the fluctuation of that water B; poured F; (also) B; calips W; stronger are B; (is) PV; so(as) W; (also) B; quietness BPV; aurarum] bitter W; aurarum is >and waters B; first PV; (also) B; 1 and 2 also PV; gave >and so from the other eraments viz. copper auric calcum tin lead. B Notes on the chapter list 1 Sequence in B: 7, 8, 5, 6, 4, 3 2 Sequence in S: 5, 6, 4 3 A foreign chapter >Sulfur follows, which is not identical with I-189. 4 In both manuscripts only in the text part.

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IX-1 1. FWSBPV: quendam PV; (has) PV 2. S 3. FWBPV: (autem) B; illud ita PV, ita hoc B; sit manet B; ut quod (ei) B; (id est male) B; (tunc) accipi(a)t B; cum in aqua W; knede et pastam exinde faciat et tunc B; (illo) V; 1 unius 2 obuli PV; (unius) B 4. FWB: (sic) B 5. FW: calefacto W 6. FWBPV: (in mane diei) B; and fasting F; and Item again B; flour predicted B; (with the same weight) gold W; make it fit W; him himself B; the same W, the same B, the same PV 7. FB*V: him again the same V 8. FWPV 9. FWBPV: 1 paralysis 2 from him B; year or about B; And Item B; this B; two PV; exarcebat P; exulcerat exuberat B; him then man B; (of the same man) B; heat P; But And B; this B; does as predicted B; retain it confers W; healthy will be health retain it B, health will receive V 10. Indication: Against gout B – FBPV: And Item (against) 1 take 2 pure gold B; glue and make and then B; (a little) pure wine PV; (as) B; so it is hot B; (from you) B 11 Indication: Against culter excess W, For fevers S, Against fevers B – FWSBPV: (But also)*

*Who B; (and) S; (has item) W; (item) S, he B, so PV; pure and good S 12. FW*SBPV: (leaves) S 13. S 14. Indication: For Tumors of the body S – FWSBPV: And That S; (And) If a man somewhere B; your man S, (your) WB; ex(s)urgit WS; to in the sun(m) S; let it heat SPV; it

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it is around S; (it is) B; of the same] it is (tumor) FW; 'he] the same 2 tumor S; (ille) vanishes B 15. S 16. Indication: Against deafness B – FWBPV: (And) Who B; semile V; 1 into (his) ears 2 of him B; quatinus] as B; ears B; (his) BPV; passes and first should be warmed by the sun or by fire; B; will do V; in B folgt 21½ Zeilen fremder Text. 7 B: Item 3 a day similiter et sic 12 W: et curabitur. 3. PV / B – ex gutta paralisis fatigatur FW – FWPV – desit id est *abelege B – FWPV – ( ) B (= in pulverem redigat) – FWBPV – lat. FW / PV – paste id est deik B 9. lat. FB – paralysim W / PV – FWPV – slymecht id est limosus B 10. FBPV – F – goicht BPV 11. FWBPV – febrem S 12. FBPV – febris S, ( ) W 14. lat. FW – inflationem S / BPV – FW – bestrijch B, bestriche PV, quasi liniendo ducat S 16. FWBPV – lat. FW / PV – pastam id est deick B IX-2 In B geht 19½ Zeilen fremder Text voraus. 1. FWSBPV

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2. FWS: et(iam) F
3. Indikation: Contra phleumatis excessum W, Ad humores corporis superfluos S

– FWSBPV: (Homo) 1 Qui 2 autem B; illos per exscreationem S; eiecit B; 1 purum 2 argentum (valde factum) B; 1 pure 2 very W; factum] frigidum S; ita] sic S; ignitum] calidum PV; 1 ter 2 aut 3 quater 4 et hoc B; 1 ter 2 aut 3 quater PV

4. FWSPV: ut] quatenus 1 illud] idem 2 vinum S; 1 inalescat 2 ab eo V; satis inalescat S
5. FWSBPV: eiunus de mane B; superfluitatem humorum (in eo minuit id est) B; (id est swendent) FWSV; minuit et consumit S
6. S
7. FWSB*PV: Quod si (autem) S; 1 nimis frigidum 2 et 3 nimis grava PV; ledendur P; et(iam) F, (etiam) W; 1 eum 2 tunc S

7 B: Si quis pulverizat commederit per una medicina in futuram teinti peregrinusum fieret. 3. lat.: cause to ignite FWS / BPV

5. P – swendit B, ( ) FWSV (= diminish) IX-3
6. FWSBPV: it is cold and humid in the second degree B
7. S
8. FWSBPV: (But) If S; it swells B; (if) S; 1 lead 2 is placed on it B; it is placed on top of PV; its coldness is removed and its own S; it restricts B, constricts V
9. S
10. FWSBPV: in B folgt 17½ Zeilen fremder Text.
11. S

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IX-4 1. FWSBPV: Tin B, Stangnum PV; (plus) coldness >known (as hot) S; 1 as hot 2 is B 2. FWS 8 BPV: And] That S; (And) if (any) B; (man) SB; tin B, stangnum PV; to] over PV; (skin and flesh of it) B; (and flesh of it from there) FW; heat P; (body) his] to himself B; brings] takes away FPV; brings W 3. S 9 BPV 4. FWS 10 BPV: Or] Similarly if (someone) B; tin B, stangno P, stagno V; eats or drinks B; from there] to himself B; (almost) SB; as if W; is] will be B 5. Indication: To the flesh around the eyes born S – FWS 1 BPV: But] And V; (But) Whose B, But who] >Homo autem cuius S; oculos >suos S; he tin B, tin P, stangnum V; and those] those and S; those] it B; (to night) B 6. FWS 2* BPV 7. FWS 3 BPV: (with this

wine) S; is] that B; (who is wrapped in a blanket) circumliniat] illiniat S; circumlineat PV 8. FWS 4 B *9. FWS 5 BPV: sana et pulchra fient] erunt S 10. S 6 BPV: stanni BP, stangni V; calore] labore S 11. FWS 7 BPV: Sed >tamen 1 oculorum 2 caliginem S; (oculorum) B; in B folgt 7½ Zeilen fremder Text. 6 S: cum se in lectum collocat, 8 B: sic quod oculos interius non ledat seu tangat, 1. nur B 5. F(v-)W – vßwilczet PV, vzwellet B – emergit S 7. W – ouchelider F, auglieder B, augleder PV; palpebras et cilia oculorum suorum S* – *F* – erwelzent W, vzwelzint B, vzwelczent P, uzwilczent V, ( ) S 9. W – oglyder F, augleder PV, palpebre et cilia oculorum S, ( ) B

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IX-5 1. FWSBPV: Cuperum B; existit] est FW; (in)frigescit S; scilicet] videlicet B 2. Indikation: Contra quaslibet febres W, Ad Febres S, Contra febres stomachi B – FWSBPV: Et] Homo »autem« S 3. FSBPV: »etiam« febres S; (febres) illas que] specialiter qui B; ille PV; et non] ita quod nec S 4. SBPV: quotidianæ nec tertianæ nec quartanæ »sunt« S; 1 tertians (or) 2 quotidianas B 5. FPV 6. FWSBPV: id est] so W, sed S, ut B; »the same« man S; man yawns] man kills PV 7. FSB 8. FWSBPV: quod] who slow PV; (quod) fastidiousness BPV; »ille« pure B; five] v B; accept(a)t B; good W, frankonicum B 9. FSB 10. FWSBPV: pacanium F, pacarium W, picarium »unum« B; 1 wine illud 2 so B; (ille) V; (scilicet) WB; quouse (dum) W; incipi(a)t V; novem] ix B; »the same wine« fasting S; 1 drinks 2 moderately B; (ille) WB, in eo S; cease F 11. S 12. Indikation: Contra paralisim FW, Ad Paralisim S – FWSPV: (et) W; (ie crimpet) S; 1 pure copper 2 take and »it« S 13. FWS: fire] take it away S 14. FWSPV 15. FSPV: take away S; ut] and again P; 1 infrigescat 2 again S; (in)frigescat PV 16. FWSPV: throw] put S; ignescat PV; put S; vessel »in which the same wine is« S; cover S; and] or vapor SP 17. FWPV: he V

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18. FWSPV: so] so S; (calidum) FW; to drink da] the same wine drinks S; (in it) W
19. S
20. Indication: Against toxicum FW, To uenenum bibitum uel comestum S

– FWS: 1 quanta 2 tertia pars S; (quantum de vino est) W; de vino] eius S; acceti S; (add) W

21. FS
22. FWS: rutae S; et so] sicque S; sic] so incalescat S; tunc so] inde sic S; sic] tum aut S; nauseam WS
23. Indikation: Contra animalium tussim W, Ad dolorem gutturis aut capitis animalium S

– FWSPV: (Sed) Et FW; (aut) asini S; 1 aut capre 2 aut oves PV; homo magnum S; frustrum PV; capri F; 1 pone 2 seu in patellam W; patellam] patinam ponat SPV; fundat SPV; tunc] deinde (ipsam) S; 1 cum eodem cupro 2 ad ignem S; 1 fervere 2 faciat S, fac fervere] calefat ut ferveat PV; si(c) PV; ipsa] eadem 1 aqua 2 calida S; 1 illorum] eorundem 2 iumentorum S; aspersgat S; aforesaid pestis S; eo W

24. S
25. FPV
26. F – rengescit B, quod brachia ac totum corpus suum sæpius extendit S
27. F – scarff B, purum ac bonum S
28. lat. FW – per guttam paralisis debilitatus S / PV

– F – Crymphet P, Crimphet V / W, ( ) S (= se totum contracthit)

17. lat. FW / V – virgichtigit P
18. lat. FWS / PV
19. FW – sterngel PV, constrictionem gutturis S

– W – *ouersichdum F, heuptsichtum P, heubt sichtum V, dolorem capitis S

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IX-6 In B geht 4\1/2 Zeilen fremder Text voraus 1. FWSBPV: metallo »sive eramento« B; factum »est« S 2. FWBPV: calk »et cimentum« B; metal »or eramento« factum »est« B 3. FWSBPV: 1 non est 2 miles V; »de rustico« factus est B 4. FWSBPV: illud] velut P, (illud) V; (in) W; (suo velut) PV; annulum V; 1 eius 2 corporis »inde« S, corporis] hominis (eius) V; ex] et V; 1 magis ….sanitatem 2 ex hoc S; attrahat S 5. S 4 B: Item non valet pro annulo quia homo cum ex hoc caluerit ad infirmitatem attrahitur. 1. FW – Messing PV / lat. SB; in B im vorausgebenden Fremdtext: Auricalcum messing 2. FW – calk B, kalg PV – FW – messing BPV IX-7 1. FWSBPV: (in sua natura) B; 1 est 2 in sua natura W; 1 natura 2 sua V; natura] virtute S; (et) fortitudo BP; fortitudo »autem« B; plur(im)a B 2. FWS 3 BPV: Et] Quod S; »ali«quis »homo« S; (ita) PV; ab] in PV; illo] eo incalescat B; ab] de V 3. S 4 4. Indikation: Contra stomachi frigiditatem F, Contra stomachi frigiditatem S – FWS 1 BPV: »Homo« cuius S; (autem) SB; »et« ita W; (ita….dolet) »ille« B; (quod) FW; ferro »illo« W; 1 accipi(a)t 2 de ferro B; et illud] illamque S; calidam S; 1 super 2 stomachum suum 3 ponat PV; et (i)terum F; et] eamque iterum S; 1 iterum 2 stomacho (suo) B; »eam« iterum calidam S; (calidum) B; 1 superponat 2 calidum FW;

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hoc] sic S; has and warms and digests well B; in B folgt 20 Zeilen fremder Text. 5. S 2

4. FWBPV – laminam S IX-8
5. FWSBPV: Calyps W, Chalybs S; (valde) W; (quod) V; ferri »calibs« B; ferri (est) PV; (fere) W; (fere quasi) S; 1 divinity of God 2 quasi B; dei »fortitudine sua« S; sign(ific)at FWB; unde (et) B; (eum) B
6. Indikation: Contra toxicam W, Contra uenenum in cibo S – FWSBPV: (Et) Si »autem homo« S; (aut) in cibo FWB; 1 aut in potu 2 aut in cibo V; suspicatur S; 1 velut sorbiciuncula 2 aut 3 velut »cibus ex« oleribus »factus« S; »clam« ignitum PV (vohl the incorrectly read last part of the lat. Version sorbiciun-cula with ul-Kürzel); steel S; impose S; if »tunc« B; 1 est 2 in eo V; (vel)ut S; (velut carnes aut) B; »tunc« ignitum B; steel S; impose S; istud] illud SB; fundat S; illo] ipso FW, illo »cibo« B
7. FWSB: is »aut similis siccus cibus tunc« B; vel similem] seu alium quemcumque B
8. FWSBPV: 1 cibum 2 siccum FW; 1 calefacto 3 cum« igniti calibe B; steel S; impose S; fuerit] est B; illud] illum W, istud PV; »venenosum cibum« comedentem B
9. FWB*PV: potum F, potu(i) PV; impose] infunde W; vino PV; (sive moretum) PV; any other potion (was) PV
10. FWPV
11. S: steel S; brass S
12. FWSBPV: For] Item B; steel S; heated »was and« B; meat B; fish »or eggs« B; are P; superfused S, (su)perfundatur P; (su)perfundantur V; (And) S; that PV; (poison) S; so] greatest S; steel S; (that) SB; that] because P, »so« that B; 1 drinking 2 and] or 3 eating »that« less hurt (can) B; can S

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9. FWS 2 BPV: so that] Item B; (so) as if ›so too‹ S; 1 man 2 someone (the same) B; (sic) SB; least ›by virtue of the virtue of heating‹ B; produce PV; can V
10. FWS 1 PV: or] or ›etiam sic S; aliquantum diu PV; infirmatur PV; (quia) SPV; ›certo‹ mort S; can PV
11. FWSPV: (illud) FW; steel S; (pre)dictum W; in V folgt der durchgestrichene Vers : Et sic est finis, sit laus et gloria trinis.

5 B: ita etiam cum vino sive mereta sive potu quocumque. 2. lat. FW – cibus ex oleribus factus S / PV – warmuse B – lat. FWS – sorbiuncula B / PV 5. dt. nur B IX-9 Die Kapitelzahl fehlt in F 1. FW: terra ›sunt‹ W; (in) eodem] etiam W; ›uiuentes‹ iacentes W; inmundissima (est) F